

# LA VOZ DE BERKELEY

APRIL 1996

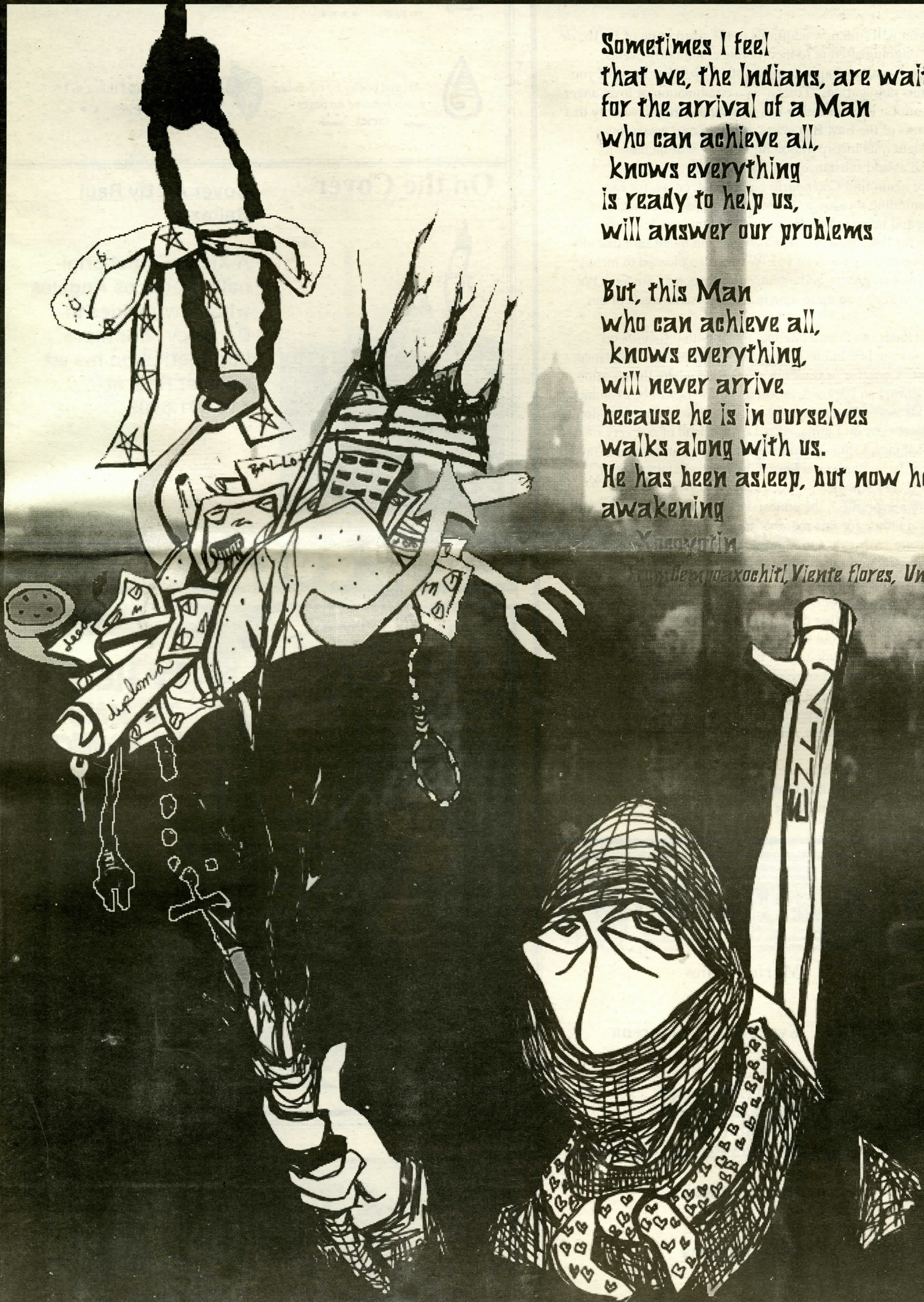
VOLUME 5 ISSUE 4

Sometimes I feel  
that we, the Indians, are waiting  
for the arrival of a Man  
who can achieve all,  
knows everything  
is ready to help us,  
will answer our problems

But, this Man  
who can achieve all,  
knows everything,  
will never arrive  
because he is in ourselves  
walks along with us.  
He has been asleep, but now he is  
awakening

Xucuytlin

*Tempoaxochitl, Viente flores, Una sola flor*



LA VOZ DE BERKELEY



# DEAR READERS



Once again you will find new additions in the April issue of *La Voz de Berkeley*. In our ongoing attempt to incorporate community events, "Trucha En El Volo" will now appear inside of *La Voz*. For those of you unfamiliar with this publication, "Trucha" is a combination of love, anger and retaliation from La Raza or rather it is an expression of creativity that exposes the feelings of the East Bay gente. Initiated as a grassroots community newsletter, its incorporation into *La Voz* will increase its circulation as well as add substance to our newspaper.

You will once again find *Calendario* on the back cover, for easy access, in our continuing mission to be the campus resource that Raza looks to for news and information. Be sure to read the article on our endorsements for the upcoming ASUC elections, and make sure that all you Raza vote, porque su voto es su voz. We are also pleased to include more articles on campus groups and organizations, such as Students For Hip Hop, in order to keep you up to date in the diverse interests of our Raza.

This issue includes the Raza Timeline, this month it focuses on indigenismo and spirituality and its connection to Raza roots, resistance, and empowerment. Look for next month's Timeline where the question of nationalism and European imposed, arbitrary borders will be examined.

Critiques and features on music and books are also included, so don't skip over the book review on *Latina*, edited by the head of our very own Chicano Studies Library, Lillian Castillo-Speed. Also, our reputable layout editor and rockero, Jesús Barraza, writes about María Fatal and their recent show at Berkeley Square.

Staying true to our promise, the editorial staff worked diligently and developed a central theme for this month's edition of *La Voz*. In accordance with our Gente's struggle and resistance for the last 504 years to maintain our spirituality and survive in this politically insane arena as Indigenas, *La Voz* explores and focuses on the political struggles Gente Indigena face throughout the continent. The need to balance spirituality and political involvement is either directly or indirectly addressed in every story and art piece--just check out the articles on the Zapatistas, gente in Watsonville protesting the exploitation of big business, and many others.

We encourage criticisms and suggestions as well as articles from all interested parties. Our next general meetings will take place on the seventh floor of Eshelman at 5:00 pm on April 3 and April 17. For those of you too shy or busy to attend our general meetings, our mailbox is still located in Heller Lounge.

Thank You,  
 Evangelina Camarena  
 Assistant Editor

## Inside of La Voz



Watsonville residents protest the shut down of factories on page . . . . .



Xicano Shorts on page . . .



Art and poetry by community youth featured on pages . . . and . . .



Cuba as a socialist threat to US Capitalism on page . . .

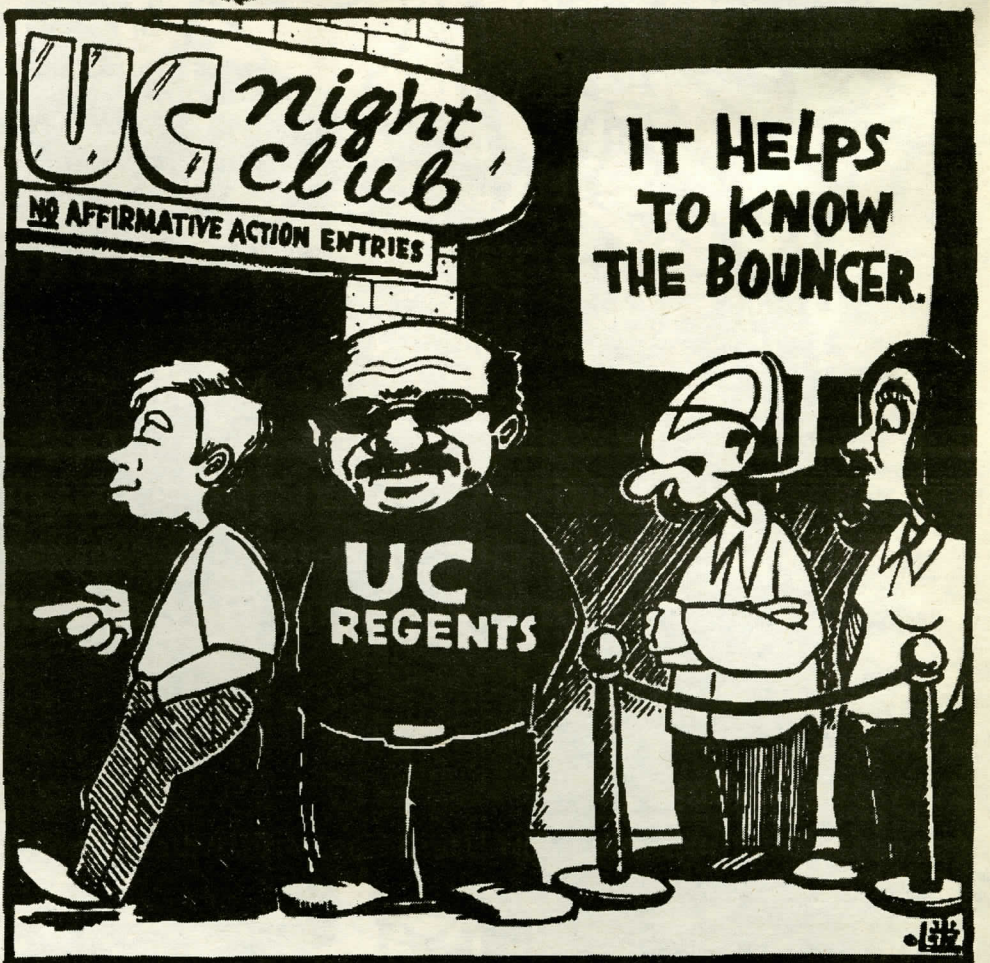
### On the Cover



### Cover Art By Raul Baltazar

A Xicano artist originally from Los Angeles who now resides in Berkeley. For more information on his art contact Raul at 510.601.0509

## LA CUCARACHA



Reprinted from the *La Weekly*

# La Voz de Berkeley

- |                  |   |
|------------------|---|
| Editor-in-Chief  | Maria Brenes  |
| Assistant Editor | Evangelina Camarena   |
| Editorial Staff  | Luis Angel Alejo<br>Catalina Garzón<br>Ernesto Lara<br>Martina Estrada-Meléndez |
| Art Editor       | Raul Baltazar   |
| Layout Editor    | Jesús Barraza   |

## JOIN LA VOZ DE BERKELEY

La Voz is always looking for new writers who have something to say about the Raza community, here in Berkeley or where ever you are from. And as always La Voz is committed to putting out the best newspaper we can, but to do that we need people who are interested in reporting what is going on in the community.



# GLOBAL ISSUES

## Come Out For Cuba: A role model for Latin America and the World.

By Ernesto Lara

When Cuba defended itself against invasion on February 24, 1996, the media went into a frenzy and called it an attack on America and its citizens. These tactics are similar to the US-Mexican War in 1848 in which the Americans provoked a war on Mexican soil that took away half their land. These bully tactics have been the strategies for provoking war with nations for centuries. Archaic foreign policy such as Cold War politics continues to motivate hungry politicians in search of votes. Clinton commented on the incident on February 24 as an "appalling reminder of the nature of the Cuban regime- repressive, violent, scornful of international law." Has he been to Cuba lately?

Why is the United States so afraid of this little island in the Caribbean? The reasons may lie in the fact that the US falls short of absolute manifest destiny in the Western Hemisphere and that US companies control entire economic systems and politics in all Latin American countries except for Cuba. Socialism poses a threat to the US model of capitalism. Why? In December 1995, I had the opportunity to travel to Cuba and find out.

### Cuba On Progressive Politics

Progressive politics around the globe have left puritanical U.S. in the dust, for example, Amsterdam. Cuba is at the forefront as one of the most progressive countries in this hemisphere. Repressive? Quite the contrary, Mr. President. Cuba has made efforts since the beginning of its revolution in 1959 to eradicate gender inequality, racism and machismo/homophobia. I visited a rubber tire factory that was 50/50 male/female ratio and whose union leader was openly gay and was voted into his position for the second time by his co-workers. At a separate construction site, the workers were treated to a drag show at lunch time. Furthermore, Fidel Castro has publicly denounced machismo saying it is a remnant of the repressive influence of Spain and the church. He also supports the United Nations Gay/Lesbian Task Force. The Cuban women's caucus in Beijing at the Women's Conference was the first to speak up about the issue of gays during the debate to include an amendment for lesbians and bisexuals, only after they had been silent through what they considered an ignorant and repressive debate by women from other countries.

Clinton next calls Cuba "violent". In the three weeks I was there, I saw no sign of violence. The children were not influenced by Mighty Morphin Power Rangers or Teenage Mutant Ninja Turtles as so many of our brothers and sisters are here in

there is a housing shortage, due to lack of building materials due to the U.S. blockade, everyone has a place to stay. Everyone has free health care, education including college and, since the inception of the revolution in 1959, no hospital or school

their openness to sex education in schools, which looks at sexuality as a natural human experience rather than a biological, neurological, and psychological taboo. In the government there exists a national department on Sexuality that has offices at the state and local levels. Psychologists are trained to encourage optimism and a more humanistic and natural approach to psychology rather than the U.S.' "Prozac pill popping, money spending" solutions.

### Cuba and the US Blockade

The United States blockade on Cuba must be stopped. This current incident has caused even stricter legislation against Cuba. Clinton sides with the Republicans, which include some Cuban Americans (some of the most wealthiest Raza in the country) and members of the Cuban American mob circuit. Their goals are to starve the Cuban economy until they beg for U.S. assistance (sound familiar? Mexico, Russia, Ethiopia etc.). Then McDonald's and other corporations can come into the country and monopolize the land and colonize/exploit the people as they had before the revolution in

Continued on page —



the states. They did not have "Cops" or "Eyewitness News" on television exploiting people of color. Violence usually is correlated with poverty. No class system exists and there are no homeless people in Cuba so there is no need for violence. Although

has been shut down. This was upheld even during its "special period" when the Soviet Union fell and Cuba lost almost 70% of its funding.

Cuba continues to have the lowest number of AIDS cases in all of Latin America. This is in part due to

## The Zapatista Rebellion Continues

By Morella Contreras and Carlos Bazua

The EZLN (Zapatista National Liberation Army) uprising in January 1994 was followed by a process in which both the PRI-controlled Government in México and the rebel forces of the Zapatistas agreed that a violent confrontation would not be convenient for either side. The Salinas administration and The CCRI (Clandestine Revolutionary Indigenous Committee) began peace talks in San Cristobal de las Casas, Chiapas in February 1994. Unable to reach an agreement, the peace negotiations were halted by various occurrences such as the assassination of the PRI candidate Luis Donaldo Colosio and the country's increasing interest in the 1994 presidential elections.

After the outcome of the presidential elections in August 1994, Mexico's situation did not improve. One month after the elections the president of the PRI party was assassinated, and in December, after Zedillo took office, Mexico's population became twice as poor as it suffered the largest devaluation since the crisis in 1982. Due to the different situations that Mexico was facing, the government and the Zapatista rebel forces were unable to carry on their dialogue. On February 9, 1995, Zedillo appeared on national television announcing that terrorist weapon arsenals found in Veracruz and Mexico City belonged to the Zapatistas. Under this assumption, he officially declared war on the Zapatista Rebel forces and ordered the arrest of the Zapatista leaders as he made the accusation that the uprising was financially supported by Spanish terrorists.

The actions of the following

days told a story of horror for the people of eastern Chiapas. Zedillo's accusation that the leaders of the Zapatista Army were dangerous and a threat to national security led him to order the invasion of the Mexican Army into the zones where villages and towns had been declared Zapatista territory. By the tenth day the Mexican Army had been unable to capture the Zapatista leaders, and due to the national and international pressure Zedillo was forced to withdraw his troops and declare a cease of fire. The consequences of this ten-day offensive by the Mexican Army led to the displacement of over 20,000 people who fled into the highlands of the jungle fearing the army. Many of them were not able to escape the brutality and abuse by the military who tortured unarmed people and beat up whoever was identified as a Zapatista supporter. The military burned crops, killed and stole the few animals villagers had, and poisoned natural rivers, water and food supplies.

The government blocked all national and international aid and support, while the Army remained inside the Zapatista territory where they settled military camps "to protect the villagers from the rebels." Thanks to the mediation of Bishop Samuel Ruiz, the government and the rebel forces took up the task to meet in the town of San Andres Larrainzar on April 1995, where another round of peace talks began. Once more unable to reach an agreement, the peace talks were extended until January 1996. However, many things were accomplished on the way.

In December 1995, the Zapatistas organized four Centers of Resistance. These are situated in villages that have helped protect the

EZLN through its clandestine development over the years. These villagers suffered from the offensive of February 9th, but courageously came back to their homes as they were still intimidated by the military's presence. When the villagers decided to create the centers of resistance acknowledging the danger this would bring, the government's response was to move the military camps closer to the villages to surround them. To this day, the villagers live under tremendous pressure. These centers of resistance were created to respond to the need of a space of interaction between the civilian society, on a national and international level, and with indigenous communities. Their purpose is also to provide a focal point of humanitarian aid and solidarity with Zapatista supporters.

After the New Year's celebration of the second anniversary of the Zapatista uprising, thousands of peoples all over Mexico gathered in San Cristobal de las Casas to attend the National Forum for Indigenous Peoples, organized by the EZLN in collaboration with the National Commission for Mediation and the Commission for Peace and Conciliation. The forum dealt with the themes of indigenous autonomy, justice and guarantees for indigenous peoples, and political participation and representation of the indigenous people.

The Zapatistas also announced the Fourth Declaration of the Lacandon Jungle, where they call on the Mexican people to create the Zapatista Front for National Liberation (FZLN). This is based on the idea of creating a civilian front from all levels of society and invites all of those who want a change in the system but do not aspire to get po-

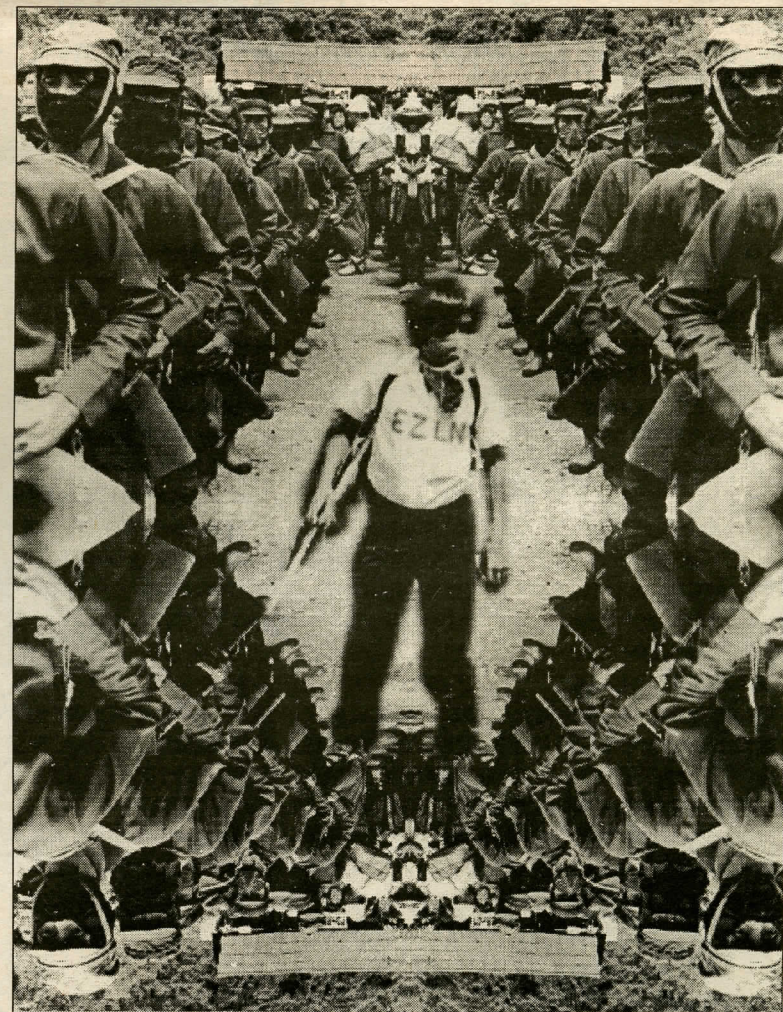


Photo by Carlos Bazua  
Montage by Alfonso Jaramillo

litical power. In other words, it is a front independent of political parties, but a front made of people with will to do grassroots organizing and have strong opinions towards the faults of the neoliberalist system. The platform of the FZLN will consist of the points contained in the First, Second and Third Declarations of the Lacandon Jungle: Work, Land, Housing, Food, Health Care, Education, Independence, Freedom, Democracy, Justice, and Peace.

PD: To the present day the vil-

lages of Chiapas that support the EZLN are surrounded by the military.

PDD: If they have massacred railroad workers in '58, students in '68, silenced thousands of peoples over the years, attacked unarmed villagers in Chiapas on February '95, and shot down families in Guerrero on July '95, it is only the pressure that the population has over them that impedes them to do their will. But the Government will betray when it finds it necessary to do so.



# Watsonville Feels Ill Effects of NAFTA Community Resists to Maintain 700 Jobs as Processing Plant Shuts Down

By Luis Angel Alejo

No one thought things could get worse, but when Dean Foods Vegetable Company announced that it would shut down its plant in Watsonville last November, people's fears became living nightmares: another sad reality of the North American Free Trade Agreement (NAFTA). Watsonville, once known as the "Frozen Food Capital of the World," is still recovering from the cannery strikes in 1985-1987, the Loma Prieta Earthquake in 1989, the closing of the Pillsbury/ Green Giant plant in 1994, the Pajaro Floods in 1995, and now the loss of more than 700 jobs due to the inauspicious decision of Dean Foods, the third largest frozen and canned vegetable processor in the United States, to shut its plant in Watsonville and move to find cheaper labor in Mexico. The plant, which was previously owned by NorCal Crosetti, was bought only three months before Dean Foods decided to close.

Watsonville, whose population is 65% Xicano and rising, has dealt with these issues for over the last decade. In 1986, over 1,500 Xicano cannery workers, mostly all women, embarked on a strike that would last 18 months before a settlement to maintain their wages and benefits would be agreed upon. The company

argued that it needed to reduce wages and benefits in order to stay competitive with companies in Mexico. The end result, they argued, would mean that the company would shut down. The workers resisted despite insurmountable odds. Some were severed from any type of family income. Several families were living off \$43 during the strike. Yet their voices were heard throughout the country as they brought national attention to the plight of cannery workers where frozen food industries run away with hundreds of jobs to Mexico while leaving thousands of family members in shambles. Since then the company, Watsonville Canning Company, has been sold on various occasions, assuming the names Norcal, Norcal Crosetti, and NC Foods Inc. Workers of Richard Shaw Frozen Food Inc. were also part of this strike.

In January 1994, Pillsbury/ Green Giant also closed its doors and shipped out to the city of Irapuato in Mexico, costing the community over 330 jobs. Pillsbury/Green Giant at its height had once employed 1,200 workers. Workers in Irapuato are now receiving wages of about \$4 per day under horrendous working conditions. Other Xicano workers in other parts of Aztlán have had similar experiences with fleeing U.S. companies. In San Antonio, Texas,

for example, Xicano women organized under Fuerza Unida to protest the closing of a Levi's garment plant that left over 1,500 women without jobs and without any compensation. Their campaign against Levi's/ Docker jeans continues to this day.

With the Congressional passage of NAFTA in 1994, "open door" policies have prompted the U.S. frozen food processing industry to head south of the border for cheaper processing expenses, lax regulations, and higher profits margins. This reasoning lies in the companies' need to stay competitive with other transnational corporations who are also moving out of the U.S. in the expanding global market. The trend for these corporations is to move into Mexico where products can still be exported into the U.S., yet at significantly lower production costs. The number of frozen food plants has quadrupled in Northern Mexico since NAFTA's passage. On the other side of this deal, Raza workers along the border area are continuously exploited by receiving wages of 50 cents per day in some maquiladoras without any benefits or protection by safety regulations. The end result, for Watsonville, is that hundreds of workers are left without jobs and are deserted in a catastrophic situation that is without remedy.

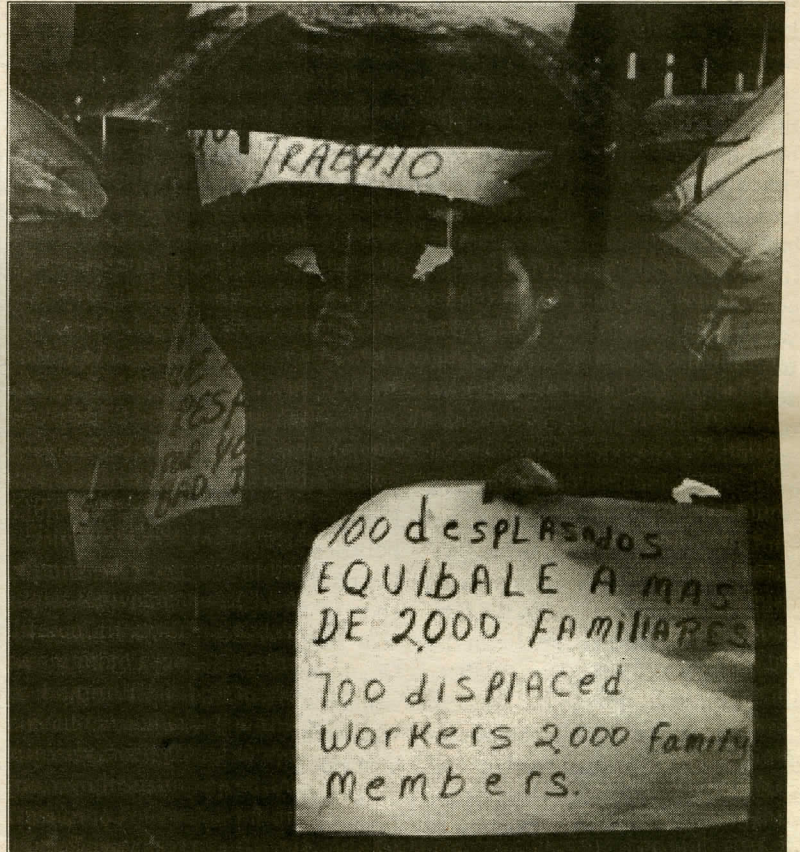


Photo by Luis Angel Alejo

Mujeres in Watsonville protesting the large number of jobs they have left the area and gone abroad.

Dean Foods' decision to shut down the Watsonville plant on February 10 was only one of various of its plant closings throughout the country. Plants in Kentucky and Wisconsin have been closed as well.

Dean Foods blames low performance and low prices in the frozen food sector for the need to close plants in order to consolidate itself

Continued on page 3

## March 26th Primaries Results

The Primaries have come and passed, so what was the outcome. There was a ten percent youth turn out, in the primary election, and a very small percent of those were Xicanos. A very small percentage of voters of color participated. There were also several propositions that were passed that will really hurt the community. Although voting and what it represents are not totally valid we need to vote to show that we do have a voice and we will use it.

### President

Bill Clinton

### State Senate

Barbara Lee \* 60,554  
Bob Campbell 40,166

### State Assembly

Dion Aroner\* 15,644  
Jim Rogers 12,695  
Mark Friedman 12,002  
Carla Woodworth 9,900  
Robert Cheasty 6,744

### House of Representatives

Ronald Dellums\* 67,248  
Randal Stewart 11,756

### Berkeley-Albany

#### Municipal Court

Carol Brosnahan\* 16,317  
Anna DeLeon 9,763

### State Propositions

#### 192-Seismic Retrofit bonds

Yes 3,077,742 No 2,065,396

#### 193-Property tax transfers

Yes 3,428,073 No 1,669,958

#### 194-Prisoner work program

Yes 3,788,698 No 1,352,129

#### 195-Special circumstances for carjacking

Yes 4,456,791 No 744,258

#### 196-Special circumstances for drive-by shootings

Yes 4,482,247 No 747,911

#### 197-Permit mountain lion hunting

No 3,022,441 Yes 2,179,517

#### 198-Open primary

Yes 3,070,987 No 2,097,240

#### 199-Mobile home rent control repeal

No 3,446,054 Yes 1,981,384

#### 200-No fault insurance

No 3,446,059 Yes 1,856,629

#### 201-Restrict shareholder lawsuits

No 3,117,248 Yes 2,138,712

#### 202-Limit attorney contingency fees

No 2,681,877 Yes 2,555,083

#### 203-School bonds

Yes 3,257,348 No 2,008,887

# First Annual Raza Health Fair

"Nuestra Salud, Lucha y Futuro"

Saturday, April 6th 1996  
St. Joseph The Worker Church

Entertainment  
Preventive Health Information  
Speakers  
Workshops  
Booths  
Health Screening

**FREE FREE FREE FREE**

For more information please call Rey Leon @ 848-9299,  
643-0977 or Fr. George Crespin @ 843-2244

Sponsored by:

CHE (Chicanos in Health Education), CHIP (Campus Health Impact Program), St. Joseph The Worker Church, and most importantly the dedicated community members, students and local health organizations/agencies.



# CAMPUS NEWS

## Cal-Serve and Women's Party and Reform Slate

Is a multi-cultural, multi-racial coalition of Cal Students striving for Equal Rights and a Valid Education. Cal-Serve was founded in 1985 on the principles of education and empowerment through community based activism. Cal-Serve believes that these principles are as important in 1986 as they were in 1985. Cal-Serve also believes that through activism, they can pave the way toward long needed changes in education and empowerment. From the movement for faculty diversity and the struggle to maintain affordable education, to securing an autonomous student government and ASUC store, to demands for expanded student retention services, Cal-Serve has always fought to make Cal responsive to student priorities.

The following is a list of candidates for this year's election:

Executive Officers	Senators Continued
Abel Guillen President	Brandy Underwood
Tunua Thrash President	Jeff Chang
Renne Dahl President	Eric Higasaiguchi
Quirina Orozco	Michelle Man
Elaine Kuei	Michelle Man
	Nino Urioste
	Maricela Perez
	Alex Bruno
	Eric Higasaiguchi
Senators	MAKE SURE AND VOTE!!!
Felipe Rodriguez	Jennie Luna
Maurilao Leon	Chris Fobes
Anthony Solana	Dalila Best

## Cal Represents Hip Hop to the Fullest

By Kahlil Jacobs-Fantauzzi and Jelani Ferguson

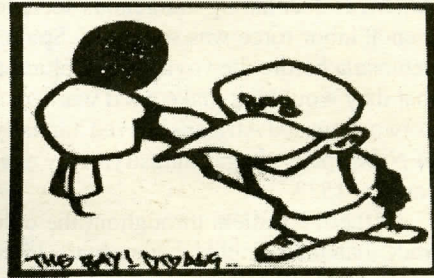
Hip Hop at U.C. Berkeley has taken on a new meaning. In the Fall of 1995, several students questioned the lack of Hip Hop representation on the U.C. Berkeley campus. They then took the initiative to form a new student organization, Students for Hip Hop. The fundamental purpose of Students for Hip Hop was to promote awareness and change through the cultural medium of Hip Hop and to concentrate on issues involving the Hip Hop generation.

The creative force generated by Hip Hop music and culture is of keen importance to the lives of today's youth. Hip Hop music is the voice of our generation and within its lyrics many different aspects of our lives are expressed. Although media and politicians create an entirely negative image of Hip Hop, we know this not to be the case. As demonstrated by artists such as KRS-One, Goodie Mob, Fugees and many others, Hip Hop is an arena to educate and create social consciousness.

Students for Hip Hop has allowed students and community members to come together and discuss changes we would like to see at this University. As an organization we decided to promote political consciousness by getting involved in the issue of affirmative

action. We helped to organize the gigantic affirmative action rally and protest on Oct. 12 which generated 7,000 people. At this rally we incorporated the use of "edutainment" by inviting Souls of Mischief to perform, showing that Hip Hop music can be a political thang. Students for Hip Hop also held several freestyle sessions on Sproul Plaza, the largest being the "Fuck the Regents" session which was dedicated to Uncle Tom-ass Negroes like Ward Connerly. Unfortunately, or as usual, the session was ended with the police threatening to arrest several participants.

This semester we held our first fund-raising party called "The Boogie Down" which highlighted seven local DJ's and was attended



by over 300 people. Our organization is currently working on hosting the East Bay region of the statewide Rap for Peace competition, which will showcase local and regional underground talents. We are also planning a Hip Hop concert for April 96. Please get involved and join our organization by attending our weekly meetings every Thur. @ 5:30 held at 516 Eshleman. Represent your music and become a part of Students for Hip Hop.

## The Fight for a Liberated Cuba

Continued from page ...

Cuba and in every country in Latin America.

Cuba is willing to negotiate and welcomes U.S. investments but only under socialist terms: it must be for the benefit of the Cuban people, shouldn't compete with Cuban business, and must hire Cuban employees for management. Over 56 countries invest in Cuba. However, the U.S.' economic clout is greater than all of them put together.

In Havana, two currencies exist. One is Cuban pesos and the other U.S. dollars. The national bank gives six pesos to one dollar. On the black market one can get 25 Cuban pesos for one US dollar. Most stores in Havana accept US currency only. The Cuban government uses Havana as an example of how capitalism works. It is a harsh lesson to be learned by the Cubans who live there. Due to the collapse of the Soviet Union, the government is shifting its economy to be more self-sufficient and agriculturally centered. Thus, they pay more attention to the rural parts of the country and discourage people from living in the cities.

Despite the U.S. blockade the Cuban economy is improving, and its people are still some of the healthiest in the world. In fact, Castro says people in the US spend so much money on fad diets and still are grotesque, that he recommends they spend a summer in Cuba. Although I didn't need to lose weight, I lost five pounds in the first week. Even though I had three square meals a day I missed snacking on junk food, because there was none.

### Cuba and Civil Rights

The Cuban Revolution was a precursor

of the civil rights movements in the sixties. Many movements, including the Chicano movement, were heavily influenced by Ché Guevarra, Jose Marti, Fidel Castro and the people of Cuba. The revolutionary art of Cuba also influenced Chicano art, such as the revolutionary posters of Chicano artist Rupert Garcia. The Museum of the Revolution in Havana continues to exhibit revolutionary art.

In the nineties, US conservative rhetoric is back stronger than ever. One must look past the hype to see the truth. Most people are consuming so many chemicals that this keeps them in a confused mental state. In college, most of us stay up all night, wake up early to go to class, and have poor diets. These are the same conditions that Hitler and the US army uses to brainwash people. How many of us thought of Fidel as a tyrannical dictator? I admit I used to. We must unlearn and re-educate ourselves.

Has anyone noticed the near disappearance of Latin American Studies? The dissipation of Chicano Studies and the assimilation of Ethnic Studies? It is no coincidence that what is happening on campus is also occurring throughout Latin America and the world. It's called the New World Order and it's been in effect since the invention of the dollar bill. Look on the back of the dollar bill, the separation of the pyramid, of the eye that sees and knows all and is cut off from the rest. That's no coincidence. With the dollar bill, they are separating us from the truth.

**"Cuba is willing to negotiate and welcomes U.S. investments but only under socialist terms"**



12th Annual  
U.C. Berkeley  
Native  
American  
Pow-wow  
Honoring  
Native  
Youth, 7th  
Generation  
Pow-wow

At West Circle, U.C.B.  
(At Oxford & Addison)

This event is Drug and Alcohol free. Sponsored by Inter Tribal Student Council and Native American Recruitment and Retention Center

For booth space or information please contact:  
Ruth Hopper at 510.642.6613

Sponsored by The Inter Tribal Student Council, Native American Recruitment & Retention Center and the Ethnic Students Fifth Account





# T R U B H A EN EL VULO



## AFRICA'S LEGACY IN MEXICO

Written by: Mr. Roberto E. King,  
M.A. Spanish, UCSB.ABD, Graduate  
School of Education, Assistant to the  
Editor. Center For Black Studies.

When we think of the Atlantic slave trade we generally associate it with Africans brought to the United States, the Caribbean, or even to South America. Rarely, however, do we think of the

shipment of this precious human cargo into ALL of the Americas...but Mexico? Yes, Mexico. In order to fully comprehend the magnitude of slavery in New Spain (or Nueva Espana) as it was called in the 16th-19th century, it is imperative that we review the historical background to determine why and how this tragedy came about.

Disease, brought on by Europeans, began to plague the newly rediscovered lands of the Americas decimating indigenous societies or naturales or Native Americans, thus, a supplemental labor force was sought by Spain. African slaves had performed well on the Iberian peninsula before the voyages of Columbus to the Americas, and there was no reason to think that they would not make good workers in the new lands. Between 1580 and 1620, as many as two thousand Africans arrived annually at the port of Vera Cruz, which lay in the heartland of New Spain's sugar industry. However, there are reports that Africans entered Mexico as early as 1523.

Iberian settlers throughout the colonial period were more active in the Atlantic slave trade than their English counterparts to the north, who were the late comers to the slave trade and the so called "New World" colonization. While the British in North America purchased between 500,000 to 750,000 Africans to labor on the mainland and Caribbean island estates between the 17th and 19th century, millions more made the forced migration to Mexico and to Peru, and even more reached Brazil. Of the approximate 12 million Africans brought to the Americas, New World Iberians imported the larger share of between 10 and 11 million African slaves. However, there are reports that more than 4 million slaves were shipped to the Caribbean, and Brazil accounted for another 3.5 to 5 million alone.

Spanish colonists substituted African labor for Indian labor in many of Mexico's most demanding and unhealthy work settings. They used them to work in commercial agriculture in Oaxaca, Puebla, Michoacan, and Nueva Galicia. They utilized blacks further in the mining areas of Zacatecas, Guanajuato, and Durango. The population of blacks in Mexico had risen to such a height that in 1553 the viceroy of New Spain complained to the emperor of Spain the "this land is so full of negroes and mestizos that they our number the Spainards greatly".

When this cataclysmic or holocaustic like event abated ( the virtual destruction of the Indian population ) many areas of the New World continued to import slaves. This was not the case in Mexico. The price of purchasing an African was twice the amount one would pay for a small urban house, and in the seventeenth century Mexico's Indian population began to recover. Therefore, the bulk of the regions' labor load shifted to forms of wage labor drastically reducing the import of Africans into Mexico. At this juncture, only the very wealthy land owners maintained slaves to flaunt their affluency. This marked the beginning of the end of the Mexican slave trade.

In 1829 slavery in the country of Mexico was declared officially illegal. It was no longer legal to own any person as property or even treat them as such. Many Africans especially those in the Jalapa region gained political power and joined the ranks of government. Mexican economy began to thrive, miscegenation over powered the country, and the African-Mexican was slowly being consumed.

But where are the remaining few today? Where are the descendents of African slaves in current day Mexico? How do they identify themselves? Africano-Mexicano, Afro-Mexicano, Afro-Veracruzano (referring again to one of the major areas in Mexico where slaves were transported ) or simply Mexican? We rarely find them in the literature unless it's in the form of a poem or myth as the amusing adventures of the ingenious "Little Black Poet" narrated by whites or mestizos, or the stories of Nuestra Senora de Guadalupe. There are, however, a few exceptions as in CUIJLA by Gonzalo Aguirre Beltran (1958). The author depicts an ethnographic sketch of a black municipality in Vera Cruz, Mexico. After making a geographic description of Cuajinicuilapa(Cuijla), Aguirre Beltran reconstructs the history of this town, analyzing the mixture of Blacks with Indians and Whites and describes the social organization of the Cuilenos (citizens of Cuijla), the work that they perform their rituals during the most important moments of their lives (birth, marriage and death), and their beliefs and superstitions, and finally dedicates a chapter to the influences and phonetic changes the Spanish language sustained in the region.

As a matter of fact, most Mexicans of African ancestry reside in the southcentral, southeastern and southwestern (Acapulco) regions of the country. This is primarily due to their initial port of entry as mentioned earlier, and to the fact that that region was the most agriculturally affluent during the era of slave labor.

In 1991 Tony Gleaton, a Los Angeles photographer interested in racial stereotypes in the New World, particularly concerning Africans, photographed numerous black Mexican families in the Costa Chica region of Mexico below Acapulco. He photographed scenes of marriages, families performing chores, and other portrayals of ordinary social life. Accord-

ing to Gleaton, "The photos depict something that exist...the criteria was aesthetic not anthropological. I want to show love, grace and family, inclusive not exclusive of people who could stand for any type of man kind". His photos undoubtedly are empirical evidence that this rare Mexican of African descent definitely exist, and should dispel any notion that native born blacks do not exist in Mexico.

In terms of Mexico's ethnic classification of persons of African ancestry, various identifiers have been cited. Carroll(1991) offers us Afro-Jalapa a term used generically for blacks of the region of Jalapa. He freely and frequently uses the term Afro-Veracruzano in his description of the African in Mexico. Palmer's (1976) Slaves of the White God, uses the term Afro-Mexican throughout his research on the subject.

Aguirre Beltran uses the term Afro-mestizo and other hybrid versions of mulatto to catalogue Mexicans of African ancestry. He also introduces the term "negrada", which the natives of Cuijla affectionately call themselves. Nonetheless, the Cuilenos identify themselves as "prietos", (dark-skinned people) negating the term "negro" stating "Negros solo los burros, nosotros somos prietos" (translation: Jackasses are Black, we are Dark-skinned People). Yet, unlike the United States where ethnic groups identify as African-American, Mexican-American, Chinese-American, and so on, the inhabitants of Mexico proudly say "Yo soy Mexicano(a)" when confronted by an outsider or someone who insist that they identify themselves other than Mexican.

In a telephone conversation with Professor J. Jorge Klor de Alva, professor of anthropology and ethnic studies at the University of California, Berkeley, in reference to African influence in Mexico, he shared the following: "blacks had a profound cultural effect on indigenous people of Mexico", yet there is still much more history of African influence in Mexico



to uncover. For example, in the afore mentioned mining areas of southern Mexico we have evidence that blacks labored there, but we have very little information on the role or other roles played by Africans transplanted in the New World. Professor Klor de Alva also commented that racial identities in the movement of Africans in Mexico for social and cultural reasons were "very much integrated in society," unlike in the United States where integration of blacks in society was virtually taboo.

Professor Don Luis Leal of the Department of Spanish and Portuguese at the University of California, Santa Barbara, author of Cuentos Veracruzanos (anthology) and author of numerous other books depicting Mexico and the Latino

culture, speaks of Africa's influence in Mexico was profound ...we must look at the gulf coast and African's influence in dance, architecture and language. Professor Leal also mentioned the museum of Xalapa (also spelled Jalapa) where remnants of African culture are visibly displayed as far back in history as the Olmeca civilization. (See They Came Before Columbus, Van Van Sertima, 1976).

The comments of professors Klor de Alva and Leal, reflect those of scholars such as Dr. Patrick J. Carroll, historian, of the University of Texas at Corpus Cristi, author of Blacks in Colonial Veracruz: Race, Ethnicity, and Regional Development, 1570-1830, and Dr. Colin Palmer, historian, Graduate Center of the City of New York and author of Slaves Of The White God: Blacks in Mexico, 1570-1650. These scholars support one another's claim that the introduction of the African to New Spain and the Americas changed the history of the world, and set the stage for a new person, culture and language on the continents of North and South America.

In summation, blacks played a substantial role in the molding, shaping and growth of Mexico and its people. They labored as skilled and unskilled workers; they were the prime labor force when the Indian population was nearly annihilated; and assisted in replenishing the free population by fathering children with Indian women who were released from slavery in 1542, and whose offspring were born free. In all of these they sustained the economy of New Spain.

Blacks were part of two principal groups within the slave population, elite and the non-elite. Those who were "culturally hispanicized" and worked as domestics or skilled laborers were considered to be the elite. Plantation workers, workers in the mines and fields, maintained non-elite status. Nonetheless, there was always that common bond and common denominator - they were all black... and they were all slaves.

More than 2,000 Africans were imported annually to colonial Mexico; a new race of people had been born. The progeny of the Spaniard and African is mulatto, of Spaniard and Indian - mestizo, of African and Indian, zambo. Other forms of hybrid were formed from the mixing or miscegenation of those three relationships and the migration of Asian people, thus creating a proud people known today as Mexicans.

However, the existence or appearance of the African in Mexico has been consumed to such a profound degree(due to the early decline in slave importation and blatant miscegenation) that only very slight traces of people of African ancestry are found in the country. This means that many people, Americans and Mexicans alike, were unaware that African influence ever existed in Mexico! Although Africans played a significant part in colonial Mexican history, research tells us that Africans never made up more that 2% of the total Mexican population.





TRUCHA CONTINUES

# CHICANO INSPIRATIONS

## MIRO AL ESPEJO



Miro al espejo y sueño. Duermo y yo descubri, un mundo de fantasia, un lugar para ti y para mi.

El sol alumbrando las flores, tus labios carician mi piel. Las nubes forman tu nombre, tus labios me saben a miel.

De noche el frio es suave, en mis brazos te puedo tener. Las estrellas alumbran el citio, yo prefiero ver tus ojos cafes. La gente solo nos envidia.

Todos desean saber, por que dos almas tan simples, se dan tanto amor y querer.

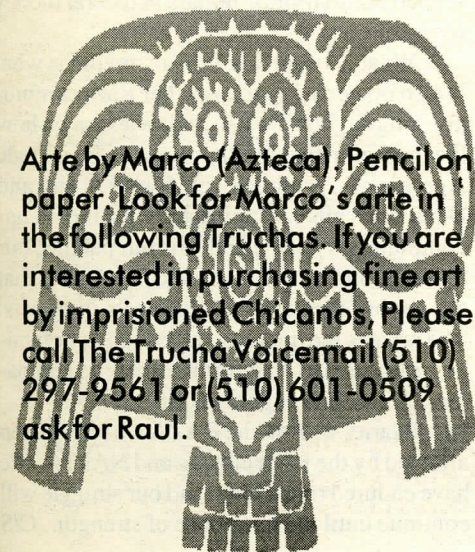
l agua clara de rio, corre sin condicion. Se oye el canto de un grio, en el aire se siente amor.

Un arcoiris se cruza, nos da esparanza y vivir, descubrimos nuevos sentimientos y siempre fuimos feliz.

De pronto despierto al tiempo, el espejo esta frente de mi. Lastima que todo fue sueño, tu foto abrasaba al dormir.

-Maria Villalta

Arte by Marco (Azteca) Pencil on paper. Look for Marco's arte in the following Truchas. If you are interested in purchasing fine art by imprisoned Chicanos, Please call The Trucha Voicemail (510) 297-9561 or (510) 601-0509 ask for Raul.



## Mixed Confusion

not white  
not *xicano*  
but mixed confusion  
skin neither fair or bronze  
hair neither fine or kinky  
a mutt not belonging  
rejected  
blood from both *Columbus* and the *Azteca*  
pumping together in my veins  
like conflicting voices  
whispering obscenities at each other  
we once felt the spirits of the plants and animals  
and understood  
took only what we needed from *Earthmother*  
because we understood  
the white man does not understand

I feel the souls of my ancestors crying in pain  
like brown children enslaved in white cells  
no longer able to hear *Earthmothers* call  
spirituality shrouded in rusty white chains  
for 500 years  
consciousness buried under mountains  
of apple pie crucifixes  
we prepare feast in honor of thieves and rapists  
and call it *thanksgiving*  
replacing *Cuahtemoc* and *Tonantzin*  
with *John Wayne* and *Shirley Temple*  
but once upon a time  
before the great infestation  
before *Uncle Sam* and *concrete jungles*  
we understood

-Eva Cutino

## Escucha Padre Mio

Arte By Marco



Oigame padre, El destino me trajo aqui, para servir y sobrevivir por ti...

Largo fue el camino que camine, y dificil fue el obstaculo que complete, contandos dias con hambre y sed, noches frias, me hele y sude...

AL FIN LLEGUE, AL FIN LLEGUE!!!, a la pyramide construida para usted...

Aqui estoy padre mio, el sol, fuerte y aluminante, Nunca pudiera, sin el amor de mi madre tierra, en este instante...

Con tu hermana la luna, la reyna de la obscuridad, Aluminando mi camino nocturno, para realizar...

La PROMESA que hicimos, en que mi destino, Er Ayudar mi gente destruir nuestro enemigo...

Tanta sangre a caido, en esta tierra de nuestro tribu, Por eso, mi tristesa es profunda, l cada dia, lloro contigo...

Padre!!, dame el poder y la inteligencia para dijerrir nuestra Raza a la libertad, y para castigar El Diabolo de ojo azul que destrulle la humanidad ...

Dame valor, para ser fuerte cuando el Diabolo me torture, y dame paciencia para dejar sanar las sicatrices que el amor construye...

Por eso aqui estoy, con mi corazon, mi fieldad, mi alma, y mi pan, Con mis armas en el cielo te grito..

Viva Chavez, Viva Villa, Viva Zapata, Viva mi Raza, y Viva...

!!!AZTLAN!!!

- Rene Macias

## RUBE'S ALLEGORY



### The American Empire

the land where independent thought is legend, a myth reserved for outcasts and heretics  
Capitol Cities and CNN perform brain surgery on the masses and the MTV alternative creates politically correct liberals fanning the flames of division  
religion is prescribed to legitimize suffering.  
salvation is sought in the afterlife  
the children are insane,  
divorced from reality  
they allow red and blue rags to dictate their existence the steel teeth of Poverty cling to brown flesh,  
a child's best friend is Malnutritioned, and ordained violence stalks barrios like predatory wolves walking a thin blue line  
the American Empire,  
the land pro creating hopelessness to the masses  
where the Path does not Shine and Zapatistas are silenced by Chase Manhattan.

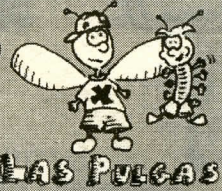
-Rube

## Work Cited for AFRICA'S LEGACY IN MEXICO

- 1) Patrick J. Carroll, *Blacks in Colonial Veracruz: Race, Ethnicity, and Regional Development, 1530-1870*, (Austin: University of Texas Press, 1991), p. 19.
- 2) Fredrick B. Pike, *The United States and Latin America*, (Austin of Texas Press, 1991), p. 141.
- 3) Carroll, Op. Cit., p.19
- 4) Colin a. Palmer, *Slaves of The White God: Blacks in Mexico*, (Cambridge: Harvard University Pres, 1976)p. 135.
- 5) Gonzalo Aguirre Beltran, *Cuijla*, (Mexico: Fondo de Cultura Economica, 1958), Preficio.
- 6) Personal interview with Tony Gleaton, 10th of August 1994.
- 7) Beltran, Op. Cit., p.69
- 8) Telephone interview with Dr. J. Jorge Klor de Alva, 14th of September, 1994.
- 10) Telephone interview with Dr. Luis Leal, 14th of September, 1994.



## Xicano Shorts



By Las Pulgas

Daniel Santillano and Luis Sanchez

### State Celebration Denies Our History

On June 14, 1996, the state of California will raise the State Flag in Sonoma marking the 150th anniversary of the State of California. This celebration will be the biggest event of the year. Among those planning to attend is Pete Wilson. To Raza, the raising of the flag represents the land robbery that began after the signing of the Treaty of Guadalupe Hidalgo. It also symbolizes the rise of the border which oftentimes separates our people. By celebrating the flag, people deny the true history of California plagued with lynchings, mission slave labor, and the continual repression of people of color by the United States government. Activists plan to protest the planned "celebration." For more information call (510) 893-3181, ext. 120.

### PBS Airs *Chicano!*

On April 12th and 19th from 9-11pm PBS will host *Chicano! The History of the Mexican American Civil Rights Movement*. Produced by the National Latino Communications Center based out of Los Angeles, *Chicano!* is a four part series that focuses on four major themes—land, labor, educational reform, and political empowerment—while documenting pivotal events that took place in the important ten-year period between 1965 and 1975, and exploring the political relationships between Xicanos and Anglo-Americans. For more information call (213) 663-8294.

### 100s of Thousands Sign On To Defend Affirmative Action

The Million Voices petition is the first project of Californians for Justice, a grassroots political action committee formed by several community-based organizations in northern and southern California whose purpose is to defeat proposed right-wing racist ballot initiatives like CCRI and SOS 2 and to help California's emerging majority of the young, the poor, and communities of color to make their numbers felt at the polls. Since last May, over 220,000 people have signed the Million Voices petition. Nearly 13,000 others have also said they want to get involved. For more information call (510) 452-2728.

### Raza Youth Organize their Schools

For three years, Raza youth have been organizing in California to improve the educational system under the Fund Our Youth Project. This hard work has led to the implementation of Raza Studies in the high schools and the development of the Statewide High School Xicano Studies Network. As of next year Aptos High (Oakland), Berkeley High, Castlemont High (Oakland), Fremont High (Oakland), Mt. Diablo High (Concord), Pittsburg High, the Santa Barbara Unified School District, Van Nuys High (Los Angeles), and Wilson High (Los Angeles) will begin or continue offering Raza Studies. For more information call (510) 893-3181, ext 120.

# RAZA TIMELINE FOR MARCH 1996

## NUESTRAS RAICES: INDIGENISMO

By Evangelina Camarena and Catalina Garzón

"First they pulled down our fruits  
Then they tore down our branches  
Then they burned down our trunk  
But they did not kill our roots"

From "A Heart in Solidarity with Guatemala"

Indigenismo formulates the core of much Raza resistance. The spiritual and intellectual links between our existence as a marginalized people in the contemporary U.S. and that of our indigenous ancestry inspires us to struggle against the many forces of oppression which bombard people of color on a systematic basis. This oppression comes in many forms, all of which can be traced back to the European colonization process which has infiltrated every corner of the world: racism, economic exploitation, cultural imperialism, and the destructive mass consumerism of capitalist ideology, to name only a few.

In sharp contrast to the livid injustices surrounding our daily lives within this new world order, indigenismo provides us with an alternative vision of the natural connections between ourselves and the earth. It is an instinctive way of seeing things as a *raza* with a profound indigenous heritage, as opposed to the western lifestyle from which we often feel excluded and alienated. Indigenismo then becomes a means to catalyze the decolonization of our minds, hearts, and souls.

Indigenismo is a calling which many of us label in different ways. The Red Road, Spirituality, respect for the environment, or La Causa are resistance movements in that they focus on the rejection of Western ideals and struggle to return to the natural balance that existed prior to the colonization. Ultimately, indigenismo is a spiritual understand-

ing that, as a gente, we are a part of the greater cosmic whole, and that disrespecting nature is in essence a violation of our own inner peace. As a people we hear and acknowledge the original instructions the Creator gave us when we were put on this part of the land. Caring for our Mother Earth and respecting our neighbors with whom we share her with are the ultimate instructions for our people.

Tadodaho Chief Leon of the Shenandoah Haudenosaunee summarized it best in his address to the General Assembly to the United Nations: "We were instructed to carry a love for one another and to show a great respect for all the beings of this earth...in our ways spiritual conscienceness is the highest form of politics...We must live in harmony with the Natural World and recognize that excessive exploitation can only lead to our own destruction. We cannot trade the welfare of our future generations for profit now. We must abide by the Natural Law or be victim of its ultimate reality."

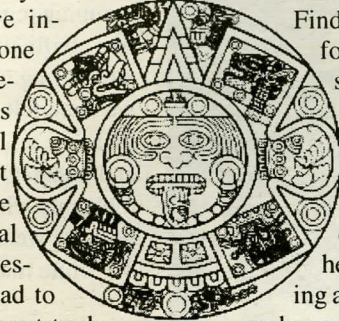
The arrival of Europeans on this continent marked the beginning of a new reality for the indigenous peoples of the Americas. Our way of life has been destroyed and as a people we have only managed to survive through struggle and resistance. Each day we live in this western society, we are forced to remember how we have lost our culture, language, land and even some aspects of our identity in exchange for their idea of an even trade. We have been forced to live in this foreign society in direct opposition to our traditions and our ways because this is the way that Westerners have structured the contemporary world: assimilation, or death. Yet mass consumerism and impersonal lifestyles have not proven satisfactory for us. We thus reject

ideological and spiritual assimilation into this lifestyle and attempt to get back what was taken from us. We refuse to close the circle by maintaining an inviolable gap between the true path and the false one which has been "illuminated" throughout the course of Europeanized history.

Five hundred and four years after the conquest you find children of the seventh generation recognizing their roots and continuing to resist the imposition of this foreign culture that their ancestors died opposing.

Finding power and strength in this form of resistance, La Gente is searching for what they can salvage from a world of darkness and confusion. Recognizing our connection to the Earth and our continual need to become cleansed and reacquainted with her, La Gente are actively searching and discovering their roots in sacred ceremonies, forgotten languages, ancient songs, spiritual runs, visiting the stone peoples' houses, and by praying and relearning their ancient traditions. They are finding their spirituality, peace, and a profound connection with nature that western society and western religions could just never provide.

The road that many Raza take in search for their indigenismo is long and arduous. There can be no denying the immense amount that was taken from us. The spirits of the millions of indígenas that were annihilated both literally and spiritually will forever form an integral part of our painful legacy. Ultimately throughout the process we as a Gente realize how our history "is a story less of success than of survival through an unremitting struggle that leaves no room for giving up. We are all part of that history, and it is still unfolding."



## Community Protests Plant Shutdown

Continued from page • • •

and remain competitive with other transnational corporations.

What lays ahead for the 700 families is still undetermined, and city officials have not provided any solid answers as of yet. Watsonville, which is already suffering from a 25% unemployment rate, one of the highest in the U.S., is also suffering from high rates of poverty, high push-out rates in the high schools, high rates of violence amongst the youth, high drug use, and high rates of youth incarceration. The loss of hundreds of jobs is surely having serious implications for the directly affected families as well as the entire community. Many Xicano youth are being forced to drop out of school in order to work to support their families. As major retail corporations, such as Target, Walgreens, and Staples, move into Watsonville, city planners and officials feel that a low-wage retail economy will bring some relief to the city's unemployment crisis.

Some of the women who have lost their jobs have been working for over 20 years at those sites. Yet they wouldn't let their jobs flee without a fight. Women protested for several days, carrying signs that said "We Don't Want Welfare, We Want Our Jobs," "La Raza Unida Jamas Sera Vencida," and "Norcal-Crosetti We Are Not Responsible for Your Bad Investments." A flyer passed out during demonstrations read, "When we heard of the purchase, a lot of us thought our jobs would be secure...Now we know. Dean Foods bought our plant only to close it. Only to crush its competition. Only at our expense." Other women, former NorCal employees, and community members have also joined in the several protests to support the cause of the cannery workers. Amongst the first few demon-



Photot from 500 Years of Chicano History

After striking for 18 months beginning in 1985, Watsonville cannery workers ratified a new contract on March 11, 1897.

strations, workers called for a boycott of Dean Food products.

In addition, the United Farm Workers Union, although it is not the official union of the cannery workers, has stepped forward to support the deserted workers. On February 22, UFW members marched along with Dean Food workers to the Dean Food plant and to the Teamsters union hall (the Teamsters are the official union of the cannery workers) to demand severance pay and the merging of the seniority lists for the few dozen rehiring positions that the company will open for its other plant in Watsonville. They have also demanded 18 months of health insurance, one week's severance pay of work for each year worked, and a job retraining program. Yet, according to law, Dean Foods is not required to give workers any severance as long as they gave a 60 day notice before the closing. Over

300 of the workers will be able to enlist in a federal job retraining program which will be funded with a million dollars in federal money for retraining.

What is occurring in Watsonville is what is also occurring in many other Raza communities throughout Aztlán. It is a lesson on how the once glorified North American Free Trade Agreement, promoted by Republicans and Democrats alike, is unleashing itself onto our communities. In the end, it is our parents, our families, our barrios, and our communities that are paying the severe price for its ill effects. The price is the ongoing suffering of our families who can not flee from poverty as companies flee to find higher profits.

In solidarity with all the RAZA who have been affected by the plant closing and NAFTA. We have endured much more and our struggle will continue until the last ounce of strength. C/S



# UC Berkeley's International Latina Day 1996

By: **Martina Elena Estrada-Meléndez**

On Thursday, March 14, we celebrated International Latina Day. We were blessed with beautiful weather and many of our friends, family, and loved ones who came to celebrate with us. The theme of the event was "Celebrating Our Heritage, Our Strength, and Our Changing Roles." As Danza Azteca Cuahtonal began the event with a blessing and traditional dances, the Tilden Room, (which also serves as a chapel), filled with the sound of drums, the scents of copal and sage, and the energy of all the mujeres and people there. Guests enjoyed catered food from Taquería Reyes as the program proceeded.

Elizabeth "Betita" Martinez gave the keynote address and stressed three main ideas that we as mujeres need to strive towards in order to empower ourselves. First, Martinez talked about activism. In the midst of our struggle for Affirmative Action, we need to realize that there is much more work to be done, and that we need to be able to find solutions within ourselves. "We need to be looking to ourselves to stop this attack," Martinez encourages. Most importantly, we need to involve ourselves in organizing against the attack on Affirmative Action.

Martinez then encouraged us to strive for a knowledge about our cultural history, specifically a knowledge about our history as

mujeres. We need to learn about our indigenous roots, Martinez says. "We need to be learning about what's happening in the world today," and have a better understanding of how the global economic situation links us with other women.

Mutual support is the third idea which Martinez underscored as a tool for self empowerment. "[There is] nothing more important than physical help, spiritual help, [and financial] help." Especially with the struggles we are facing now, Martinez says, "We have to be able to be there with our spirits and everything that we possibly can to help each other grow."

Our own mujeres on campus showed us their presence and strength as they shared with us some of their talents. Brooke Ashe, a Chicana rapper, and three poets, Jennie Marie Luna, Suzanna R. Peña, and Paloma Martinez-Cruz, addressed many different issues Chicanas and Latinas struggle with today. Some of those issues dealt with being a Chicana/Latina in higher education, acknowledging the significance of our relationships with each other as mujeres, being a strong and intelligent mujer, and paying homage to our power as Chicanas and Latinas. An altar on the stage held flowers, recuerdos, and velas in honor of mujeres in our families and mujeres in our communities who have given us the strength and opportunities to be the Chicanas and Latinas we are.

Certificates were awarded in

honor of the many campus and community mujeres who also support us. Different staff women received much applause and much deserved recognition for work they do every day for our communities, but which is often not acknowledged at all.

The theme, "Celebrating Our Heritage, Our Strength, and Our Changing Roles," spoke to many of us about our experiences as Chicanas and Latinas. Lupe Gallegos-Díaz explained more about the theme's importance and pertinence to our current situation as Latinas. "[With what is] going on all around us, especially the Affirmative Action attack, I think it's important that we're still able to say who we are in the sense of our cultural, racial, [and] ethnic background, that we shouldn't be ashamed," Gallegos-Díaz says. "I think it's important that we still state those things and still feel empowered to do that while all this other stuff is going on around us." On the aspect of strength, she states that "We've got to keep being strong if not stronger, nowadays."

Gallegos-Díaz points out that many of us play different roles, or may sometimes find ourselves having to play different roles where we need to find creative strategies and solutions. "Some of us might have to play the daughter, and the student, and the mother," Gallegos-Díaz says. "[We need to] recognize ourselves as mothers because there [are] a lot of mothers on campus who come to school." We as Latinas



Photo by *Martina Elena Estrada-Meléndez*

Betita Martinez let the mujeres know how proud she was of them and their organization for International Latina Day

don't tend to forget the family, but in society and institutions such as UC Berkeley, children and families are sometimes left behind. It is also imperative that we not only be able to speak up for ourselves, but to also recognize the different roles each of us does take on, and to listen to others with different experiences. Many times we let those differences or different roles we lay come between us and become stresses.

"But I think it's important that we also look at those challenges that we [face] as mujeres," says Gallegos-Díaz. Societal roles for

women and cultural roles for women often shape very different lives for all of us, since some are more rigid than others. For example, as Gallegos-Díaz points out, "Another big [issue] that we really need to address is the issue of class for women entre nosotras."

International Latina Day is a starting point from which we can listen to and learn about each other's experiences, and from which we can come together to build bridges and celebrate all of our experiences as proud and strong Latinas.

## ASUC Revises Criteria for Funding Campus Groups

By **Aisha Kelley**

Every semester since 1955 students have paid a mandatory fee to support the Associated Students of the University of California (ASUC). In the last three years the Supreme Court of the United States has made two rulings which have affected which groups the ASUC can fund with this money. The most recent ruling on *Rosenberger v. University of Virginia* has prompted the ASUC Senate to remove the criteria for group funding which dictates that it cannot fund political or ideological groups.

*Smith v. Regents*, the first Supreme Court ruling affecting the ASUC fund, resulted from Averell Smith, Marina Treptin, Arlo Smith, and Adlai Smith filing a charge in 1979 that the collection and use of the mandatory fee was a violation of their First Amendment rights to free speech. The *Smith v. Regents* decision has four parts: 1) Regents can collect a mandatory fee from students; 2) The ASUC can fund partisan, political or ideological groups, but only if a refund is offered to those stu-

dents who object; 3) The ASUC cannot fund lobbying efforts; and 4) It will be retried whether the ASUC can take political stands on issues. The ASUC implemented this decision by revising its funding guidelines to state that: "A student organization which primarily engages in religious, ideological or political activities is not eligible for funding with mandatory student fees."

On June 29, 1995, the Supreme Court found in favor of Ronald W. Rosenberger, declaring that the University of Virginia's refusal to pay for the printing costs of a campus religious newspaper was unconstitutional. The Court found that the University discriminated against "viewpoint" because if the UVSG (like the ASUC) funds student groups, it could not discriminate against religious student groups. This was the first Supreme Court decision that approved funding for a religious group by the enforcement of the state.

Again, the ASUC has revised its by-laws to comply with the current decision.

**"We removed the guidelines which stated that the ASUC cannot fund groups whose primary purpose is political or ideological," said Karen Kenney, Director of Student Activities and Services**

"We removed the guidelines which stated that the ASUC cannot fund groups whose primary purpose is political or ideological," said Karen Kenney, Director of Student Activities and Services, "We must remain content neutral to student groups' access to funds."

Does this mean that all student groups will receive a certain level of funding? "No," said Kenney, "there will still be funding criteria." In the past, funding criteria has included that a group "supplements or enhances academic preparation or development" and that it must "promote or recognize academic performance or excellence."

The new criteria for funding discontinues the ASUC's ability to discriminate on the bases of politics or ideas, and as a result, much needed political and ideological groups may once again have a presence and voice on campus.



"César Chávez isn't dead; we have his spirit."

**César Chávez**

March 31, 1927-April 23, 1993

*Casa Joaquín Murrieta presents:*

*The Second Annual*  
**Noche en Memoria de César Chávez**

**UFW, Speakers, food, video showing, music, entertainment, scholarship awards, poetry, Danza, candlelight procession and more...**

**Thursday April 4th, 1996 6pm**

**Casa Joaquín Murrieta**  
2336 Piedmont Ave.  
Berkeley, Califaztlán 94704

**Everyone Welcome!**

For more information call Jennie Luna at 548-2034 or Luis Alejo at 845-4447  
Sponsored by Casa Joaquin Murrieta, MEChA, Pilipino American Alliance, and Treza



# LAS ARTES

## Latina: Women's Voices From the Borderlands

By Catalina Garzón

Lillian Castillo-Speed's recent anthology, *Latina: Women's Voices From the Borderlands*, is a collection of prose by both emerging and established Latina writers. The book, organized into three parts entitled *The Past We Bring With Us*, *Our Land, Our Lives*, and *Nuestra Política*, chronicles the Latin American heritage, the working class struggle, and the forging of a new identity which many Latinas encounter when transcending the numerous physical, spiritual, and intellectual barriers separating them and the "Estado-Unidenses." According to editor Lillian Castillo-Speed, the intended focus of *Latina* is in fact "American Latinas... it would be the US experience, and it would not just be exclusively about Chicanas."

As head of the Ethnic Studies libraries at UC Berkeley, Castillo-Speed undertook the editing of *Latina* having worked extensively as series editor for the Chicano Studies Library Publications Unit. "The concept of the book was originally an idea out there in the publishing world," says Castillo-Speed, "that I think was just a response to the fact that there was this untapped market which the New York publishers wanted to explore—I guess to see if they could make money out of it." Because of the potential restrictions on the book's content which this entailed, Castillo-Speed originally had some reservations as to publishing *Latina* with Simon & Schuster, as opposed to a smaller, more progressive Chicana/Latina publisher whose roots could be traced back directly to the community. However, she also pointed out that publishing with a large and well-known company would increase mainstream circulation, distribution, and general access to the book, the genre, and to the literary power of the Latina experience.

Unfortunately, the fact that *Latina* had to

conform to the mold of a big publisher, whose ultimate objective is to mass market and sell as many copies as possible, is reflected in the anthology's content. The purpose of the book seems vague and lacking focus. What exactly is meant by the term Latina, for example? Amazingly, even some European women seem to qualify under this diluted umbrella version of the word: "Just Desserts" by Mary Helen Ponce is about an Italian on a dinner date. This appears to buy into the contrived stereotype of a "Latin" culture based on whoever speaks a Romance language which could, quite frankly, come from anywhere in the globe. Although Castillo-Speed wants people from all cultural backgrounds to at least pick up the book because they are intrigued with the title, I doubt that most latinoamericanas would want to be mutually identified with women from Mediterranean Europe by anyone, especially someone outside of the community who was being exposed to the concept of the Latina identity for the first time in the course of reading this anthology.

Defining the community which is represented within the context of *Latina* can become difficult in and of itself. It becomes apparent that, despite what the title of the book might lead one to believe, *Latina* was edited around a fundamentally Chicana framework. Over two-thirds of the selections in *Latina*—slightly over fifteen entries—are written by Chicanas. Next in frequency were four stories by Cubanas and four by Puertorriqueñas. As previously mentioned, one space was allotted to a story about Italians. The few remaining spots were metered out to Central and Caribbean American women. There is an obvious exclusion of representative work by women of South American descent in the book. When asked why, Castillo-Speed replied: "To me, those groups that were included which were not Chicana groups—the Carib-

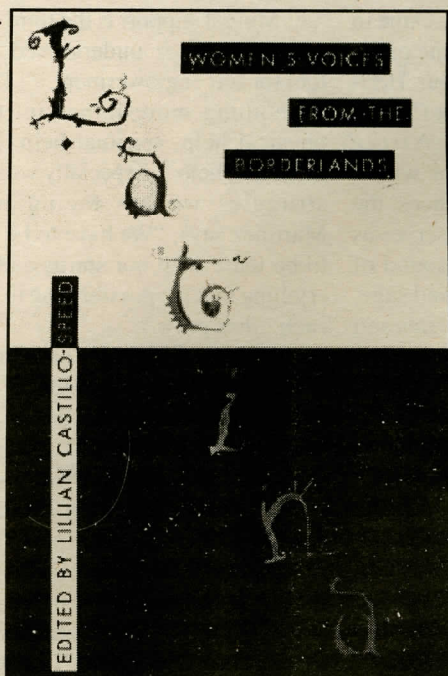
bean Americans, Puerto Ricans, Central Americans—had something in common with the Chicana, in that when they come here they're not necessarily well-off." The lack of work by suramericanas in *Latina* appears to be a significant oversight, despite Castillo-Speed's claim that "if the experience was there, of the South American woman coming to the US and having hardship, then I would have tried to include it, although there seems to be very little writing available on that."

*Latina: Women's Voices From the Borderlands* strives to be an inclusive anthology encompassing the immigrant Latina experience in contemporary America, and in many ways it succeeds. The inclusion of Latina lesbian literature, like "Personality Fabulosa" by Monica Palacios, exemplary autobiographical and fictional works, such as Ana Castillo's "My Mother's Mexico" and "Miss Clairol" by Helena María Viramontes, and excellent analytical pieces by Cherríe Moraga and Gloria Anzaldúa, among others, are all pleasant surprises.

However, *Latina's* contribution to the continuously expanding genre of radical *feminista* compilations of Latina writing remains limited. The portrayal of the Latina as a broad and beautifully diverse identity is still too threatened with becoming a mere appendage to the dominant perspective of the Chicana

"majority," but that is not even the most questionable part of it. The watering down of the terminology, "Latina," makes the reader wonder who this book was really compiled for. If it was indeed intended for a Latina audience which had the "immigrant experience that's the 'tough' experience," as Castillo-Speed says, then why does it seem like the powers that be at Simon & Schuster tailored the anthology, down to the detail of preselecting a catchy subtitle which could potentially bear no relevance to its content, to be just another slickly packaged, profit-generating tap into the en vogue market of "ethnic" literature?

In conclusion, Castillo-Speed's *Latina* is an interesting compilation of Latina prose within a certain set of restrictions, and even succeeds in bending a few of the more mainstream guidelines, but it doesn't really acknowledge the existence of the remaining unexplored spaces beyond them. With this in mind, it is still worth checking out. And while you prose-starved mujeres are at it, look into the bilingual *Cuentos: Stories by Latinas*, published in 1983 by Kitchen Table Press and edited by Cherríe Moraga, Alma Gómez, and Mariana Romo-Carmona. As one of the pioneer anthologies within the genre, *Cuentos* delves quite deeply into the complexity of the question of what it means to be Latina.



*Latina: Women's Voices From the Borderlands*  
 Edited by Lillian Castillo-Speed  
 Publisher: Simon & Schuster, 1995.

## Maria Fatal at Berkeley Square's La Rockola

By Jesús Barraza

On February 24, the up-and-coming band Maria Fatal played to an enthusiastic crowd at Berkeley Square's La Rockola. For those who haven't yet found the Rock-en-Español scene in Berkeley, La Rockola is a Sunday night club for hardcore Rock-En-Español gurus. The scene there is very laid back, with Rockeros from all over the Bahia.

The night Maria Fatal was at La Rockola was no exception. The band had all the Rockeros in a hypnotic trance with their unique brand of Los Angeles Psychedelic pop rock, in the tradition of Jane's Addiction and The Red Hot Chili Peppers. The band started off with a live version of *Dile a la Muerte*, a song they dedicated to their ancestors; the song deals with la madre tierra y la muerte. This started their set in an upbeat and energetic mood. The crowd was in a frenzy through the whole show and proved to be a very active audience. With the exception of the band's live version of the moving love ballad *Por Ella*, the group had the audience caught up in a very in-

tense mosh pit throughout the whole show. Even as the night was coming to an end, all the Rockeros from the Bahia showed their devotion for the band by making sure that the band stayed for an encore, which Maria Fatal happily provided.

Just as Maria Fatal's show was packed with cool trippy pieces, so is their newly released self-titled album. The songs are full of lyrics dealing with death, life, love, borders and drugs. Their music can be compared to that of other Los Angeles groups such as Porno For Pyros and The Red Hot Chili Peppers, but this would be unfair because Maria Fatal is an entirely separate group from a separate reality. Their music and lyrics portray their Chicano background, with songs like *Ojotas Y Suecos*, in which they discuss the immigration of Latinos to the US and the hardships which they face. In addition, there are other songs such as *Por Ella*, Maria Fatal's beautiful love ballad about the undivided devotion to love that even death cannot destroy. In the lyrics of *Dago* the band writes about getting high and tripping, referring to the overindulgence of drugs and its effects on the mind. It seems that Maria Fatal writes with the better-



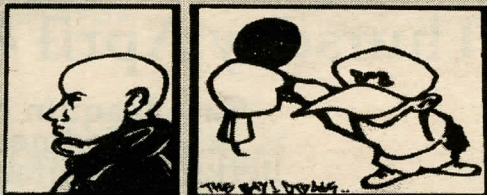
Photo by Martina Elena Estrada-Meléndez

The Los Angeles band Maria Fatal as they played an excellent show at their February appearance at Berkeley Square's La Rockola

ment of all our people in mind. There is some really good music on this album. Obviously, Maria Fatal's first try is going to be a very successful one. It is bands like this that are showing the world that Rock-en-Español is in Aztlán to stay.



Come to our weekly meetings every Thursday 5:30 in 516 Eshleman



### Dance of the Ancestors

Traditions Through Art  
 GALLERY STORE

ARTS AND CRAFTS FROM AROUND THE WORLD

2230 SHATTUCK AVENUE BERKELEY  
 (Lobby - SHATTUCK CINEMA)

Thursday - Friday 5:30 to 9:30  
 Saturday 2:00 to 10:00  
 Sunday 2:00 to 8:00



**Before you sign a housing contract or a  
lease, consider**

# **CASA JOAQUIN MURRIETA**



**Xicano Undergraduate Residential Academic Support  
Program and the opportunity to excel in a warm supportive  
academic community**

**Study groups, Cutting edge computer facilities, Reading room, Study center  
and library, Academic advising, Writing tutor, Tutorials, Support groups,  
Alternative coping strategies, Raza cultural events, 1st year, Re-entry, and  
transfer programs, Financial planning and assistance, Full and partial  
stipends Internships and Great food!**

**510-540-1984**

**<http://server.berkeley.edu/raza/work/casa.html>**

**Call Admissions Coordinator, Martha Castañeda to arrange tours and apply.**

**Fees for the 1996-97 school year range from \$4,600 to \$6,100. The Casa  
Community welcomes applications from all Cal students, particularly  
students of color who come from very low-income families. Casa  
Joaquin Murieta, is a Frente Foundation project which was begun by  
Chicana/o students at Cal in 1970.**

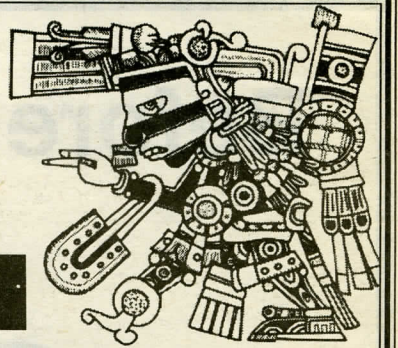






# Calendario

Chicano/Latino Agenda



## CAMPUS AND COMMUNITY EVENTS

April 5-7 Adelante Mujer 1996 Chicana/Latina Retreat at the Marin Headlands Youth Hostel. Meet other women, participate in workshops, social activities and more! Contact RRRC at 642-1322 for more information.

April 20 RAZA DAY. Volunteers and mentors needed, contact RRRC at 642-1322.

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

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

The Chicano/Latino Mentorship Program

challenges you! We will be interviewing for the 96-97 Co-Chair position this month. The Chicano/Latino Mentorship Program links Cal undergrads with Chicano/Latino Alumni primarily based on Career and Academic interests. If you are creative, energetic and want to make a difference in our comunidad contact Erika Perez at 664-2585 or e-mail at essence@uclink3.berkeley.edu for more information. Sponsored by The California Alumni Association.

Are you the daughter/son of Mexican Immigrant parents? You and you parents can play a vital part in my research project on

Mexican Immigrant Family Structures. Your involvement in this research project will involve just a 45 min.-1hr interview. Your experiences are very important and I would appreciate your contribution to research and ultimately to a better understanding of the family dynamics of *La Comunidad*. Contact Erika Perez @ 664-2484 or e-mail at essence@uclink3.berkeley.edu

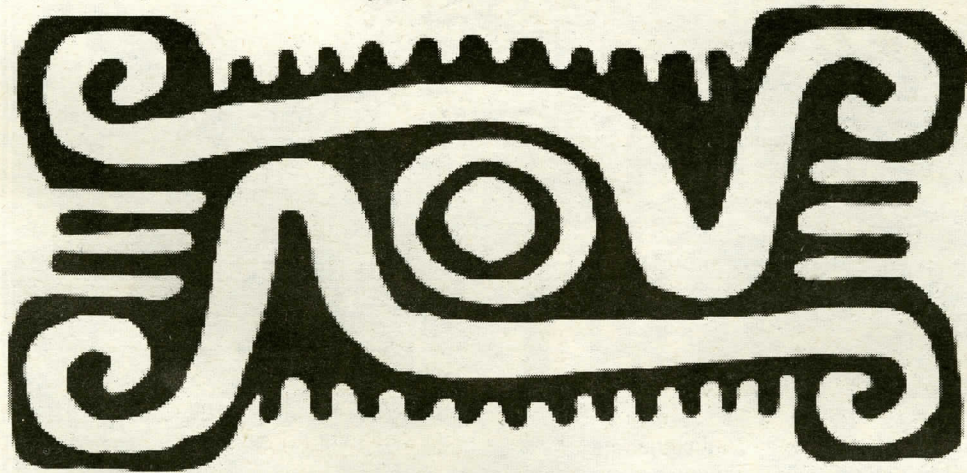
Chicano/Latino Association of Sociology Students (C.L.A.S.S.) If you are interested in future events or would like to know more about our organization, contact Margaret at 540-5730 or Xiomara at 841-7422.

La Familia, a queer group for Latina & Latinos, meets Thursdays in the West Madrone room of the M.L.K.Jr. Building. For more information, call 642-6942.

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

ATTENTION ALL 1996 CHICANO/LATINO GRADUATES!! Remember to come by 291 GBC to fill out graduation participation forms. Also, please be sure to attend the graduation meetings which are scheduled for next semester on the following dates: March 13, and April 10. Contact Lupe Gallegos @ 642-1802 for more information.

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



## J O B S

### INTERNSHIPS AND SCHOLARSHIPS

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

April 15 The Institute for Recruitment of Teachers Summer Opportunity for Minority Students. Applicants must be college juniors majoring in the humanities, education, and social sciences. Contact Esmerita Sepulveda at (508) 749-4116, app. in 291 GBC.

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

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

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

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

March 31 The Judith Stronach Re-entry Prize for Poetry. Five poems must be submitted for consideration. Prize is for \$500 and candidate must fill out Personal Information Card and attach it to their entry before submitting poems.

April 1 UCSB Chicana Dissertation

Fellowship for \$18,000 plus benefits. Candidates must be advanced to candidacy by the beginning of the fellowship year, which is for nine months, and expect completion of the dissertation during their term residence at UCSB.

To apply, send a letter of application describing progress toward the Ph.D., a dissertation proposal, a curriculum vitae, a writing sample, and arrange two letters of recommendation to: Dr. Chela Sandoval, Department of Chicano Studies, University of California, Santa Barbara, SB, CA 93106. Further information in 291 GBC.

April 3 NASPA Minority Undergraduate Fellows Program. Nominees must be ethnic minority students and have completed their sophomore year in college. App. in 291 GBC.

April 19 National Association of Women in Construction Scholarships for candidates pursuing careers in construction. Several requirements apply. See app. in 291 GBC.

AICPA Scholarship for Minority Students in business or undergraduate accounting majors. Send request for application to: P.O. Box 2209, Jersey City, NJ, 07303-2209 ASAP.

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

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

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

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

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

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

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

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

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

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

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

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

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

Deadline for April entries are due in 291 GBC by March 31st. Contact 643-0441.

