

LA VOZ DE BERKELEY

Volume — No. ...

February, 1996

Berkeley, California

**They shall not wither, my flowers,
they shall not cease, my songs,
I, the singer, lift them up.
They are scattered, they spread
about.**



**But even though my
flowers may yellow,
they shall live
in the innermost house
of the bird of the golden
feathers.**

-Nuhau Elders

Dear Readers

The staff at *La Voz de Berkeley* has undergone several changes. These changes include a new staff, a more centralized focus on community and campus issues affecting our Gente, and a firmer focus on developing a central theme for coming *La Voz* issues. This involves the staff, as a collective editorial group, to dialogue about what issues we should present in the Berkeley Raza newspaper and exactly in what perspective. *La Voz* is fully aware of the differences in ideologies amongst Raza on campus. What we are most concerned with is that if a person within the community wishes to present and express whatever they believe through *La Voz* that they have the opportunity to do so without any type of barrier. But we are also concerned with giving the *La Voz* audience an alternative perspective. This means that *La Voz* must be political, spiritual, and full of resistance- everything our peoples lives have been before and after 1492. As a collective editorial group with different perspectives we come together in a circle to be political and spiritual, to document what is ignored about the daily natural and human violations done to our Gente and most importantly the resistance displayed by us. Every writer will contribute to *La Voz* a documentation that will be a part of the political, the spiritual or the resistance. Every article will tie in one issue or event to the larger mechanisms of oppression. This is the purpose of *La Voz*.

In past semesters, our dependence on ASUC money hindered us from fully accomplishing the above since a condition for being funded forced us to be "unpolitical" and not "ideological" because of the Smith v. Regents ruling. Along with this obvious racist and restrictive policy, ASUC's inadequacy in respect to money management prevented *La Voz* and other publications from receiving funding since \$24,000 disappeared. Thus, in the process for ultimate independence *La Voz* applied and was given a grant by Raza Media Scholarship enabling us to publish this current issue independently. Another significant factor is that Smith vs. Regents was recently overturned. Now *La Voz* and other student organizations can once again be "political."

You will notice that now you can read the Calendario inside *La Voz*. Calendario has and continues to serve the Berkeley Raza community as an information center, as an informal forum for networking. This new merge is going to increase both Calendario's and *La Voz*'s circulation. The staff at *La Voz* hopes that the Raza organizations on campus will take advantage of our new position and use *La Voz* to express their ideology or advertise for an event. Organizations may not need *La Voz* to announce events in order for people to attend, but *La Voz*'s circulation is broad and it is important that when people take *La Voz* to conferences across the country or to high schools in Oakland that those audiences know exactly what Berkeley Raza are about.

If you would like to submit articles to *La Voz* we encourage you to attend our general meetings. If you would just like to submit a flyer, please place it in our Heller Lounge mailbox. Our next general meeting will be on the 21st of February.

Thank you,
Maria Brenes
Editor-in-Chief

La Voz de Berkeley

Editor-in-Chief	Maria Brenes
Assistant Editor	Evangeline Camarena
Editorial Staff	Luis Angel Alejo Catalina Garzón Ernesto Lara Martina Estrada-Meléndez
Art Editor	Raul Baltazar
Layout Editor	Jesús Barraza
Advisor	Luis A. Sanchez

The *La Voz* staff would like to give thanks to the following groups and persons for their contribution to the creation of this *La Voz* issue. It would not have been possible without their compassion, effort, and encouragement.

Memoztin (Guillermo Trejo): for lending the *La Voz* staff his car at four in the morning to make copies at Kinko's.

Luis Sanchez: for being our elder at five and seven in the morning.

Martina Estrada-Meléndez: for driving the *La Voz* staff to Kinko's at five in the morning.

Casa Joaquin Murrieta: for allowing the *La Voz* staff to use the computer and putting up with our stressed out energy.

Luis Alejo: For his car and encouragement



Inside of La Voz



Enrique Dominguez spiritual leader endures a month long fast for peace in our barrios on page



The Treaty of Guadalupe Hidalgo and its significance to Raza ==



Guillermo Gomez-Peña battles Xenophobia on his terms on page ..



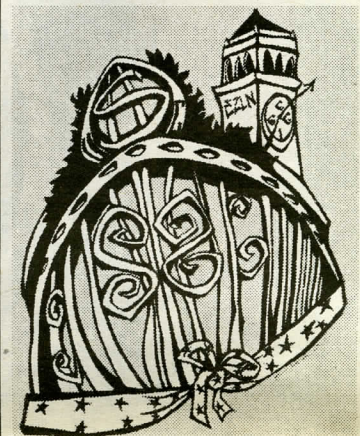
Another new feature to *La Voz* is The Calendario look for it on page ==



Introducing *La Voz*' new feature, the Raza Time line. This month UC Berkeley's MEChA retells its History for the People on page ...

On the Cover

Think about who is coming in and out of these gates. When the gates are closed are you the first among equals? Cover art/Drawing by Raul Baltazar.



Mayan numbers

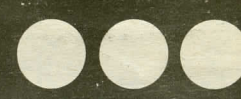
In the struggle to de-colonize ourselves as a community, *La Voz*, as a Raza publication, will now number its pages in our indigenous numerical tradition. The following is an introduction to recognizing Mayan numbers: One circle represents one unit. One bar represents five units. Think hard and de-colonize yourself.



Join La Voz de Berkeley

La Voz is always looking for new writers who have something to say about the Raza, here in Berkeley or where you're 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.

Meeting every Wednesday 5pm at 700 Eshelman



Xicano Shorts



Daniel Santillano and Luis Sanchez

Student Regent's Proposal to Reverse Ban on Affirmative Action Halted

In an attempt to keep university doors open to underrepresented students, Student regent Ed Gomez proposed to reverse to ban on race and gender-based Affirmative Action last month. It was tabled along with another proposal which would have given the UC system, including administrators and faculty, a year to evaluate the possibility of eliminating such factors in the admissions process. Governor Pete Wilson, President of the Board of Regents, didn't arrive at the meeting until after UC faculty presented their dissatisfaction with the lack of shared governance of UC. Ada Sosa-Riddell, professor of Xicano studies at UC Davis, wanted the Regents to flatly rescind their July 20th ban instead of dealing with shared governance.

Prisoner of the AIM War Remembered

In San Francisco, many activists have joined together to remember the continued imprisonment of American Indian Movement Leader Leonard Peltier. February 6th marks twenty years since the US government first imprisoned Peltier. The US Justice Department has admitted that they don't know who killed the two FBI agents that Peltier was convicted of killing. The two agents were killed in 1976 at Ruby Ridge located in the Pine Ridge Reservation.

Chicano Studies Pioneer Dies

The beloved Chicano Studies forefather, Julian Samora, passed away in Albuquerque, February 2, 1996. He paved the way for Chicano scholars with works like *Los Mojados: The Wetback Story*. One of Samora's most prominent students, Gil Cardenas of Texas, was a teacher and mentor for UC Berkeley's Julia Curry. February 2nd also marks the 148th anniversary of the signing of the Treaty of Guadalupe-Hidalgo.

Student Takeover of Dean's Office at Columbia University

Students of color took over the office of the Dean of Columbia College on February 6, with demands for Latino Studies and Asian American Studies. They are also fighting for fundamental changes in Columbia's racist Eurocentric "Core-Curriculum." Students are asking for supporters to write letters to Columbia's administration. More info: <http://server.berkeley.edu/raza/work/columbia.html>

Aztecology Takes Off on Campus

A working group of about twenty students have started on UC Berkeley's "Chicano Internet Project." The purpose of the group, which is comprised of Casa Joaquin Murrieta and Casa Mora students, will be to create and maintain Raza sites on the World Wide Web. If your Raza campus organization would like a free page, please email daniels@server.berkeley.edu

Also check out the class Home Page using Netscape. It is located at: <http://server.berkeley.edu/raza/work/class.html>

Culture Shock: Raza Preparing for the Study Abroad Experience

Catalina Garzón

Many college students look to study abroad programs as a unique opportunity that will enhance their academic and personal experiences. Chicano/Latinos at UC Berkeley are no exception. Unsurprisingly, many Chicano/Latinos tend to be interested in Latin American universities, although the Education Abroad Program (EAP) on campus offers a lot of options in Asia, Europe, and Africa as well.

"The student population that studies abroad in all countries is like UC Berkeley—very ethnically diverse," says Jan Kieling of the on-campus study abroad office in 160 Stephens Hall. However, she admits that there are sometimes specific ethnic concentrations for specific countries: "We have a lot of Chicano/Latino students who want to go to Mexico, for instance." This is because many Chicano/Latino students view study abroad as the only chance they may ever have to fully immerse themselves in their "mother" culture and to explore their roots.

However, for many Chicano/Latinos studying abroad in Latin America, the experience is frequently an eye-opening one. Identity perception issues come to light for students who, as Chicano/Latinos usually born and raised in the United States, discover broad cultural differences between them and actual Latin American students. Elsa Anaya, a Development Studies major who attended UNAM on a semester exchange, says that some Mexicans reacted with disappointment when they found out she was from the U.S. "It's kind of a feeling of resentment on their part that you claim two identities," says Elsa. "They can't really understand how you can call yourself Mexican and American at the same time, and be legitimate about what you're claiming."

For Chicano/Latinos in Latin America, at least, having such a dual identity is usually

beneficial. Elsa says that when she traveled around Mexico with Caucasian students in the same program, she tended to blend in more and feel more comfortable. It was not readily apparent that she was a "gringa" because she spoke fluent Spanish and looked Mexican, so some people were more friendly to her as a consequence. She even participated in some political events, like the 1994 protest in solidarity with the EZLN revolution in Chiapas at the Plaza de la Reforma, which might not have been so easy for white Americans to do without provoking a direct confrontation.

Chicano/Latinos who study in Europe also tend to have an experience which differs from their initial expectations. Being Chicano/Latino in Europe brings up a variety of identity issues concerning the

"It's kind of a feeling of resentment on their part that you claim two identities...They can't really understand how you can call yourself Mexican and American at the same time."

relationship of Latin America to Europe. In particular, says Barbara Tassielli of the EAP staff, "Some Chicano/Latino students go to Spain thinking that they're kind of going back to the 'motherland,' but that's not quite the way some Spaniards see it." There is a tendency by Spaniards to be unaccepting of a Chicano/Latino who claims to be an insider in the Spanish culture, just as a similar phenomenon occurs in the case of a Chicano/Latino who claims to be an insider in the Latin American culture. Europeans will be quick to remind you that you are, first and foremost, an American of Latin American descent.

Just like Chicano/Latino students may have stereotypes of what Europeans are like, Europeans also may have certain things in mind about Latin Americans. When I spent my sophomore year of high school in Lyon, France, for instance, my Spanish Literature teacher, who was from Madrid, immediately singled me out as having "rasgos indigenas" when she found out that I was Colombian. Like most Chicano/Latinos who embrace the probability of their mestisaje, this in itself did not insult me, but I did find it amusing. Such assumptions about one's heritage may not be more than an anecdote for most students, but the very evident reality of misdirected racism may have a more serious effect on Chicano/Latinos studying in Europe. In France, for instance, there is a lot of resentment towards the large waves of Algerian immigrants into the country due to the fact that Algeria was a French colony for many years. People of Latin American heritage tend to be confused with Arabian and Middle Eastern immigrants because of similarities in their physical features. Thus, a Chicano/Latino student in France, for example, may be forced to cope with French racism towards Algerians although he or she is not actually Algerian.

Studying abroad requires a lot of psychological preparation. Be sure to gain some flexibility in your assumptions about your relationship as a Chicano/Latino to Latin America and Europe. Though the questioning of your identity is an inevitable and actually positive experience, accept the fact that you have ultimately absorbed a United States perspective on the world before you go. However radical you think your viewpoint may be, your ideas will often be recognizably American to many of the people which you will encounter. In the end, studying abroad anywhere as a Chicano/Latino should be a great learning experience once the "culture shock" subsides.

Malcolm X and the Complex Issue of Borders

By Ernesto Lara

I start this article with "As-Salaam-Alaikum", Arabic for "peace be unto you." The response to this greeting is "Wa-Alakum-Salaam" which means "and unto you be peace." This was the preferred way of greeting someone at the Muslim Student Association's October 19 screening of "Malcolm X the Documentary." Amir Abdul Malik Ali from Masjid Al-Islam in Oakland was the guest speaker of the event and spoke to a diverse crowd of about fifty. The main point of Malik Ali's speech was that people must transcend national borders and materialism in order to become spiritual warriors.

He spoke of Spike Lee's movie "Malcolm X" and how it became a fad to wear paraphernalia with an "X", which included hats, t-shirts, wristwatches etc. This capitalists' dream contradicts the spiritual teachings of Malcolm X and true Islam.

The viewing of the Malcolm X documentary was free and provided for by the MSA. It was a gritty in depth account of Malcolm X from childhood to death, without the glitz of Hollywood sound effects or the glamour of Denzel Washington. Free food and drink also created a familial atmosphere that one would not find at any movie theater on Shattuck.

Like most religions, Islam transcends national boundaries. It also has its own set of ideologies which affect peoples behavior.

However "to understand [Islam] is different from agreement [with Islam]" says Malik Ali. This was one of the reasons for Malcolm X's popularity with non-Muslims. "The enemy is about national boundaries" rages Ali.

As explained later on in the documentary, Malcolm X leaves the Nation of Islam, after having traveled the world and realizing that it was an international struggle of all people, not just Blacks in America. Ali gives advice for current U.S. organizations "no organization is successful unless it is rooted in the international." An example of this is Che Guevara who traveled Latin America in the early sixties to organize an international front against capitalism and other social injustices. And like Malcolm X he was martyred.

Ali predicts that the "West is getting ready to go toe to toe with Muslims." We already see this becoming reality in the countries of Bosnia, Russia, Israel's Occupied Territories and in Sudan on the African continent.

What the mass media labels as "terrorists" are actually freedom fighters. Ali also urges the audience not to be on the wrong side of history as so many of us were with Vietnam, and the Persian Gulf War or any war for that matter.

"It is time to go to the next level" preached Malik Ali. "Malcolm X is gone but he has planted a seed." The seed is international. Keep your hearts and minds open.



DRAW ME

**OVER \$35,000
HOARDED YEARLY**

**Win one of five FREE Art
Scholarships for \$10.00.**
NO CASH PRIZES

Use pencil. Make your drawings in full size (do not trace). Entries will be judged in the semester reviewed. Prizes awarded only for BEST drawings from qualified entrants age 18 and over. Five scholarship winners will receive fundamentals of ART theory by one of America's leading education corporations. Our objective is to find perspective students who have an appreciation and liking for art and that have access to over \$35,000 dollars a year (not including living fees) or at least qualified to receive government assistance. Every qualified entrant receives a free professional estimate of his or her drawing.

No entries can be returned.
ATTACH THIS COUPON TO YOUR ENTRY

ART INSTRUCTION SCHOOLS

Students enter • 300 South Fourth Street
Minneapolis, MN 55415

Please enter my drawing in your monthly contest

Name (Print Name)

Occupation Age

Address City

State Zip

County Phone

Phone Circle 101 Registration Number

Barrio Warrior: Enrique Domínguez Endures 32 Day Fast for Peace in Our Barrios

By Luis Angel Alejo

For over a month, Enrique Domínguez nourished solely on liquids as part of a fast he initiated on October 1, and ended on November 2, 1995, el Día de los Muertos. His primary purpose was to make a sacrifice on his part so that there may be truces between Norteños and Sureños and that the madness in our barrios may cease.

Enrique Domínguez, who is currently the director of San Jose Barrios Unidos, stated that his decision to fast came out of a commitment to the Cesar Chavez Peace Plan, a concept created by members of Barrios Unidos to bring peace into our communities. According to Barrios Unidos, the Plan will "strategize ways of bringing forth economic stability, social opportunities, and political strength to the people in poverty stricken neighborhoods throughout the country."

Enrique Domínguez stated, "I think the Cesar Chavez Peace Plan is a struggle on a national level. Yet there has to be sacrifice. There has to be a big commitment to bring people together. This is what César (Chávez) was about and he once did this for 25 days. Fasting was a way of raising people's consciousness and that is what we have been trying to do this for years. I believe in bringing people together through ceremony and so I got to make that commitment. I could have also done a peace walk, but for this, I chose to fast. A role model of this type of commitment, for me, has always been César."

According to Enrique, October was a month in which indigenous people celebrated the harvest for the upcoming winter. Indigenous peoples would thus make the proper preparations and sacrifices in order to greet the winter season. That is

why Enrique chose to do the fast during this time. The fast would continue until November 2, the day in which Xicanos honor our deceased ancestors and relatives.

For over the past 27 years, Enrique has continued his dedication to bring peace in our barrios and improve conditions of La Raza any way he can. In 1969, he got involved with the Black Berets Por La Justicia out of San Jose, which was a youth organization that was similar to the Brown Berets yet they believed in an indigenous spiritual approach to El Movimiento. Enrique, along with other Berets such as Chemo and Theresa Candelaria, put an end to the Fiestas de La Rosas Parade which was an annual event held in San Jose that celebrated the invasion and colonization of the Spanish upon the Aztecas. Enrique has also been involved in other organizations such as Partido de La Raza Unida and the American Indian Movement. On February 11, 1978, he embarked in the "Longest Walk" which began at Alcatraz Island and ended in Washington D.C., on July 15. In 1980, he walked from San Jose to Los Angeles in commemoration of the 10th anniversary of the Chicano Moratorium. In 1981, Enrique walked from San Jose to Tenochtitlan (Mexico City) for peace in the barrios and for the refugees in El Salvador. The journey for peace would take over four months to complete.

Today, under the banner of Barrios Unidos, he is struggling to bring peace throughout the barrios of San Jose and is working on establishing truces between the main San Jose varrios known as Horseshoe, Clanton, Willow Street Trece, Capital Park, Las Palmas, and Poco Way. He has also continued to participate in Marches for Peace & Unity in San Jose and Watsonville over the past

year. Throughout his busy schedule, he has also made time to help Xicanos who are recovering from alcohol at Si Se Puede (a Xicano alcohol recovery house for men) in Watsonville and has run spiritual purification ceremonies known as Temescalas in Santa Cruz with Barrios Unidos. Currently, Enrique has worked successfully on a peace truce inside Tracy State Penitentiary and it has maintained itself thus far.

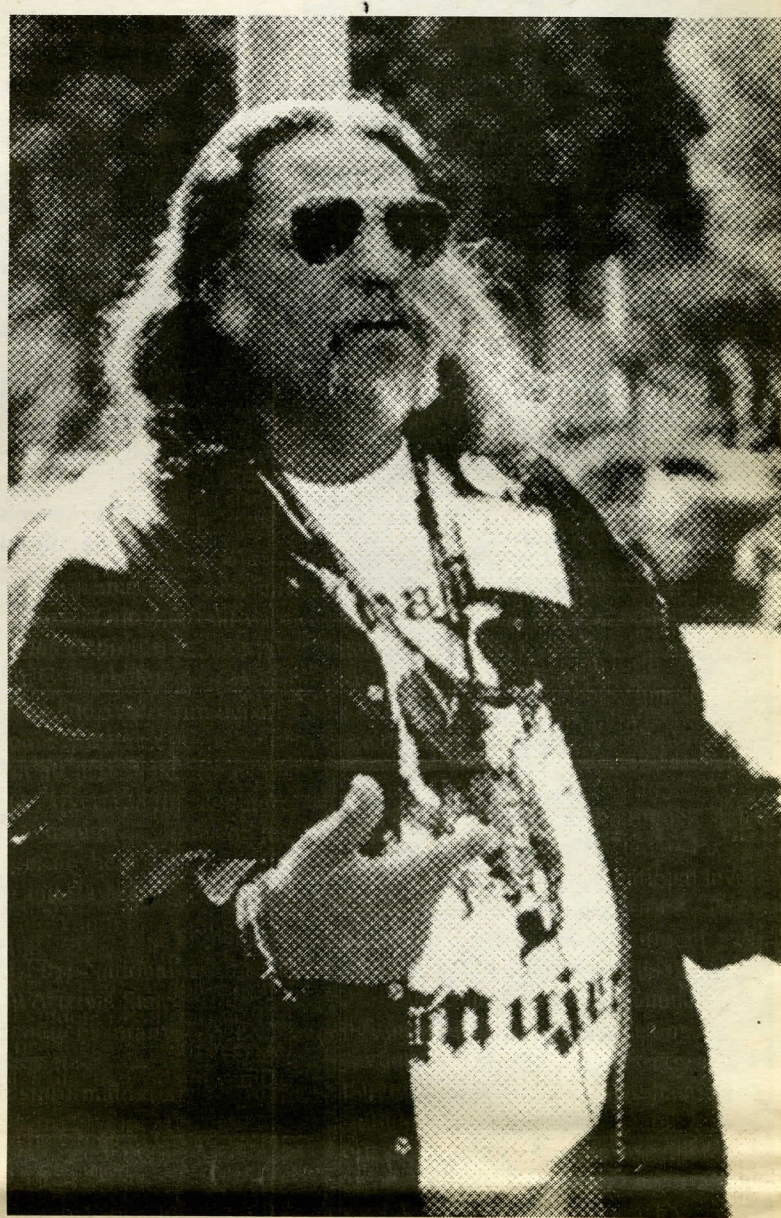
Towards the end of Enrique's fast, he began to experience pain from his kidneys and nurses and doctors recommended that he end the fast for his health was at risk. They warned he may have had permanent kidney damage. Despite the physical pain and suffering, Enrique was able to overcome these hardships by remaining focused, determined, and in ceremony through his prayers.

Enrique added "We got to make these types of commitments to bring our people together. This determination is what it takes to bring peace to our communities. It doesn't matter what background your from or what knowledge you have. We have to do what it takes to make a cease-fire possible."

Between November 2 through December 12, Barrios Unidos has called a peace truce. Part of the National Cease-fire statement reads as follows:

"To all La Raza,

El Plan de César Chávez Por La Paz: The main part of the Plan is to bring peace between the barrios claiming Norte or Sur. Barrios Unidos is putting out la palabra that a national cease-fire be declared in all the barrios for peace between our people starting November 2, 1995, el Día de Los Muertos. This being the day Indios, Mexicanos, Chicanos, and Latinos honor their



ancestors and all who are deceased including the homeboys and victims of crossfire behind gang violence. Let them rest in peace and let us think about their families, especially their mothers, between November 2 onto December 12. Let us not seek revenge. Let these forty days be a time to work and sacrifice for heal-

ing and forgiving before we commemorate the day of La Virgen de Guadalupe. You don't have to be a Catholic to realize the mystery of faith and the historical, cultural, and spiritual meaning in unity and the liberation of our people.

Continued on Page —

The Fight to Save Ixim Ulew

Compiled and transcribed by Marco Alejandro Palma Lozano

500 years ago, in the land people today call Guatemala, lived one of the largest Maya pueblos - the Kichee. During what today is celebrated as Easter week, their lives changed for the worse in 1524. All through the land rumors were heard that "Tonatiuh" was coming from the north, with a large army to steal their most precious things, make them slaves, and take away their land. Tonatiuh is what the Mexicas, the people of Tenochtitlan called the sun. But the Maya gave the second-in-command of the Spanish army because of his blond hair and light pink skin. His real name was Pedro de Alvarado and was already known for having planned and commanded the massacre of the danzantes for the fiesta at Tlatelolco in Tenochtitlan.

The leaders of the Kichee met to plan out what they were going to do. Two main chiefs were Ixcuin Nejaib and the Aj'kij (daykeeper-priest), Tecum Uman. They decided they would all fight together with their combined armies and defeat the Cristianos. But one day before Alvarado had planned to attack the Kichee ceremonial center called

Jumarca'aj, Ixcuin Nejaib decided to attack Alvarado's camp by surprise. They fought for hours, but the Maya soon saw their weapons of wood and stone would not win against the rifles, cannons, and armor of the Spanish. The Spanish's horses also scared the Maya because they had never seen horses before. To the Kichee they appeared to be huge deer. They were perplexed that any creatures would let themselves be used by the Cristianos. Worst of all they saw that other Maya, the Kaqchiquel, were helping the Spanish. This more than anything else, broke the confidence of the warriors, and thinking that they would not survive, they surrendered.

When running-messengers returned from the battle, Tecum heard of what happened. When he confirmed it, he decided that he was not going to let the land where he had grown up, the land of his ancestors, be stolen by people that would never respect it and that would make him a slave. The next morning, together with the remaining Kichee warriors, Tecum advanced to defend Jumarca'aj.

Alvarado invaded from the south of the plaza. The Maya fighting with Tecum defended their city

and temples with all their strength, while the Spanish guns and cannons blew them to peices. Alvarado used a lance from on top of his horse while being protected by metal armor, to kill many warriors. Seeing that he directed the Cristianos, Tecum leaped straight into the air from where he stood and almost landed on top of Alvarado. Tecum "flew" with his wings and ceremonial battle suit made completely of the sacred iridescent blue-green feathers of the Quetzal. From his hair and from a helmet in the form of the head of the Quetzal flowed more of the feathers. On his chest shined a mirror made of obsidian, in his left hand a shield made of wood and leather, and in his right hand a fighting club donning razor sharp flint blades.

Tecum didn't kill his enemy, but managed to take of the head of his horse. Meanwhile, Alvarado managed to spear Tecum in the chest. He was so proud of this that he even called his soldiers to see the great Tecum dying. Days later Alvarado captured the last warrior chiefs and as punishment and an example to the rest of the Maya of

Continued on Page —

CENTRO LEGAL DE LA RAZA

INTERNS NEEDED!

Centro Legal is currently seeking interns for the Spring semester. Join an organization that has been helping La Raza for over 25 years in the Fruitvale District in Oakland. Work on cases of domestic violence, student's rights, tenant's rights, consumer/debt protection, property defense, and immigration rights! Gain valuable experience while helping empower the Raza community. The internships are on a volunteer basis. All potential law school students are especially encouraged to apply. Call us as soon as possible for an appointment. Spanish speaking skills required. Chicano Studies 98/197 units also available. Your help is needed now!!!

CONTACT

CENTRO LEGAL DE LA RAZA
1900 FRUITVALE AVENUE SUITE 3A
OAKLAND, CA 94601

CALL: Evelyn Cruz (510) 261-3721 or Luis Angel Alejo 845-4447

End the Torture of Women Prisoners in California

By Jenny Ortiz

The Pelican Bay Information Project, an independent community organization along with various other advocate groups organized an event that addressed issues concerning the cruel treatment of women prisoners in California. On October 22nd, at the Unitarian Center in San Francisco several speakers including female ex-offenders made public announcements of the current neglect on women's health issues in prisons.

This summer the Pelican Bay Project along with other groups like the Coalition to Support Women Prisoners with Children, received compelling petitions and letters from women at the Central California Women's Facility in Chowchilla, the California Institution for Women in Frontera, and the recently opened Valley State Prison for Women. Women prisoners claimed that the system was neglecting adequate medical care to women in general including inmates suffering from long-term chronic illnesses and that

the demand was an immediate and crucial problem.

Incarcerated women have been and continue to be a forgotten population. According to Criminal Justice Reports, between 1980 and 1993, the number of women incarcerated in California increased 450% from 1,316 to 7,232 as of June 30, 1993. Women now account for 6.3% of the total California prison population, compared to a national average of 5.7%. While much has been written about the increase of prison population, little attention has been paid to the fastest growing group among the incarcerated population, women, and in particular women of color.

While medical care for all prisoners is poor, the situation is far worse for women prisoners. Most women enter prisons with a host of medical problems including HIV infection and other sexually transmitted diseases. However, with respect to HIV infection or AIDS for incarcerated women there is serious neglect occurring. Many women suffer needles pain and suf-

fering because they are not taken seriously or are completely ignored. The care that exists is generally administered only when medical situation is an emergency. As demonstrated the emergency often becomes a disaster, with women dying or becoming severely injured.

Quality prenatal care is another serious problem, given the increasing numbers of pregnant women entering prison. Many pregnant prisoners suffer from alcohol and drug problems. Most prisons offer these women little or no assistance in detecting, despite the fact that both the women and their fetuses can suffer when allowed to detoxify without appropriate medical supervision.

Latina women prisoners are being affected by the general lack of concern for medical care from the Department of Corrections and the state of California. In 1990, Mexi-

can offenders accounted for 36.22% (14,208). This represents the largest racial/ethnic group incarcerated in California. Mexican women com-

"...little attention has been paid to the fastest growing group among the incarcerated population, women, and in particular women of color."

prise 22% of the total population. Although this number seems small the rise is evident. The population entry for Chicana/Latina women has increased by 67% in the past five years.

The several challenges confronting non-English speaking Latina inmates are due to the prison institutions lack of ability to provide skilled bilingual personnel. In the event of medical emergencies, qualified personnel must be able to understand women's descriptions of symptoms and medical histories. A second problem is that Latina

women have no confidentiality when non-medical personnel and/or other prisoners are asked to translate for them. Latinas are also not properly informed of their diagnosis, provided instructions for the proper use of medication or provided appropriate follow-up treatment because of communication detriments. These factors also result in a disproportionate number of preventable deaths among Latinas/Mexicanas.

There will be a series of active events taking place during the next few months that will continue to seriously address the issue of women prisoners. On November 16th, there will be a film series held at the Artists Television Access in San Francisco at 8:30 p.m. On December 11th, (International Human Rights Day) there will also be a demonstration held at the California Dept. of Corrections Headquarters in S.F. For further information contact the Prisoners Justice Action Network at 510-845-8813 or e-mail at parcer@igc.apc.org or call the California Coalition for Women Prisoners at 415-255-7036.

70's Parents and the new Children of La Causa

By Felicia Martinez

Chicano. The word carries with it a plethora of definitions all related to identity. While Xicanos and Chicanos battle Latinos and Hispanics over the meanings of their labels, there is yet another group struggling to identify themselves. It is us, the sons and daughters of Chicano activists, the offspring of those who have "made it" in this society. All these years, they fought to give us the opportunity to become a part of this society, to give us a chance at education, to give us the chance to make the choices that they did not have. But what do we, their children, do with these privileges? Have we forsaken the struggles that our parents have told us about? The struggles that we read about in our Eth-

nic Studies classes, the struggles of Chicano legends who are, to us, Mom and Dad.

Looking through my baby book, I come across a page with my firsts: my first smile, my first word, my first steps, my first Mecha meeting. Yeah, it's there. May 26, 1977. I was there. My parents were there.

My parents have always told me stories, stories about their college days, stories about their parents' struggles in the campos, stories about their parents' parents, and the Aztecas whose foundation we are building upon. My parents always told me of those days, THEIR days. In those days the Chicanos at Northridge would stay up late writing each others papers. In those days the politically charged Mecha meetings and crazy Mechistas were barely being created. They were days of the walk-

outs, strikes, getting for La Raza. All for

It is because of me that I have never identity. Even though ground made it difficult other Chicanos that knew that I was Chic values I was raised would think that with Chicanismo people forefront of organization Chicanos are who we are, often However, even with Chicana, I still don't Mechista.

Perhaps this also

Helping Communities One Person at a Time

By Aisha Kelley

Most college students barely have time to get a good night's sleep, let alone take active roles in rebuilding their communities. According to speakers at a Stanford Business conference, the need for action in Latino and African-American communities is particularly great and as Latino and African-American college students we cannot forget to reach back and help as much as we can.

On February 3, 1996 I attended Stanford University Graduate Business School's 15th Annual Business Conference. The conference consisted of three panel discussions, one of which addressed Community Reinvestment: Broadening the Base. The panel focused on grassroots efforts to rebuild economically disadvantaged communities and the guest speakers were individuals who provide these communities with educational and economic resources.

Malcolm Caselle a guest speaker and Co-founder of NetNoir Inc. advocated the importance of teaching people how to take advantage of technology. "Technology plays a big role in our lives," he said. "To utilize technology you have to have education." In an effort to give people in disadvantaged communities computer skills, his company NetNoir is working with Howard University divinity school to put personal computers and modems into community centers and churches.

NetNoir Inc. is based in San Francisco

and is the first media company dedicated to digitizing, archiving, and distributing global Afro-centric culture in Cyberspace. NetNoir is committed to facilitating a safe community where people can explore, exchange ideas, and learn about one another through the internet.

"Of the 2.5 million who live in poverty levels (in America), 10% are Asian, 20% African-American, and 60% are Latino," said guest speaker Linda Griego. She stressed how important it is that we try to help these communities. Griego is the president and chief executive officer of Rebuild LA (RLA), a non-profit public benefit corporation formed after the 1992 LA riots to help revitalize economically disadvantaged and neglected communities of greater Los Angeles.

Griego's organization aims to increase networking among Los Angeles' businesses and to bring more businesses to inner-city LA.

How can we as college students help our communities. The advice of the day reiterated by most members of the panel was to try to bring at least one person with you. This means that we should try to help at least one person in our community succeed by serving as a mentor, tutor or by volunteering to work for non-profit organizations like RLA.

The message of the panel discussion was that we share the responsibility to help strengthen and revitalize our communities. In the conference program, the organizers published, "We all have the ability to positively impact our communities by sharing our talent, education, expertise or resources."

I sit and watch you
over what your
to me
you say you are
do not be ashamed
their spirit is paid
when

understand them
do not be ashamed
your people have
there was a time
nativ

know
and it was not lo

understand that
do not be ashamed
we wished to live
when

we did
and because man
we gr

understand the se
do not be ashamed
it is not unique to
we carry it also
but w

understand that y
do not be ashamed
when we say Peo
we als
for you are the pe
one of

you must rememb
and we must teach
and we must teach
and we must also
you have not yet

Yo, La Peor de Todas

by Jesús Barraza

In its tradition of alternative and multicultural movie programming, the UC Theater, recently, held premiers of five Chicano/Latino films. In January and early February the UC Theater had a different Latino film premiers every Tuesday night. Cine Acción coordinated and presented the films.

Yo, La Peor de Todas, a film by Maria Luisa Bemberg, was one of the more exceptional film premiers of the festival. The film tells the story of Sister Juana Inéz de la Cruz, portrayed by actress Assumpta Serna. Juana was a nun in 17th Century Mexico at the height of the Spanish Inquisition and the Spanish occupation in Mexico. But

The political situation then was a very dangerous threat to intellectual dissenters. According to Bemberg, at the time Juana was a free-thinking philosopher, feminist and lesbian. The Church considered these things evil and attempted to suppress them. Nonetheless, Juana

had to endure these conditions because the convent was the only place where she could study, as women were not let into universities at the time.

Juana achieved something that not many other women in Mexico had in its early history, and she became one of its first female intellectuals. In fact, many have referred to her as one of the first Chicana Feminists. Although she managed to write numerous plays, essays and other important literature, she was very often reprimanded by the church. At one time she had to seek the Mexican Viceroy's protection. The Viceroy's wife had fallen in love with Juana, so she made sure that the Viceroy protected Juana from any danger. Although Juana never acted on any of her feelings, both shared a great friendship. However, after the Viceroy changed she no longer had protection from the crown and was left to fend for herself.

No longer being protected Juana had to give up much of her

freedoms, changing her life and her beliefs.

The film shows how Juana went from being a protected female intellectual to being totally condemned by the patriarchy and hierarchy in the church. She goes from being carefree in the convent under some protection to having to defend her right to think and write in a world dominated by men.

This is very well portrayed by the film, as the viewer feels the anguish that she feels as she loses all she had after she is betrayed by her own sisters at the convent.

Assumpta Serna portraying Sor Juana Inéz de la Cruz, a Chicana Feminist, intellectual, and worldly renoan theologian. In Maria Luisa Bemberg's film Yo la Peor de Todas.



Children of La Causa

Continued from page 5

my history. I was always aware that I wasn't taught the whole truth in school. From a young age I learned to trust more that history which was passed down to me from my parents and my grandparents who, también, were a part of the movimiento. I never had to learn what Chicanismo was. It was always there, a part of everyday life. Even the indigenismo of the current generation of Mechistas has always been a part of the Chicanismo that I was raised with. I can't remember ever questioning that, and to not question is to walk blindly. To not question is to take things for granted.

Thus, the relative apathy? And I say relative because my generation hasn't removed itself completely from the movimiento. There are many of us who are still active, although not as intensely as some expect us to be. Some of us may be seen as "sell outs" because here we are, children of the movimiento, going about our own business. Sometimes, when I see how involved others Mechistas have become in only a few short years, I wonder what a whole lifetime of Chicanismo has added up to in my life. Sometimes I wonder how much of my activism is the result of an expectation that I

feel I must live up to, a legacy left by my parents that I feel obligated to fulfill. Sometimes I wonder...

I recall marching to the freeway during the October 12 walkout. Everyone was a bit intimidated by possibility of getting arrested. I could sense the fear and uncertainty of even the most "hard core" activists. Yet, my fear was scarred with a ribbon of guilt. Images of my mother's defiant face captured on the front page of the LA Times kept flashing in my mind. She was walking out of patty wagon, arrested for protest. My mother. My predecessor.

When people hear that my parents were Mechistas I can read their unspoken thoughts, for they are the same as mine...if your parents were such activists, why aren't you? Why must my conscience and the eyes of others scrutinize my every move...don't sell out, don't sell out, look who your parents are, don't sell out...

So what are we, the second generation of Chicanos? It is true that there is an expectation that we feel we must live up to. Yet, that expectation is also one that we have of ourselves. The foundation laid by our parents has been cultivated by our own consciousness. That Chicanismo which I was raised with, it will always be a part of me. Even though I may never have the drive to be as passionate an activist as other students, it is still a big part of who I am as a person. I may not

feel everything that other Mechistas feel and understand to be true. Yet, I cannot deny what has become an indispensable part of my being. To be me is to be, among other things, Chicana. To be me is to care about el pueblo Chicano, to educate myself about la lucha, to live my life for my gente. How can I deny that? How could I disregard that rich oral history that has been guarded so carefully for my sake? How could I pretend that the consciousness was never alive in me? I cannot. My conscience is too strong. I have too much águila in my spirit; there is too much of my gente running in my red, red blood.

No, I won't sell out, we won't sell out. As long as we acknowledge that we are Chicanos and that the movimiento is living through us we can't sell out. Each one of us has a different role to play in the movement. For now, we are here, struggling to keep the movimiento alive while maintaining a self-identity separate from that of our parents. We are struggling to define ourselves in the middle of the middle. We are not quite the Chicano activists that some would want us to be, but not quite the "sell outs" that we are scared of becoming. Our Chicano identity has been defined for us; now we are defining our own version of Chicanismo.

¡Que viva el movimiento!

c/s

Stop Signs Don't Exist In My Shade

And I be walking right/I be walking in Pain
up and down the concrete/stomping my boots
all along the way/Everyone be feeling my trembling
as I approach their way/Well almost everyone/because
you see/Stop Signs Don't Exist In My Shade/Brown be
invisible to some eyes that be driving up and down
these streets I cross Everyday/They be speeding when I
put my foot down/Motherfuckers/ don't you see the stop
sign/What, it don't apply to Brown Faces/ By the look
in their eyes I know they wanna slam right into me/they
wanna hear me yell/listen to my Pain/Smile as my bones
snap/As my Blood gushes out in streams of Purple/
leaving me flatter than a tortilla with their tire tracks
up my spine/But you see Motherfuckers/I ain't never
gonna let you listen to my Pain that lies within/What you
want from me to give you strength/Just try slamming into
me/And I'm gonna slam right back into you/Not just with
a motherfuckin' law suit/But with my shade/With my Eyes
and my Mind/I'll be swirling in your head until the day you
Die/And it'll be pretty Hot where your going/And I'll come
to visit you from Heaven for an eternity on the anniversary
of my death/And I'll be celebrating like crazy/Needles will
be going into those eyes that never saw me/And I'll transform

your skin into my own shade/Send you back to life/And
you'll experience All the Pain your shade caused me/Since the
Conquest until the day everyone dies at the hands of your
true shade/And you'll come to wonder and ask yourself
Why/
Stop Signs Don't Exist In My Shade

—by Oscar Reynaga



Guillermo Gomez-Pena's Artistry Battles the "Super Highway" to Xenophobia

By Bernadette Ileana Figueroa

The Menu/Agenda of The Dangerous Border Game

Setting/Location: Anywhere and everywhere that borders are an issue

Main Characters: Those encountering problems with border relations specifically Latinos: the chosen scapegoat of our decade/century (hopefully, not too long)

The era/culture: Pop culture: culture that revolves around TV, movies, telephones and everything visual

Opposition: Well, many, but to name a few-Pete Wilson (Definitely, the nastiest), Newt Gingrich, and all TV, movies, and everything else that stereotypes Latinos

Strategy of opposition: perpetuate stereotypes through the creation/inception of Proposition 187, abolition of Affirmative Action, Contract with America, NAFTA

Pay-off: Recreate manifest destiny/white utopia

To receive a half price discount on tickets for the Border Game, some daring audience members strutted in as Frida Kahlo, cholos, campesinos, and Zapata impersonators. Not confined to the stage, props were

above the stage welcomed the visitors. The visitors journey through the border began as Guillermo Gomez-Pena emerged trapped in a straitjacket in a wheelchair alongside his collaborator Roberto Sifuentes. An interactive performance, the audience has a choice to participate. When the artists asked for a volunteer to whip the man Gomez-Pena, a woman took the initiative and delivered the pain.

The duo, assisted by local Bay Area artists, convey their artistic expression through the medium of performance artistry, an artistic expression that involves the use of monologues, acting, and props (i.e. hanging chickens) saturated with symbolism, etc. Unfortunately, performance art remains an underground form of expression directed toward bohemians. Since only a select group of people witness this art form, the voices of these artistic provocateurs



ing to Buchanan (one of those politicians) should be fortified with trenches filled with alligators. Negative hoopla abounds, not only from the political front, but also from TV and movies, even in thirty second commercials that stereotype Latinos as lazy fools, prostitutes, and maids. Imagine...crossing the border doesn't necessarily end at the border. Bar-

people. In one slide, emblazoned with the slogan *tacosaurus*, a dinosaur, encased in a taco, struts while smoking a joint. The slide reiterates the irony of recognizing a culture through commercialization: confining it to some tacky label and slapping it on a bag of chips or Rosarito beans. Sadly, our culture is commercialized to the extent that INS will remain silent while people *run to the border* to eat those border light tacos and bean burritos from Taco Bell.

After displaying the slides, he shows two specimens: a shaman from the rainforest and an exotic dancer scantily clad as a hula dancer in the colors of the Mexican flag. Although fighting stereotypes, he still imposes the stereotype of Latina women. Usually portrayed as sultry seductresses, Latina women face a *double-edged sword*. Not only do they need to battle the stereotypes imposed by TV and movies, but also the machismo within the Latino culture. He attempts to parody the niche Latina women encounter but fails to go beyond the portrayal. Instead of inventing a new format and creating a unique voice for women, he uses the cliché representations of women singing and dancing to hula tunes. About time we trash those trite stereotypes depicting Latina women, especially when included in a piece from a well-known Latino artist. Definitely, Gomez-Pena needs to rid himself of machismo.

Over all these two loco performing artists captured the struggle encountered by Latinos in a cool form of expression. So, don't shun those performing artists, go see Gomez-Pena in his next performance!

P.S. His book *Warrior for Gringostroika* should be checked out!!

What happened to our youth in the absence of the Black Panther Party?

Real Game Empowerment & Youth Conference

Peep Discussions

National & Local Rappers:

The Coup, 3X Crazy, J.Dubb:

Former Black Panther Party Leaders:

David Hilliard, Elaine Brown & Community Leaders

Live Performances & Workshops

Topics Include:

Violence, Health Care, Economic Empowerment, Criminal Justice System & Others

Help Create a Solution

I-DAY ONLY SATURDAY

Feb. 17th, 1996

10 am - 4 pm

Castlemont High School Auditorium

Free Admission

Sponsored by:

The Vanguard Foundation and Black Panther Alumni Assoc.

The Dr. Huey P. Newton Foundation

Mau Mau Rhythm P. Collective

For Info. (510) 547-4256

ter is denied to 10,000 people due to a non-existent distribution system. Although local, state, and federal authorities have visited the colonias over the past 10-15 years not much has been done.

Javier Solis of the National Commission for Democracy in Mexico (NCDM) gave testimony of what he called, "The low-intensity warfare in Chiapas." Solis told of the recent rape of Cecilia Rodriguez on October 26, 1995. Rodriguez is the coordinator of NCDM, the representative of the Zapatistas in the United States. Similarly, a Quetzal woman and her three young daughters were sexually assaulted on June 3, 1995 in Altamirano. A third case of four nurses that were brutally violated on October 3, 1995 demonstrated the frequent use of rape as a controlling system on active women.

NCHRC Chairwoman Rocky Rodriguez discussed the highly controversial Human

violations of land, water, environmental, migration, and religion freedom will be reported at UNCHR.

For the past nine years, the NCHRC has sent Chicano representatives to the UNCHR in Geneva, Switzerland. The Chicano delegates have gone to the UN with credentials and guidance provided by the International Indian Treaty Council (IITC), an internationally recognized Non-Governmental Organization (NGO), with Consultative Status Category II under the Economic and Social Council of the UN. The IITC now represents more than one hundred Indigenous Nations and the organizations from throughout Itzachilatlan.

The mandate of the Chicano delegates is to advocate for the Universally recognized human rights on behalf of all Chicanos as Indigenous Peoples of Aztlan/Itzachilatlan.

The NCHRC can be reached by snail mail at P.O. Box 2551, Berkeley, CA 94702-0551.

la llorona

chicano/latino literary magazine

now accepting submissions

poetry

essay

fiction

artwork

photography

* literary work: submit three typed copies without name.

* photography & artwork: submit one copy without name.

* please submit cover sheet with name, address, telephone & titles of work

* drop off in mailbox heller lounge (MLK).

* for more info. call elvia at 644-0479.

deadline: tuesday, february 27, 1996

ASUC sponsored

La Voz Advice Column

By Melissa Villanueva

Hola. This is your official *La Voz* Advice column. Send your questions, concerns, "todo que esta en el corazon," to *La Voz* by the next publishing deadline and this column will publish as many of your letters as we can. I, Melissa Odelia Villanueva will try and respond with "respeto," guidance, information, light, humor, wisdom, love and whatever might help.

We are a diverse community and very unique as individuals. My expertise as a psychotherapist offers one perspective on this uniqueness.

Often, to bring in a wider perspective, I will use tools or techniques outside my role as a therapist. Sometimes, I will draw healing messages from a deck of Native American Sacred Path Cards. These cards are intelligently written and contain messages from the Senac, Aztec, Choctaw, Lokota, Mayan, Yaqui, Paiute, Cheyenne, Kiowa, Iroquios and Apache nations. The author, Jamie Sams is herself from the Wolf Clan. I like her philosophy, that she like all of us is a fellow traveler. Through sharing we can help each other lie fully.

Some of you brave souls sent in a few questions. There were only two days between publication of the first column and my writing this one. That means that a lot of you may have sent in questions and I will have to answer them next month. So! This Advice column has officially begun with these first questions, and they are...

QUESTION: How do you deal with seeing an ex-boyfriend or girlfriend on a daily basis, while you're still angry and hurt?

ADVICE: Big question. Could take up the whole newspaper. Here are a few random thoughts.

If they are in your space what can you do? Well it depends. You must decide for yourself such things as: do you want to hang onto the anger and hurt? Do you want them to notice you? What do you want them to think? What do you want to happen, both on the outside and on the inside of you and your ex?

If you want them to suffer, well they you want to hang onto the anger and hurt too. Now much more to say about that. I don't give advice on how to hurt others. It is not a good deal for any of us. Even so, sometimes we can't help how we feel. So the best thing to do is to try and be compassionate with ourselves and notice how what we want is making us feel really bad.

Now, if you want to let go of the anger and hurt, then here are some tips. In your mind's eye or in your heart see the interaction as you would want it to go. Feel what you would want the two of you to feel in that moment. believe it - that it can happen. Choose how you are going to feel. Believe you can feel that way. See it happening. Practice and it will come slowly.

You cannot make another person feel a certain way. Everyone has free choice. However, believing in someone's capacity to make the right choice can go a long way toward them choosing that choice.

If your confused by how your feeling, here is an exercise to try. In private ask yourself, 'what do I really want my ex to get?' Breathe deeply. Feel the answer in your body. Yes, this means feel your anger and hurt. If thoughts come up just let them be. Don't dialogue with them, don't

judge them, let them pass on through. Keep saying to your mind, "Oh mind, will you please come back and focus on how my body feels." The mind will do this and then wander away again. That is O.K. Just keep bringing it back to how you feel in your tummy, your feet, your hands, your head, to your neck, your chest, and of course our heart. Keep asking, 'what do I really want my ex to get?'

Now, take a piece of paper and for the next minute and a half write as fast as you can. Write down anything and everything that comes into your mind. It doesn't have to make sense. Try and keep to one or two words, but whatever you write is O.K. Stop. Now ask yourself again, 'What do I really want my ex to get?' The answer should be clearer now and your mind quieter(at least for awhile).

Next step...inside your heart speak to your ex and tell them some level they got the message. They now know what you want them to know. They may not want to know, or to let you know, but somewhere in them they got it.

Another hint. Is your ex throwing unwanted 'vibes' your way? If so, then next time you see them surround yourself with white light all around you. If you feel angry, sad, etc. - these emotions draw similar heavy energy toward you and you can pick up other people's anger, etc. You have enough work. When your in need of emotional protection put white light around you, see it in your imagination. Focus on that instead of Sugar, coffee, cokes, lack of sleep all increase stress to the max. The more of this stuff you do, the more stress release you should do.

Lastly, here is an exercise for the adventurous and sweet smelling. Lay on your back and get comfy. Have a friend (who else?) hold each of your big toes gently for 20 minutes. Not 10 minutes, not 16 minutes, not 19 minutes, but 20 minutes non-stop! Yes, hold the toes both at the same time for 20 minutes. Afterward, well you might feel like a whole lot of energy is zipping through your body. Get up slowly from this exercise. It is also a good idea to drink a glass of water afterwards, especially if you feel light headed at all.

Well, I couldn't answer all the questions. Some I combined and answered together. Sooner or later you will probably see your question in here. If you have issues you can't quiet get an handle or remember that you can always try the counseling center. There are Latino counselors there. they are very cool and very busy, but don't give up. They want to see you. It is free too. When you graduate it will cost you lots of money for the same services. Use them. Your paying for it with your fees. Their number is 510 642-9494. They are on campus.

If you want to contact me privately, my number is 510 654-5407. Hope you were entertained. With great respect.

So...that's today's colum. I will try and heed these words myself as the months go on. Oh, one other thing. Does anyone have a name for this colum? There is a \$15.00 cash price if you do. If many of you come up with the same winning name then the cash price will be divided among you. (Sorry.) Send your suggestions with your name and contact information to *La Voz* before next month's deadline. See you in March

Gilroy Raza Display Unity!

By Luis Angel Alejo

We got to show unity...All this gang stuff has got to end" clamoured Terry Heredia at a recent dance sponsored by M.E.Ch.A. de Gavilán College in Gilroy held on October 20, 1995. Over 300 students attended the event which was a fund-raiser for the family of Carlos Vaca (age 15), who on October 5, lost his life to barrio warfare.

"My boy was so young...and I don't want another mother to go through what I'm going through" she expressed with tears to the group of high school and junior college students. The students stood attentively and listened to the courageous mother of a well loved friend. Carlos' death has been a cause of much emotion and fear in the small community of Gilroy otherwise known as the "Garlic Capital of the World." Gilroy, which lies about 30 miles south of San Jose and has a rapidly growing Raza population, has had some problems with youth violence in the past.

In Carlos Vaca's case, his murder was committed in view of dozens of other students and most stood there as they watch his life drift from his adolescent body during lunch hour at Gilroy High School. The fatal stabbing was too close to his heart and he died several hours later at the local hospital. That evening, retaliation resulted in another young Xicano being shot in a drive-by shooting. As of that night, however, there has not been any other reported incidents of street violence. However, the family of young Carlos remains

in despair and pain.

To help with enormous financial cost placed on Carlos Vaca's family, M.E.Ch.A. de Gavilán College hosted "Battle of the DJ's" which featured the volunteer talents of DJ Julian and DJ El Way de San Jose, Califas. The event raised about \$400.00 and it also served to ease tension amongst Gilroy youth in a positive way.

The tragedy has impacted the entire community of Gilroy. What occurred to young Carlos Vaca demonstrates that the madness in our streets is penetrating even the smallest communities and the end result is the loss of young lives and talent of our brothers and sisters.

The efforts of Gavilán M.E.Ch.A. are commended as they have stepped forward to ease the community pain and to contribute to the struggle of ending barrio warfare. The chair of Gavilán M.E.Ch.A., Mike Lomas, stated "We have been trying to get high school students to instill pride by teaching them about our history and at the same time it is creating unity. We also hope to get them involved with school and let them know that this school (Gavilán) is theirs."

Throughout the dance, there was not a single incident of disruption or violence. The youth of Gilroy, throughout the night, truly demonstrated RAZA UNITY in spite of the loss of their beloved friend Carlos Vaca.

In memory of Carlos Vaca (1980-1995) and all those who have lost their lives to barrio warfare. C/S

NACCS Northern California FOCO presents:
FOCO LOCO BENIFIT PACHANGA
"Raza: Educate to Elevate"
Featuring: KMEL's Chuy Gomez,
Danza CUAUHLIMITOTLANI,
Charlie Trujillo.....
vendors, booths, community
organizations y mas....
SATURDAY, FEB. 17,1996 6-11PM
for more info & advanced tickets:
Elizabeth @ (510) 581-0428

UC Berkeley MEChA History-Timeline

•October 12, 1492- Cristobal Colon invades Guanahani: Now known as Hispanola
 •February 2, 1848- The Treaty of Guadalupe Hidalgo is signed creating the border along the river now known as the Rio Grande. The TGH also states the rights of the inhabitants of those lands north of the new border.

•March 3, 1968- High School students in East Los Angeles "blow out" of their campuses onto the streets demanding better educational conditions and opportunities. Over 10,000 students strike.

•October 1968- The Mexican American Student Confederation of UC Berkeley takes over UC President Hitch's office as part of the grape boycott campaign by the United Farm Workers of America.

•January - April 1969- The student strikes of the Third Liberation Front at Berkeley which included Native American, Black, Asian, and Xicano students lead to violent assaults by police that eventually end with the promise of a Third World College. Although the creation of the College is never allowed to materialize, the inter-rim department of Ethnic Studies becomes the home of major programs for all the ethnic groups involved. This opens the door for all future ethnic students and support programs on the UC Berkeley campus.

•March 1969- Over 1,000 people attend the National Chicano Youth Liberation Conference in Denver, Colorado. El Plan Espiritual de Aztlán provides a guide to the goals of a national student organization. The Chicana caucus produces a controversial resolution that states that they do not want to be liberated.

•April 1969: The Chicano Coordinating Council on Higher Education (CCCHE) convenes a conference at U.C. Santa Barbara that produces El Plan de Santa Barbara. This report of the conference becomes the blueprint for El Movimiento Estudiantil Chicano de Aztlán, (MEChA whose name was proposed by Ysidro Ramon Macias, a Berkeley student). The 100 plus page document is used to focus the goals, objectives, and responsibility of maintaining a Chicano presence on college campuses.

•The '70's: The rise of Marxist leanings within MEChA caused a large number of ideological conflicts. Personality conflicts, sexist attitudes, the FBI's COINTELPRO surveillance and infiltration program, and the oil crisis lead to a massive decline in MEChA's movement.

•The '80's: saw a rise of a national hispanic identity promoted by Reagan's administration. However, U.S. occupations of Central American countries lead to a rise in Raza who is not of "Mexican" descent. Questions of inclusion are raised by many. The rise of the League for Revolutionary Struggle (known as "Liga") within MEChA creates

two major factions within MEChA. Up until 1991, two MEChAs, MEChA "Nationalist" and MEChA- Ligista are on the Berkeley campus. Although this separation of MEChA no longer exists, the legacy of this Liga conflict on the National, State, Regional, and Campus level is still an issue that is being overcome. It is during this period of strife that many of the 40+ Raza organizations form on the Berkeley campus.

•1987: The National Chicano Human Rights Council begins to represent Xicano peoples at the United Nations Human Rights Commission in Geneva, Switzerland. It is originally the Treaty of Guadalupe Hidalgo Project (TGHP) under the International Indian Treaty Council (IITC) to protect the native nations of the southwest.

•1990: The First Intercontinental Conference of Indigenous Peoples is held in Quito,

Strike to protest fee hikes.

•May- Oct. 12 1992: Peace and Dignity Journey 1992. In accordance with prophesy, a spiritual run of native peoples from Alaska to Tenochtitlan and from Chile to Tenochtitlan takes place, reuniting the peoples of the Eagle and the Condor.

•October 1992: As part of the 500 Years of Resistance Campaign protesters, including UCB MEChA, disrupt the reenactment of the landing of Columbus which takes place at the San Francisco Marina.

•Spring 1993: A tutor mentoring program is established by MEChA known as Chicanos and Latinos for Empowerment (ChALE). It commits MEChA to community involvement and organizing.

•Spring 1993: Students at UC Berkeley

exists) 50 Students take over California Hall.

•Spring 1993: UCB MEChA and Stanford cosponsor the MEChA Statewide Conference at Stanford. It is the first time the theme of the conference is focused on Chicanas.

•February 1993: UCB MEChA hosts a high school conference where local high schools attend.

•April 1993: Cal State University, Fullerton hosts the 24th Annual National Chicano Student Conference. It is decided to rename the conference to the National MEChA Conference to the dismay of many campuses.

•Summer 1993: A group of Bay Area students and community members meet in Grass Valley, CA and recommit themselves to organizing youth based on the "Declaration of Human Rights."

•September 16, 1993: A renewed movement of youth organizing begins in Northern California. Over 6,000 students (primarily H.S.) take to the streets of San Jose, Gilroy, Oakland, Richmond and Berkeley to protest conditions in the schools. UC Berkeley MEChA has a large role in this and future actions by these youth.

•February 2, 1994: A second action is held in Sacramento, California. Over 1,000 students go on strike at the state capitol.

•April 22, 1994: Two actions are held simultaneously in San Francisco and Hayward.

Over 3,000 students strike.

•April 13-15, 1994: The First National MEChA conference is held at Arizona State University, Tempe. It introduces many MEChAs to native spiritualities.

•August 1994: Due to misinformation a controversy about MEChA's involvement with youth organizing networks becomes a divisive issue at the state level. UCB MEChA continues to work with the youth network believing that our work in achieving primary goals outlined in founding documents will prove itself through its dedicated work not rhetoric.

•November 9, 1994: Over 10,000 students in 10 different Northern California communities take to the freeways. Watsonville, Santa Cruz, San Jose, San Mateo, San Francisco, Oakland, Hayward, Concord, Sacramento, Oakland are centers of action.

•April 13-16, 1995: UCB hosts the 2nd annual MEChA conference. It is the first alcohol free national student conference. Its theme, "Decolonizing Our Raza" is exemplified in the amount of ceremonies and educational workshops about native spiritualities.

•Fall 1995: The UCB MEChA Chicana Caucus becomes a regular part of MEChA meetings.

•Fall 1995: Strong organizing networks between UCB MEChA and high school, labor, student, campus, community, spiritual, and international organizations are further developed.

Introducing the Raza Timeline

By Evangelina Camarena and Catalina Garzón

Europe isn't even a continent. The notion of space and time has been an important concept to the human race since the beginning of history. The imposition of arbitrary borders, land ownership and even our dominant perceptions of time and its creation today are of Anglo origin. Although we may never stop to analyze it, the concepts of time and particularly of historical memory define the essence of our existence. Time and memory are at the heart of our most profound philosophical and spiritual thoughts. With this in mind, we at La Voz are initiating a new feature, a historical timeline which, through the exploration of our rich history and heritage as a people, will reinforce our sense of being as a community and put in perspective our roles as small but integral components of a larger universal whole.

For this introduction to the timeline feature, we thought it would be important to begin at the beginning. Naturally, different cultures have different ways of interpreting time and its passing. The various calendars throughout the world exemplify this. Before

the "New World" was given that label by the conquistadores, as if to imply that prior to their arrival the land and its many peoples had been nonexistent and outside of relevant time and history, these indigenous peoples had incorporated their own definitions of past, present, and future—definitions without Europeans and without their Julian/Gregorian time and calendar, which are so predominant today.

The numbering system for the years is grounded in Christianity (B.C., before Christ, and A.D., after Christ), and the Julian/Gregorian months and days, named after Norse gods, have translated equivalents in virtually all languages across the globe. This day-to-day, systematic disregard for other peoples with different religions and philosophies is often overlooked. Time zones, 24-hour days, and the fact that this year is 1996, are considered the official and legitimate interpretations of time—others are marginalized.

To convey to you the full impact of this, would any readers recognize the day of 1-Coatl offhand? It is in fact known as August 13, 1521—the fall of Tenochtitlan. Think about it and Europe isn't even a continent.

Equador. The 500 Years of Resistance campaign is organized.

•January 1992: UC Berkeley MEChA and other students of color groups Hunger

organize a series of actions to demand separate departments of Chicano Studies, Asian-American Studies, and Native-American Studies. (African-American Studies already

A Tribute to the Great Aztec Warrior Cuauhtemoc

His Life and Times from February 23, 1496 - February 26, 1525

Transcribed by Luis A. Alejo

The great spiritual leader of the Aztec Nation. An man of strength and nobility, of good character and heart. Fearless in confronting the Spanish invaders, barbarians, and assassins. A young warrior, carrying out his responsibilities towards his people, his community, his Creator. Giving even his life, tortured and hung in the jungles of Campeche. He left this world on February 26, 1525, with honor and without a complaint.

This young warrior, a symbol of the greatness represented by our ancestors, was born on February 23 in the closing years of the 15th century, in Ixcateopan, Zona Chontal. From his father Ahuizótl, he was descendant from a lineage of Aztec spiritual leaders; from his mother he was descendant of the great

poet, philosopher and Aztec governor, Nezahualcóyotl. He was orphaned by his father at the age of six; at thirteen, he began his education as a warrior at the most famous academy of learning, "The Temple of Tenochtitlan." He developed a strict sense of discipline, an understanding of his destiny and his obligations in this life towards his people, his traditions, and his Gods. His first cousin was the great leader Móctezuma Xocoyótzin, organizer of the society, promoter of science, and founder of zoological parks, botanical gardens, and hospitals.

With the death of Móctezuma after the Spanish invasion, the young warrior, Cuauhtemoc, was elected by his people as the youngest leader of the Aztec Nation for he was courageous like his ancestors. In 1521, for his last battle, Cuauhtemoc organized the

warriors and the people. He fortified the city, armed five thousand boats, and destroyed all the bridges. A hundred days of heroic resistance was launched against an army with cannons and firearms. Upon his defeat, Cuauhtemoc presented himself before the assassin invader, Hernan Cortés, with honor and nobility. Cortés, an obsessed adventurer who, according to himself, suffered from a disease that could only be cured by gold; "I need a lot of gold because it is good for a sick heart." However, no one gave Cortés information about where the treasures of the Aztec people were hidden; not even when subject to bestial tortures were the secrets revealed by anyone.

In 1525, Cuauhtemoc, a prisoner for four years, had to accompany Cortés on a march to the south. Cortés became convinced that

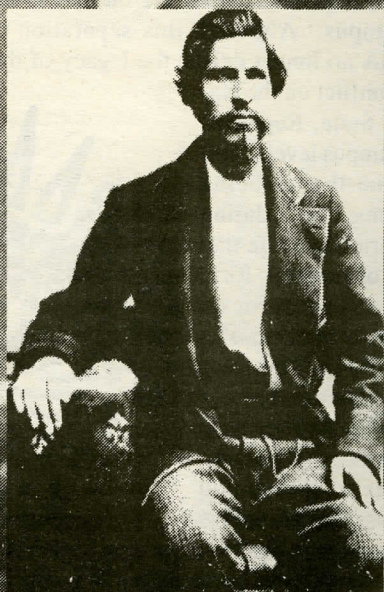
Cuauhtemoc and the leader from Tacuba were planning to escape to start up a new campaign of resistance among the people and decided to kill them. Torturing the two, burning their hands and feet, Cortés wanted them to confess the whereabouts of the Aztec treasures. Upon hearing the complaints of the leader of Tacuba about the pains and suffering from the torture, Cuauhtemoc said to him in all dignity, "And am I perhaps lying in a bed of roses?" The two were hung on February 26. Even today, this great warrior, of only 29 years of age, remains as a hero throughout this continent; a reflection of the grandeur and nobility of our traditions.

The spirit of Cuauhtemoc, the ascending eagle, lives on! Long live all warriors fighting for their people and their community! C/S



Josefa was lynched in Downieville, California on July 4, 1851 for killing an Anglo miner who attempted to rape her.

Tiburcio Vasquez awaiting trial in 1873. With wide support from the Mexican people, he robbed Anglo cattle owners and stage coaches. He was captured and hung for murder but his real "crime" was resistance.



Antonio Cordova and Rito Carneles were shot to death on January 29, 1972 in Albuquerque, New Mexico in a police trap. Antonio was a newspaper journalist for *El Grito del Norte*. Rito, a Black Beret, was organizing and fighting against the prison system.

Victoria Mora, child of migrant workers, was a labor organizer, teacher, and activist until her death from cancer in 1972. She directed a victorious food work-strike and strongly supported women's struggle.



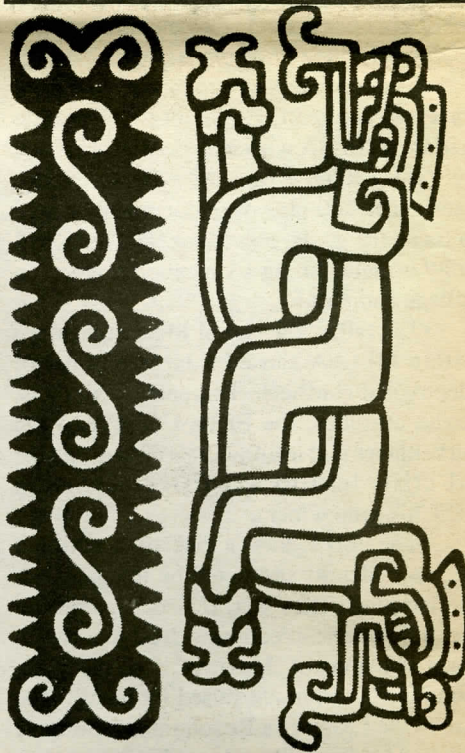
Victoria Mora was a labor organizer, teacher, and activist until her death from cancer in 1972. She directed a victorious food work-strike and strongly supported women's struggle.

Estoy Cansado de Voltear la Cara

148 Years after the US invasion and takeover of what is now called the "Southwestern United States," we admire those who have fought with their lives for we may live a better life. Never forget, it was their collective sacrifice that allows us to attend UC Berkeley, take Xicano Studies courses, and do many other things we take for granted. However, we must continue the fight for resistance for as the corrido goes:

Roban las tierras, roban trabajo
Ya estoy cansado de voltear la cara,
Matan mi hermano allá en Vietnam,
Ya mi paciencia ya se acabó
Perdón le pido a la Guadalupe
Juras y rinches son aprovechados
Tanta injusticia me hicieron pelear.
Ya la ley gringa se burla de mí

Acknowledgements to Elizabeth Martinez' book 500 Years of Chicano History in Pictures.



Treaty of Guadalupe: Justification for Land Theft

By Raquel Jimenez and Luis Sanchez

After long and difficult negotiations the treaty that was to end the invasion was signed in the town of Guadalupe Hidalgo, just outside of Mexico City on February 2, 1848. These were the terms: All of present day Texas, California, new Mexico, Arizona, Utah, and Nevada became part of the US government. Parts of Colorado and Wyoming were also involved. The Mexican government was to keep everything south of the Rio Grande. The US was to pay \$18,250,000 for the land. However, while both governments benefited, it was the people of this land, the Xicanos, that suffered.

The treaty promised Xicanos

that they "shall be incorporated into the union of the United States and admitted as soon as possible, according to the principles of the federal constitution, to the enjoyment of all rights of citizens of the US. In the meantime, they shall be maintained and protected in the enjoyment of their liberty, their property, and civil rights now vested in them according to the Mexican laws."

In other words, approximately 100,000 Xicanos were promised that they could keep the land that fed them. Unfortunately, as in the case of the treaties signed with other indigenous people, the US ignored the terms of this treaty. An international boundary line had been redrawn and the Xicanos now found themselves unwelcome in a land their ancestors

had helped to settle and develop. After gold was discovered in California in 1849, lawsuits, filed in local

courts, began to take the best lands away from the Xicanos. Conducted in English, these legal cases over land ownership were difficult for the Xicanos to understand.



US courts, began to take the best lands away from the Xicanos. Conducted in English, these legal cases over land ownership were difficult for the Xicanos to understand.

Cartoon attained from: 500 Years of Chicano History in Pictures

tantly, the Texas Rangers and other death squads developed whose main purpose was to terrorize Xicanos to leave their lands throughout the Southwest. Those Xicanos that resisted and attempted to defend their rights to this land were labeled as "social bandits" or criminals. The Texas Rangers used lynchings to breed fear into many Xicanos. As years passed, lynchings of Xicanos became a normal occurrence.

Today, Xicanos are still treated as foreigners on their own land. Everyday, our human rights to this land continue to be ignored. While our ancestors resisted against the Texas Rangers and lynchings, today, we continue to fight against the INS/Pigs and laws like English Only, 184, and 187.

A Brief History of Latina/o Sexuality at UC Berkeley: The Generaciones of La Familia

By: Martina Estrada-Meléndez and Ernesto Lara

QUEER: Identifying with anything but the compulsive heterosexual prescribed model of expressing your sexuality.

In the late sixties/early seventies the Third World movement saw new groups emerging that addressed the issues of sexuality and gender which the larger movement had ignored. Groups such as GALA, the Gay Latina/o Alliance were at the forefront of Latino politics inside and outside of the U.S. Queer Latinos created a space for dialogue about such issues as religion, patriarchy, sexism, machismo and sexuality. Twenty years later, we see a similar situation (re)occurring on the Berkeley campus. Several members of M.E.Ch.A. were distressed at the historical treatment of Queers in the

movement. With the guidance of writer/activist and then Berkeley Chicana/o Studies professor Cherríe Moraga the group La Familia was formed. This became known as the first generación.

The first generación of La Familia was composed mainly of queer Latino men. The presence of Cherríe Moraga in the group, however, balanced the dynamics as she encouraged many latinas to participate. She helped to create a woman-centered group. Moraga reminded the men that sexuality revolved around the issue of women and their traditional roles. When Moraga left a couple of years later, the focus became more male-centered, and many Latinas left to join women of color coalitions. Also, many of the members were graduating, and La Familia gradually faded.

The second generación emerged circa 1993 out of a similar

need to relate with other queer Latinas/os on campus. With the onslaught of Proposition 187, members of La Familia redirected their focus to help organize the campaign against the measure. La Familia meetings became meetings to defeat Prop. 187. The second generación came to a close when some members graduated and others dedicated themselves to the larger social movement.

Last year in Fall 1995, the third generación of La Familia came together for the same needs once more. One member describes the meetings as "a space where queer Latinos can come together and talk about Affirmative Action and not

have to worry about some queer white guy supporting the regents' decision." In fact, La Familia's support of Affirmative Action was evident with their presence at Affirmative Action rallies and many members were arrested at the Sit-Ins.

"Historically, the queer movement has always been involved with other movements for freedom."

La Familia is political when it wants to be. Several members worked in conjunction with Raza Recruitment and Retention Center to create two workshops on homophobia during last November's Raza Day.

However, Familia meetings are generally informal and left open for discussion on any topic. It continues to have a familial atmosphere. Members are able to confide in each other and share experiences in confidentiality. After the meetings

many member go out to eat, go to clubs and participate in other social activities.

For the future, La Familia hopes to become more visible in the Raza community and on campus. It plans on working with other groups and publications to form alliances. La Familia plans on filling the generational gap and creating a permanent presence.

Historically, the queer movement has always been involved with other movements for freedom. The history of their involvement has been overlooked. It is time we start embracing this history as part of our own in order to move forward together. The struggles are not separate. How can we be free if "la tierra del cuerpo isn't?"

La Familia meets every Thursday in MLK Student Union at 6 pm. Places may vary, but keep your eyes open for fliers.

"Trabajadores Mexicanos" Photo Exhibition

By Catalina Garzón

The Berkeley Store Gallery, located next to Shattuck Cinema in Berkeley, is having a photography exhibit entitled "Trabajadores Mexicanos" until February 28. The exhibit is a photoessay by David Bacon which is unique in that it chronicles the struggle of workers on both sides of the U.S.-Mexico border.

The photographs represent a diverse spectrum of workers, from rural farmhands to urban industrial factory workers. The oppression and marginalization they encounter, from environmental racism to rampant health and occupational hazards, are shown in several gelatin prints of palmeros climbing enormous date palms to hand pollinate them and mothers organizing to protest the toxic sludge oozing out of the school playground which their children attend.

The fight for unionization in both Mexico and the United States is captured in several photographs of Dolores Huerta and the United Farm Workers, as well as of COCES, a Mexico-based union which stands for the Coordination of Workers, Farmers, and Students of Soconusco. Another photograph captures the pressure exerted on workers by company unions representing corporate interests, attempting to prevent them from organizing themselves. One print in particular brings the issue

especially close to home, in that it tells the story of workers at Webb Ranch, property of Stanford University in Palo Alto, whose living quarters were closed after they persisted in their unionization efforts.

The sponsoring committee of the exhibit includes such prominent community leaders as Cherríe Moraga, Carlos Muñoz, and Malaquias Montoya, a Chicano Art professor at UC Davis who did the sala mural at Casa Joaquin Murrieta. Other sponsors include Rupert Garcia, a revolutionary artist known for his posters and lithographs and his active role in the Third World Liberation Front, and Dolores Huerta, along with the César Chavez Foundation, the Labor Council for Latin American Advancement, and Millie Treviño of Lideros Campesinas.

All proceeds from sold gelatin prints of Bacon's works benefit the Coalition for Immigrant and Refugee Rights and Services because, according to Bacon himself, "(the exhibit's) purpose is to gain public understanding and respect for the work (of Mexican workers), and support for immigrant communities in the U.S. in a time of rising anti-immigrant hysteria." The Coalition provides financial and other support for the Immigrant Assistance Line and Mujeres Unidas y Activas.

Entrance to the exhibit is free of charge.

Trying to Save the Ixim Ulew

Continued from page---

what would happen to them in they did obey his orders, he burned them alive. He forced the surviving daykeepers to be baptised and he gave them Christian names. One he named Juan Rojas. Finally, they changed the name of Jumarca'aj to Quetzaltenango, remembering the magnificent Quetzal armor in which "a great captian", Tecum Uman, fought and died.

The Kichee could not count all of the warriors, the young men, that they lost but they later wrote that "even the sun turned red with the blood" that was spilled. Maybe if they had had enough help, they would have been able to defend themselves, but while they fought, the other great half of the Maya warriors had already surrendered and

were being baptised as Christians. Instead of helping their neighbors, the Kaqchiquel and other Indigenas that Alvarado had forced to fight for him, the Tlaxcalanos and Mexicas, fought against them.

Today, the Kaqchiqueles are still sorry that they ever let themselves be manipulated by the Spanish. And you can still find a house on the outskirts of Quetzaltenango-Jumarca'aj where the same Rojas family lives. Since the 1530's, each new son in the family has been named Juan, just as the chief was from which they are descended. The Rojas family now grows corn on a small plot that is part of the land that Tecum Uman fought for.

Tecum Uman is considered the national hero of Guatemala. Every young person learns it but even though, like in Mexico and Peru,

there are heroes like *Cuauctemoc* and *Tupac Amaru*, most of the modern day city dwellers, in large part descended from Europeans, have little or no respect for "esos indios" - as the common insult goes. I put this story together from the *cuentos* and academic work Lic. Danilo Palma (my father) related to me and from the written Kichee and Kaqchiquel accounts in the *Titulo del Ajpop Tuitzitzil Tzunun*, the *Memorial de Solola*, the *Titulo de los Señores de Totonicapan*, and the various oral traditions maintained in *Ixim Ulew*, Guatemala's real name which means "Land of Maiz." Guatemala comes from *Cuauhtlimayen* or Land of the Eagle in the *Nahuatl* language as the Tlaxcalanos and Mexicas told the Spaniards who couldn't or wouldn't pronounce it and thus changed the name one more time.



JOIN THE
xicano movement
MECHA

Every Tuesday @ 6:30 p.m.
Senate Chambers

What is a MEChista?



A MEChista is a student who cares about our people and who will not be silent when it comes to the rights of their fellow students and their communities. MEChistas are students who believe in themselves and realize that no one is going to help them or their community but themselves.

MEChistas are students who fight for the right to have more Raza attend college by adding in the development and furtherment of programs such as Affirmative Action, Educational Opportunity Program, and Chicano Studies Departments.

As MEChistas, we try to emphasize the importance of community activism and promote awareness of our indigenous roots and background.

On behalf of MEChA, we would like to welcome all students interested in fighting for the betterment and the liberation of Raza.

MEChistas are called Activists, Troublemakers, and Radicals but if that is what you call a person who helps our people, then that is what we should all strive to be.

more info: visit the MEChA office in 5th floor Eshleman or call 642-6673
MEXICA TIAHUI

Enrique Dominguez

Continued from page---

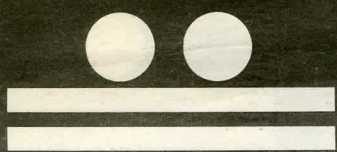
In these forty days, we are asking Raza from all walks of life to participate and sacrifice for a national cease-fire in their barrios with fasting, vigils, walks, prayers, and acts of reconciliation from all the ministries of every faith. We ask that organizations and parent

support groups in gang prevention to organize truces in their neighborhoods. We are calling to all the media, especially to Mexicanos, Chicanos, and Latinos in radio, television, and newspapers to pass on the palabra. We are also asking businesses...to help make this cease-fire possible in their area."

As violence increases amongst our youth and in our communities, veteranos, such as Enrique Dominguez, continue the struggle to

create peace. The Plan de César Chávez has become a major part of that. Although he faces insurmountable odds and hardships, Enrique has clearly demonstrated that his determination and commitment for peace in our barrios and his passionate love of our people will never be swayed. C/S

Henry Dominguez hosts a weekly program about Raza community issues on Radio Aztlan (KSJS 90.5) every Thursday from 7-7:30pm. The



CALENDARIO

Chicano/Latino Agenda

Campus and Community Events

Feb. 28 Internship Fair, sponsored by CGSS. 12 noon-4PM, Pauley Ballroom, MLKJr. Student Union.

March 8 "Reaching for the Stars," National Hispanic Women's Conference. Job Fair/Exhibits will offer a variety of career opportunities and luncheon will honor the accomplishments and contributions of prominent Hispanic Women. Los Angeles Convention Center. Contact (213) 890-9600 to register or for more information. Flyer in 291 GBC.

March 14-16 "Power- Our Voice and Culture," The Latina Leadership Network 9th Annual Conference. Conference intended for leadership development for Latinas at all levels and promotes and maintains La Cultura Latina and non-sexist familia values. San Jose Hilton and Towers. Contact Carmen Castellano at (408) 288-3780.

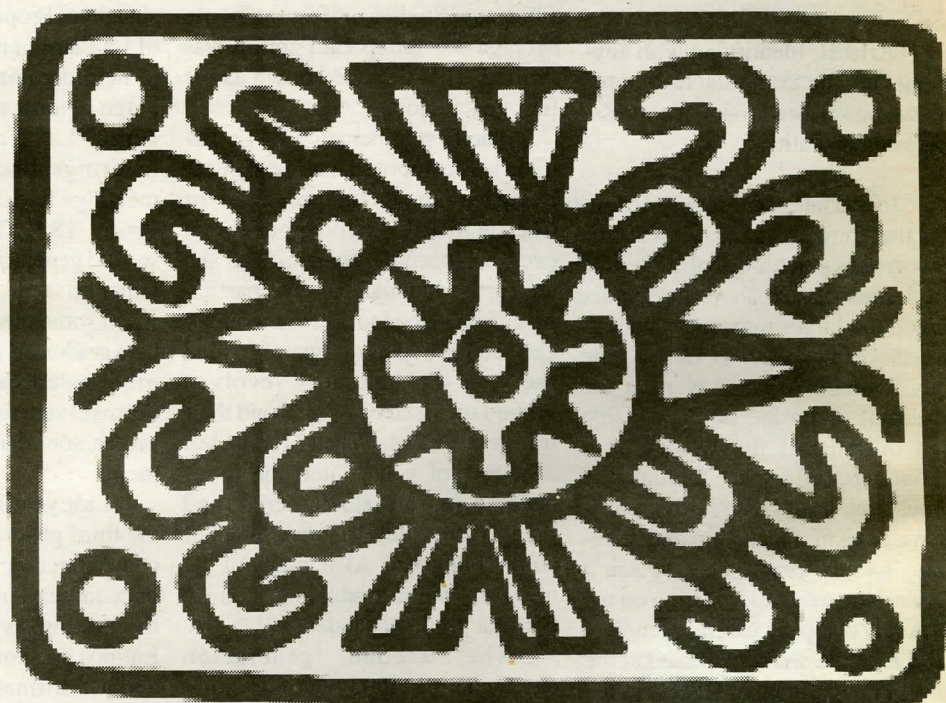
March 20 Summer Job Fair, sponsored by CGSS. 12 noon-4PM, Pauley Ballroom, MLKJr. Student Union. Chicano/Latino Association of Sociology Stu-

dents (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 L.L.K. 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 at-



tend the graduation meetings which are scheduled for next semester on the following dates: Feb. 14, March 13, and April 10. Contact Lupe Gallegos @ 642-1802 for more information.

BY TO TAKE A LOOK AND APPLY.

Feb. 15 American Architecture Foundation. College Freshman majoring in architecture are eligible. Candidates must be nominated by an individual. App. in 291 GBC.

Feb. 16 Tinker Summer Field Research Grants to travel to Spanish and Portuguese-speaking Latin American & Caribbean countries. Applicant must be a graduate student proficient in the language that is appropriate to the country or region in which field research is conducted in. Contact Center for Latin American Studies, 2334 Bowditch St.

Feb. 23 Chicano/Latino policy Project Student Mini-Grant funding cycle in support of research conducted on Chicano and/or Latino related policy topics. App. in 291 GBC.

March 1 Room and Board Scholarships for the International House, academic year 1996-97. App. in the foyer of the International House Residence Office. See flyer in 291 GBC.

March 1 Student Publications Grants for new and continuing journals, newspapers, and magazines produced by registered UC student organizations. Grant app. in 102 Sproul.

March 1 Caribbean Summer Field Grants for travel to non-Spanish and Portuguese-speaking Caribbean countries. Applicant must be a graduate student proficient in the language that is appropriate to the country or region in which field research is conducted in. Contact Center for Latin American Studies, 2334 Bowditch St.

April 1 UCSB Chicana Dissertation Fellowship 1920.

Neighborhood Computer Centers is seeking undergraduate juniors and seniors 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 March entries are due in 291 GBC by February 23rd. Contact 643-0441.

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.

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 PhD, 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.



Internships and Scholarships

INTERNSHIPS

FOR ALL INTERNSHIPS, COME BY 291 GBC FOR FLYERS AND MORE DETAILED INFORMATION. ALL POSITIONS HAVE MINIMUM GPA REQUIREMENTS AND FURTHER QUALIFICATIONS.

March 1 NALEO 5 week internship program in Washington D.C. working with public policy issues. Applicant must be a resident of AZ, CA, CO, FL, IL, NM, NY, or TX and of Latino origin. App. in 291 GBC.

March 1 HAW 10 week internship in Washington D.C. working for a government agency. Applicants must have a minimum GPA of 3.0 and have completed their freshman year. App. in 291 GBC.

March 8 City and County of San Francisco Department of Public Works 1996 Summer Engineering/Architecture Trainee Program has positions available to various disciplines. Contact Maria P. Chan at (415) 554-6001. App. in 291 GBC.

March 15 Multi-Ethnic Public Policy/Advocacy Institute offers summer internships that promote economic development for minority, low-income, and disabled communities. Contact (415) 284-7207 to receive program and application information.

March 15 U.C. Irvine College of Medicine Summer 6-week Premedical Program. Eligible candidates include Sophomore, Junior or Senior; scholarships are awarded to accepted candidates to provide for campus housing, meals and program materials. Contact 1-800-UCI-6442 for applications.

March 15 MARC/AIM Summer Research Program. Applicants must be an undergraduate student from an ethnic minority and will spend 8 weeks conducting research in their major field. Excellent opportunity for students who want to attend graduate school. App. in 291 GBC.

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.

SCHOLARSHIPS SEVERAL SCHOLARSHIP APPLICATIONS ARE AVAILABLE IN 291 GBC. PLEASE COME

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-

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.

JOBS

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

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

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-