

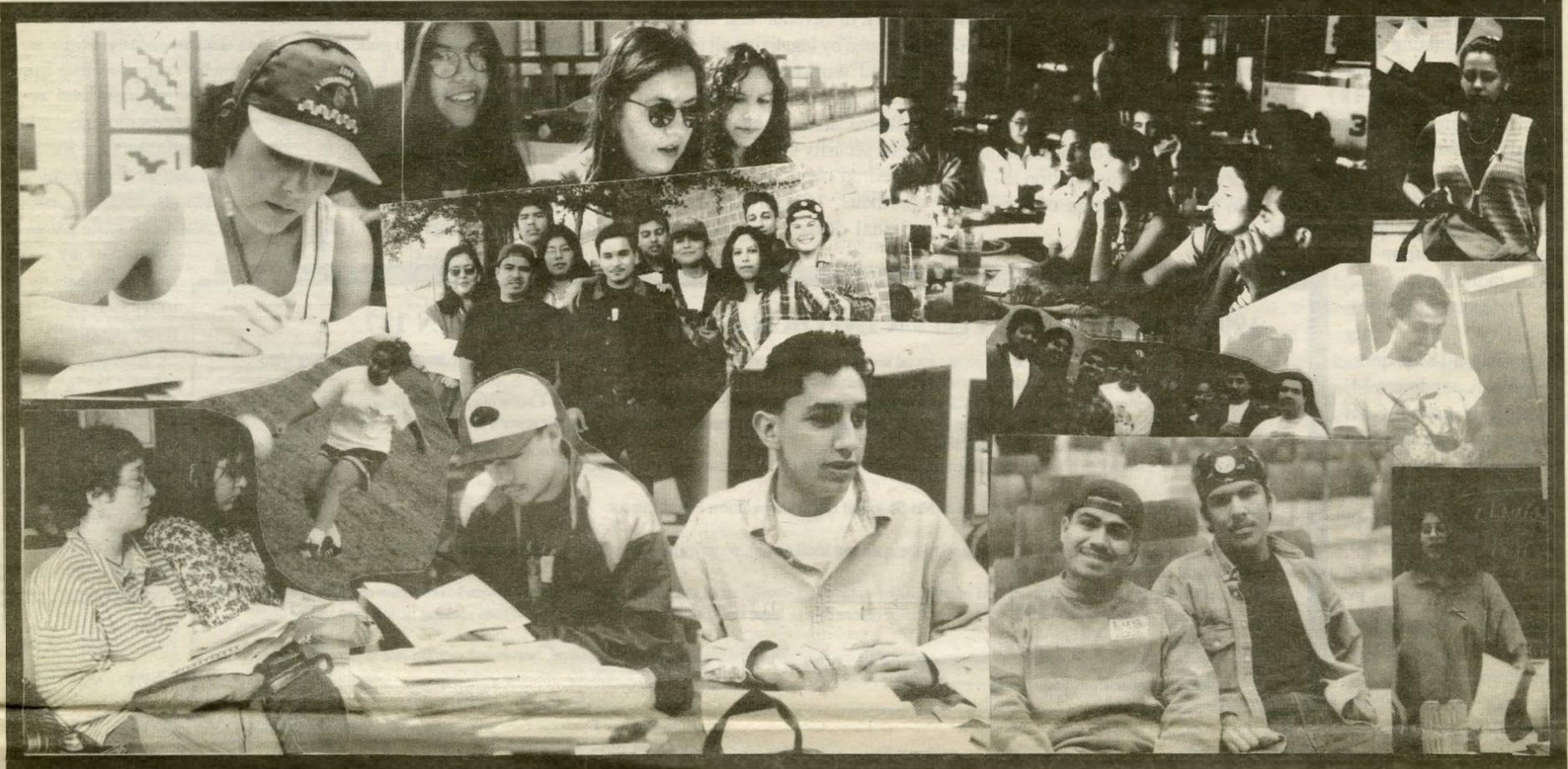
EL GRITO ESTUDIANTIL

Addressing Latina/o and Chicana/o Issues

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Photos By Liz Alexander

From Us Chicana/o Kids at the University of Houston

El Movimiento: Alive and Well In Tejas

By Leticia Manzano, UH

Many people think that the Chicano Movement is dying or dead. The truth is that it is only transforming into the Chicana/o Movement, and is being resurrected or may very well be alive depending on where you live. For instance, on February 18th and 19th in 1995, the Central/South Texas Foco Regional Conference of the National Association for Chicana/o Studies was held at the University of Texas. In my opinion, the conference was a great success. It drew attendees from as far north as Chicago, Illinois and as far south as Edinburg, Texas. The University of Houston - University Park was represented by a group of eleven student activists from student organizations such as the Latina Coalition, Hispanic Student Association, Movimiento Estudiantil Chicana/o de Aztlán, Mexican American Student Organization, Kappa Delta Chi, and Asian Student Association. Students from Houston Independent School District also attended, two

of these students were Rogelio Salinas from Bellaire High School and Hector Chavana from Eisenhower High School.

Highlights of the Conference

Evidence of the Chicana/o Movement can be found on the World Wide Web or Internet. Cyber-Raza is a term that will soon be very familiar to us all. Workshops on e-mail and organizing through this powerful resource were held for both beginners and intermediate users.

A microcosm of the power and status that women are fighting for can be seen throughout the Chicana/o Movement, an the inclusion of gender specific terms into an otherwise patriarchal language is an example of this struggle. Sessions included a round table discussion entitled *The Road Long Travelled: Chicana Feminism Into the 21st Century and Its Unsettled Issues*. During this meeting many issues that women are facing on college campuses such as sexual harassment, and lack of male faculty support for equality were discussed. An-

other interesting discussion took place at a closed session of the Chicana Caucus in which topics and the solutions posed for problems brought up earlier were addressed in detail.

When speaking of minority group empowerment, lets not forget our brothers and sisters involved in the Lesbian and Gay Movement. *Bringing out the Jotería within Chicana/o Studies* was a brown bag lunch in which members from the Chicana Lesbian Caucus and the National Association of Latino Gay Academics (NALGA) facilitated a discussion about issues in the lesbian and gay academic community.

Another subject that tends to be an issue among Chicanas/os is the presentation of our heritage and the exclusion of our literature. Textbooks tend to ignore the Mexican American and Chicana/o community in terms of race, gender, and sexuality. Various professors including Drs. David Montejano, Emilio Zamora, Juanita Luna Lahn, and Roberta Fernández were on hand to discuss

their books and and their views on Chicana/o Studies.

One of the hot topics discussed was Proposition 187. It is deemed as anti-immigrant hysteria, the last session was a discussion about what we can do about this ridiculous manifestation of scape-goating.

One more mentionable item, and the only disappointment of the conference, was the lack of participation in the most important session: the Business Meeting. During this session many important things were discussed that will affect all those involved: professors, students, women, lesbians, gays, and the entire Chicana/o population. Resolutions were set into motion for presentation at the national conference in Spokane, and will be voted on at the national NACS Business Meeting. Therefore, I encourage everyone attending any NACS conference to attend the Business Meetings, and participate by exercising your right to free speech. Viva La Raza! c/s

CONTENTS

FEATURES Proposition 187..... PAGE 2

Living in a Perfect WorldPAGE 3

La Onda GlossaryPAGE 3

MAS Speaker SeriesPAGE 4

Updates.....PAGE 5

In Print..... PAGE 6

Creative WritingPAGE 7

Vagabond MestizoPAGE 7

Did You Know?.....PAGE 8

Scapegoating, An American Tradition

By Hector Antonio Chavana III, Eisenhower High School

Ever since English colonists arrived in Jamestown, a very significant amount of paranoia has surfaced, alienating different immigrant groups in the United States. Proposition 187 is a manifestation of this paranoia. Based on a series of logical fallacies and irrational concepts, this proposition undermines immigrants seeking a better life, while imposing fear upon unaware individuals.

Indeed, the constitutionality of this Proposition 187 is questionable. Amendment 14, section 1, says of all people, with no mention of citizenship status, "nor shall the state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." Amendment 14, section 1, also makes a very well-defined distinction between

the rights of the "citizens of the United States" and the rights of "any person." The rights of any person, in this case immigrants, must be protected. Under one provision of 187, undocumented immigrants would not share the legally protected right to attend public schools. This obviously conflicts with the phrases "equal protection of the laws." Society will soon choose whether to break the established laws of the constitution or amend the constitution in order to make protection of the laws more selective.

Many economists argue that the influx of undocumented immigrants, through housing and sales taxes, helps the American economy. Though there is no proof to defend or refute this argument, one could imagine the tremendous amount of revenue that would be generated by legalizing all undocumented workers in the United States. As social studies expert William Carson Hardt asserts, "the social security tab for the soon-to-be retired baby boomers will be enormous. "Social security, in its original design, was not estab-

lished to secure such a substantial amount of retired persons. To afford social security, says Hardt, young Americans will soon be forced to (1) significantly reform social security (which the politically powerful baby boomers generation will be able to block); (2) work two jobs in order to generate adequate funds (which most Americans will not be inclined to do); or (3) generate tax revenue from legalized immigrants. Those people who complain that there is a surplus of immigrants must consider that through legalizing all un-

documented workers, many of the country's financial problems would be ameliorated. However, in their minds soon surfaces this belief: "they're taking our jobs!"

I invite the politicians and citizens who believe this to work one week in the jobs that immigrants occupy. Many of the same people who complain that immigrants are taking their jobs would never consider employment where so many immigrants are forced to work. I challenge these people to work as a landscaper—to work in the blistering heat while gangs of youth pass by shouting humiliating remarks. I challenge these people to work as dishwashers—to work in a place where stability is incomprehensible; where workers must move every month just to earn a meal. Immigrants are not taking so-called "American" jobs. They are taking the jobs so-called "Americans" refuse to take.

1994 CALIFORNIA VOTER INFORMATION: PROPOSITION 187

- Makes illegal aliens ineligible for public social services, public health care services (unless emergency under federal law), and public school education at elementary, secondary, and post-secondary levels.
- Requires various state and local agencies to report persons who are suspected illegal aliens to the California Attorney General and the United States Immigration and Naturalization Service. Mandates California Attorney General to transmit reports to Immigration and Naturalization Service and maintain records of such reports.
- Makes it a felony to manufacture, distribute, sell or use false citizenship or residence documents.

Summary of Legislative Analyst's Estimate of Net State and Local Government Fiscal Impact:

- Annual savings of roughly \$200 million to the state and local governments (primarily counties), due to reduced costs and for public services, health care and higher education.
- Annual administrative costs of tens of millions of dollars (potentially more than \$100 million in the first year) to the state and local governments (primarily counties and public schools) to verify citizenship or legal status of students and parents and sons seeking health care and/or social services.
- Places at possible risk billions of dollars annually in federal funding for state and local education, health and welfare due to conflicts between the measure's provisions and federal requirements.

The Cost of Proposition 187

By Efrain Guzman, UH Downtown

Almost every one has heard about California's Proposition 187. The proposition was approved during the past elections, in which the Governor of California, Pete Wilson and who is one of the main supporters of the proposition, was reelected.

Illegal immigration is a very big problem and a very delicate one also. Immigration has always existed. Since prehistoric times, the head of the family has looked after the welfare of the family. The first immigrants to come and stay in America were the Spanish, in 1492. Since then, people from all over the world have come to live in the different countries in America.

The United States has been like a magnet. People from everywhere have come to look for the "American Dream"; legal and illegal immigrants work to have a better life for them and their families. The U.S. government collects taxes and gives financial aid to those who claim it.

California, the most attractive place for new immigrants, has the highest rate of tourism, le-

gal and illegal immigrants and revenues. It also has the largest city in the United States and the largest concentration of Hispanics and Asians.

On November 8 the state voted for Proposition 187, which calls for the toughest state sanctions ever on illegal immigrants. The measure would deny almost every state social service, including education, welfare and routine medical assistance to anyone in the state illegally. In addition, it would require state and local government employees as well as school and health personnel to report suspected illegal immigrants to law enforcement officials.

Opponents, including Mexican American advocacy groups, civil libertarians, teacher unions and doctors say the proposition is a mean-spirited exploitation of economic frustration and anti-foreigner sentiment. Its enactment could cost California billions in federal aid as well as do little to rid the state of illegal immigrants.

Two federal judges have delayed the implement of the proposition due to several lawsuits. This case is going to go to the Supreme Court. If the Supreme Court approves the measures since

immigration issues are under federal jurisdiction, the Federal Department of Education contends that Proposition 187, by requiring reporting of schools records, contravenes privacy laws. Education Secretary Richard Riley has said he would withhold federal funds from California districts if the proposition is approved; a threat that could mean a loss of 15 billion annually.

Illegal immigrants will not leave the state if their children are turned out of the schools, and the kids with nothing to do all day will contribute to crime, gangs and graffiti.

Proposition 187 would cut health assistance to illegal immigrants. If a person with tuberculosis does not get proper assistance, that person could begin a great epidemic. If that happens, the state would have to spend a lot of money on emergency aid for those who get sick. Also, doctors would have to report to the authorities anyone suspected of being illegal. "I didn't study eight years in a very expensive college to be an INS agent," says Rusty Lang, a doctor at a very famous hospital in Los Angeles. "That proposition also goes against the

Medical Principles, which ask that any doctor has the responsibility to help anyone in a life or death situation."

A report by economist Donald L. Huddle of Rice University, says that immigrants are a multi-billion dollar drain for California taxpayers and take thousands of jobs from U.S. workers. That is not true. According to the Urban Institute, illegal aliens pay 70 billion in taxes, and they only get 42.5 billion in welfare, education and tax return. Also, illegal immigrants do not compete with native born workers for jobs. They take jobs Americans will not perform, and they create other jobs by spending money in this country.

Nestor Rodriguez, a sociologist at the University of Houston who has done studies on immigrants, said "There is a movement in the country to promote restrictive policies on immigration, but if you look at numbers, the immigration rate is not higher now than it was fifty years ago." Rodriguez said that in 1990, 8.7 percent of those surveyed were foreign-born, compared to 8.8 percent on 1940.

Rep. Bill Archer from

Houston's 7th U.S. Congressional District, has introduced his own immigration reform bill, H.R. 4934, or the Archer Bill. Mr. Archer wrote an Editorial Opinion in the Houston Chronicle on August 28, 1994, in which he says: "The reason for this bill in first place is simply that the United States economy cannot sustain the massive influx of immigrants. We cannot survive a policy that allows in more workers than jobs our economy creates; more children than our schools can educate and more ailments than our care system can treat."

In other words, he says that because neither legal nor illegal immigrants pull their weight, we should have a moratorium on immigration. Well, children, the disabled and senior citizens can't always pull their own weight. Is Mr. Huddle or Mr. Wilson proposing we get rid of them too? Obviously, this idea is ludicrous.



Living In A Perfect World

Report from the Chicana Caucus

Excerpt from Noticias de NACS, Volume 2
Number One

What the Chicana Caucus wants: Since women first joined NACS, we have consistently fought the organization and Chicano Studies, both which have traditionally been dominated/controlled by straight men. Within the last few years, "Chicana Studies" has gained some acceptance as can be noted by the reference to "Chicana/o" or "Latina/o". We applaud this action but further demand:

1. Integration of gender and sexuality into the curriculum.
2. Recruitment of Chicana/Latina faculty and staff both straight and lesbian.
3. Creation of Chicana/Latina centered courses.
4. Formal and informal mentorship and support of graduate and undergraduate women.
5. Accountability by women's studies and traditional departments to integrate and diversify.
6. Development of 5 year plans by Chicano Studies and Women's Studies to implement change.
7. Programming (speakers and conferences to include 50%+ women.)
8. Empowerment of local/community women through Chicana/Chicano Studies.
9. Responsibility by faculty, staff, and students to end sexual harassment, heterosexism, and sexism, especially in MEChA if Macho.
10. Termination of the token and paternalistic course, "La Chicana," and a shift to discipline specific or interdisciplinary Chicana/Latina Studies classes.

Contact Dr. Cynthia Orozco @ (210) 738-2919 for more on the Chicana Caucus in Central and South Texas.

By Sandra Fernandez, UH

Maria lives in an ideal world. She gets paid \$1.00 for every dollar her male colleagues make. She and her partner share the child care and housework 50-50. When women and men get divorced in her world, no one suffers economically or socially. There is an equal representation of women and men in politics, boardrooms, and media. When a woman is harassed or assaulted, the justice system protects her. Women and men are completely equal in her world. Unfortunately, her world doesn't exist. If it did, I would have moved there a long time ago.

Do I believe that society is unfair when dealing with gender issues? Yes, I do. Do I believe that things have improved? Yes, I do. Do I think that things have improved enough? No, I don't.

I am about to state something now that will surprise few, but may offend many: I am a Feminist. F•E•M•I•N•I•S•T. If I would judge only by the reactions that word receives, I might think it's actually a four-letter-word. I know that the word itself is not an insult, that I am not insulting anyone by identifying myself with it, but people never fail to have a reaction when I say it. Sarcasm and misguided humor are the responses I typically receive after I state that I am a Feminist. I can only imagine that deep-rooted misconceptions are why I receive any reaction at all.

WHY AM I A FEMINIST?

I am a Feminist because I love children. I love to see their expressions, to see them experiment, succeed, and even fail. I love to see children test their strengths and find their weaknesses, and view the world as a wondrous place. I expect to have children one day, and I want the world to be fair to them. I do not want to see my daughters and sons not have the same opportunities

because of their gender. I don't want anyone telling my daughters that their work isn't worth as much as a man's, that they aren't as equal in the eyes of the law as men, or that they aren't as free to make choices as men. Because I love all children, girls and boys, I am a Feminist. Do you love children too?

I am a Feminist because I believe in fairness. I can't help it if my parents raised me with a strong sense of right and wrong. I cannot stand by and let something continue unchallenged if it is wrong. I believe that it is wrong to expect me to do the same work as a man, but be paid less. I believe it is wrong to assume that I cannot handle the same tasks as my male colleagues, or that I am less deserving of recognition. I believe it is wrong to simply dismiss my opinions as emotional simply because of my gender. I believe it is wrong to expect me to be submissive and obedient simply because that is how my Grandmother and Mother behaved. Because I believe this is wrong, I am a Feminist. Do you believe in fairness too?

I am a Feminist because I love men. The greatest misconception of all about Feminists is that we hate men. That is WRONG!!! The thing about being a Feminist that makes us easy targets for this lie is our outspokenness against women and men alike. If my partner is not behaving appropriately, I am not going to dismiss it or excuse it. I am going to point it out to him, and I am not going to put up with it. If he cannot handle that, then he cannot be a part of my life. It's that simple. If I should see a woman behaving in a way I consider inappropriate, I will also say something to her. Because I demand respect for myself, and for other women, I am a Feminist. Do you believe women deserve respect too?

Feminism is just the belief that women and men have the

same rights and responsibilities within their lives, relationships, and society. Does Feminism really sound all that threatening? Does it sound like something that would intimidate you? Does it sound like something you would agree with? Just in case you suspect that you may be a Feminist, or even a Feminist Supporter, the following is an easy-to-take test that will help you decide.

1) Do you consider a woman's most important attribute to be her appearance?
1 TRUE 2 FALSE

2) Is it correct to pay more to a man for performing the same tasks as his female counterpart?
1 TRUE 2 FALSE

3) Do mother's have a bigger responsibility in taking care of children than do fathers?
1 TRUE 2 FALSE

4) Men are more competitive than women.
1 TRUE 2 FALSE

5) Women make weak leaders.
1 TRUE 2 FALSE

6) Women let emotions rule their lives.
1 TRUE 2 FALSE

7) Men are inherently bad.
1 TRUE 2 FALSE

8) Are men and women currently equal in the eyes of the law?
1 TRUE 2 FALSE

If you answered number 2 to one or more of the questions, you might be a Feminist or a Feminist Supporter. Just be careful whom you tell, you might even get a few sarcastic jokes yourself.

La Onda Glossary

consciente (con sien teh) - conscious; one who is fully awake; one who is alert of the various problems effecting the Latina/o community and is pissed off. Members of *La Raza: become consciente!*

coyote (coh yoh tee) - someone who, for a fee, illegally transport immigrants across the Mexico-U.S. border. *That coyote was smart. He made all his clients wear "Rush is Right" T-shirts and they all came across with no problems.*

gente rica (gen teh ~ ree kah) - rich people. *Arm the poor and kill la gente rica!*

ghost (gohst) - an LA cholo term for "Let's get the hell outa here!" *¡Mira! There goes la migra and Republican187ers! We better ghost!*

manita/o (mah nee tah) - short for "hermanita/o" meaning sister/brother. *Manitos United!*

susto (soo stoh) - fear or flight; an illness, pre-Columbian in origin, which is a form of soul loss or spirit loss. *Someone get a curandera for Richard Rodriguez and Linda Chavéz. I think they have susto.*

totacho (toh tah cho) - Our talk, slang. *Damn, it was so funny to hear George W. Bush use totacho! ¡Qué tonto!*

¡Qué jodida! (keh~hoh dee dah) - What a fucked up situation! *The Republicans won all those seats this last election. ¡Qué Jodida!*

THE EQUAL RIGHTS AMENDMENT

Complete Text

Section 1

Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2

The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3

This amendment shall take effect two years after the date of ratification.

The Mosaic of the Mexican American Studies Speaker Series

By Russell Contreras, UH

The clock is ticking. The audience starts to get restless. The snack cheese turns into a concrete artifact while punch runs out. "Man, they must be running on 'Mexican time!'" a Latino UH new comer yells. They are, it seems. To many it is expected, yet to all it is worth it.

Kicking off the 1995 Mexican American Studies's Spring Speaker Series, renown artist Luis Jimenez marches into the University of Houston Hilton speaker's room with the confidence of an army. Mildly speaking at the start of his past, present, and future art projects, the creator of *The Vaquero* (displayed both at the Smithsonian Institute and Houston's Moody Park) goes through his slide presentation filled with various art pieces that were accidentally placed backwards into the projector. "I have never seen my art from this perspective!" he jokes.

Nonetheless, the audience sits back to enjoy the art and pose a variety of questions for this MAS Speaker. From the "abandoned" elementary school he dwells in, to his personal soap box against project G.O.P. cuts to the National Endowment for the Arts, the presentation by this middle aged individual from New Mexico sets the tone for a speaker series that will last the rest of the semester.

The Mosaic Design

"The MAS Speaker Series was designed to bring a variety of people to discuss a variety of issues," said Dr. Tatcho Mindiola, the Director of the Mexican American Studies Program at the University of Houston. "We've had one off and on for a number of years. In the past we have brought people like José Angel Guterrez, Rudy Acuña and Chuy Negrete. This semester's series is a continuation of that trend."

"I have enjoyed the fact that we've brought a diverse group of speakers from different areas," said Eddie Elizondo, the Program Coordinator of the Mexican American Studies Program. "So far we've had very good attendance. The lectures have effects on everyone."

The spring semester MAS Speaker Series consists of Chicano artist Luis Jimenez, Chicana artist Carmen Lomas Garza, Mexican Congressman Adolfo Aguilar Zinser, Chicana

film critic Rosalinda Fregoso, the Director of International and Public Affairs at Occidental College Manuel Pastor, Professor of Education Tina Reyes, and anthropologist Leo Chavez. They have spoken (or will soon speak) at a variety of different locations around campus on issues affecting the Latina/o community.

Connecting with Mexico

One area the MAS Spring Speaker Series differs from others series in the past is in its attempt to directly create dialogue with their sisters and brothers in Mexico. Since Mexico has been met with a peso crisis, a never ending political soap opera, and the on-going unrest in Chiapas, the Mexican American Studies Program sought to gain first hand accounts of the happenings from a country many originated from. The speaker for this occasion would be Mexican Congressman, Adolfo Aguilar Zinser.

"The one thing that binds Mexican politicians together is not ideology, not economics, not social well-being — its corruption," he told an audience mixed with students, professors, and media hounds. "What needs to happen is Mexico needs to build up its political center. Then we need to restore accountability to the presidency that has been destroyed by passed Mexican presidents."

Posed with questions ranging from the crisis in Chiapas to the "Mexican citizens' movement," Congressman Aguilar responded with witty retorts. "Mexico's problems are intertwined with the United States. The rebellion in Chiapas is just the beginning."

Abelardo Rodriguez, a visiting student from Mexico who attended the lecture, said Congressman Aguilar discussed all Mexico's problems from a very objective and "independent" voice. However, Rodriguez points out that the demands of Congressman Aguilar and the majority of people from Mexico "are exactly the same ones" as Pancho Villa and Emilio Zapata. "Freedom, democracy, jus-

tice... the demands are the same." *The Mosaic Pachuca and Home Girl*

One of the most original aspects and the most interesting part of the MAS speaker series was the presentation entitled "Screening Pachucas, Cholas, & Home Girls in Cinema." Elizondo said that this presentation was "very interesting" and "could be related to by every-

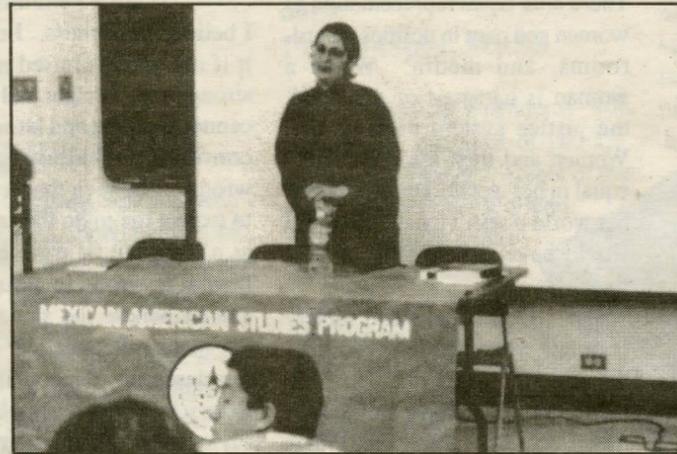


Photo By Liz Alexander

Rosalinda Fregoso, Ph.D. part of the M.A.S. 1995 Speaker Series

one in the audience."

Touching on feminist dis-

course, MAS brought the author of Chicana/o film book, *The Bronze Screen*, Linda Fregoso. She discussed briefly the limited role of Latinas in an industry dominated by males, then she hit the audience with a subject hardly talk about: the pachuca.

The 'pachuca' is a female that represents a threat to the male order. Her language, her tone, her behavior, and her attitude are in conflict to what the traditional pachuco male wants out of a female companion," she told an audience in the packed Pacific Room. "And to their (the pachucos') surprise, her skin was often more tough than theirs'."

Showing images of "La Bertha" in Luis Valdez's *Zoot Suit*, the Cuban-playing-a-Chicana-chola in *Colors*, and the Home Girl voting scene in *Mi Vida Loca*, Dr. Fregoso used a VCR connected to small but visible T.V., dissecting each role. "Each of these scenes is another episode in com-

mercial Chicana cinema. With the exception of *Mi Vida Loca*, each of these images are male interpretations." Ironically, all in the audience (except for a sleeping councilman) were focused on her images.

What's Left, Esa?

If you have missed all MAS lectures thus far, there is no need to panic. There are a three more left! On March 29th in the Pacific Room, Manuel Pastor will be presenting a lecture on the Los Angeles riots after the Rodney King decision. Tina Reyes of Texas A&M University will be briefing UH on a new way of running our schools on April 21st in the same room. Then the series will end (in the same room of course) with Leo Chavez's presentation of images of immigrants created by the media. You can get more information on the rest of the series by contacting Mexican American Studies at 743-3136.

THE FLOUR WARS; AN AZTEC QUESTION

Lalo Lopez,
Pocho Magazine
America-On Line

Aztec emperor Chimichongatl had a great feast to which he had invited all the tribes from around Lake Texcoco and beyond. The guests included emperors and other dignitaries from tribes such as the Pochtecas, the Nacholocotes, Tlatelolcos and assorted others. Elaborate arrays of food were served to the guests and the occasion was joyous and peaceful until Emperor Chimichongatl clapped his hands for tortillas. "Bring on the corn tortillas!" he shouted to the dancing Azteca tortilla maids. There arose a great murmur in the hall, as the Pochtecas and the Nacholocotes buzzed with disbelief. It was the Pochteca emperor Huitzilipocho who stood up and began to denounce the yellow disks of maize. "In my temple we only serve tortillas of FLOUR! This is an insult!" bellowed the stocky emperor. "Simón! Flour is the best- anything less is not fit for a chihuahua!" the emperor of the Nacholocotes, Jalapenichito, shouted in agreement. The Aztec leader was horrified at such opposition to his beloved corn treats and the spectacle of two leaders from lesser tribes openly opposing his authority surely put him in a precarious position. "You will eat corn and you like it!" Chimichongatl responded to the dissenting chiefs. The two leaders rose from the table and stormed out of the temple. As the small group of dignitaries made their way out of the magnificent city of Tenochtitlan, rumor of their actions toward the highly respected Aztec jefe followed them like wild fire. The Aztec citizens became enraged and pelted the fleeing indios with hardened corn tortillas which they chucked like shirikens until the shrieking politicians were chased from the city. For the following seven days the droning sound of the war drums could be heard through the valley of México as the combined forces of the Pochteca and Nacholocotes prepared for war with the Aztecs. They enlisted the help of other smaller tribes including the menacing Colchonitos who all shared the Pochteca's preference for flour tortillas. On the morning of the seventh day, the battle was to begin. The opposing armies gathered in the Masa Meadow and were waiting for the order to attack. Just as they were to receive their command, the morning sky began to darken and rumble as if the gods were angry. The armies immediately cleared the meadow, and in the middle remained a lone figure with his hands outstretched to the skies. It was Quetzaldilla, the reclusive old curandero who lived alone in the mountains and was thought to have magical powers. He was mystical advisor to all tribes in the valley. "Tortilla Tortilla, Mama Mia! Corn or Flour, I have the Power, Corn and Flour, Give them a shower!" intoned the wrinkled old mystic. Upon this command, the skies opened up and a torrent of tortillas, corn and flour, rained down onto the bewildered combatants. The opposing emperors approached the brujo and begged of him to stop the tortilla tornado. Quetzaldilla produced a peace treaty and promised to halt the tortilla storm if both agreed to end aggression and accept both flour and corn tortillas as equals. "Keep your petty squabbles and bickering to private secret meetings of tortilla sects, corn or flour. This is my incantation!" ordered Quetzaldilla. Needless to say, the indios agreed and feasted that night in the Great Temple at Tenochtitlan in brotherly fashion, where the servers cautiously asked the diners, as is the custom in most Mexican restaurants to this day, "Would you prefer corn or flour tortillas?" Pocho24@aol.com

LA MUJER LUCHANDO, EL MUNDO TRANSFORMANDO

By Wayne Alejandro Wolbert
University of Michigan

In addition to the well-publicized (and deservedly so) grape boycott, there are two other national product boycotts organized by RAZA activists.

Fuerza Unida, a group of Chicana/Mexicana/Latina seamstresses affected by the sudden and unannounced relocation of the San Antonio Levi's plant in 1990 have called for a boycott of Levi Strauss & Co., makers of Levi, Dockers, Britannia and Silver Tab jeans.

Levi Strauss & Co. employs more than 36,000 people worldwide, 24,000 in the U.S. alone. Of their employees in the U.S., it is estimated that at least 50% are Latino. For their practices in diversity, the company received much praise, including recognition - ironically- from Hispanic Maga-

zine as one of the 100 best U.S. companies for "Hispanic" workers.

In 1981, Levi purchased a clothing factory plant on South Zarzamora St. in San Antonio, with promises that workers would receive pension credit for time worked under the previous owner. In 1987, they made a transition from sewing jackets to sewing Docker pants virtually overnight. Because of improper equipment and demanding working conditions -having to move one garment piece per second, eight (or more) hours a day- workers began to develop carpal tunnel syndrome. Their supervisors ignored their injuries in order to avoid Workman's Compensation costs.

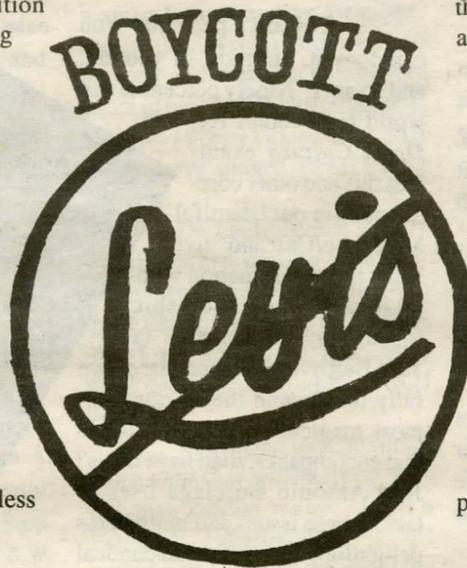
The final chingazo came less

than three years later, in January, 1990, when Levi's announced the closing of the Zarzamora plant. During the following months, they laid off over 1,100 workers, mostly Latina, and moved to Costa Rica where they pay workers roughly half the average San Antonio wage. They also denied U.S. workers back payment, previous benefits, severance pay, bonuses and vacation pay. Due to the sudden unemployment, homes were lost, possessions sold, families shattered.

In response, las mujeres organized Fuerza Unida to win back the money owed to them, as well as compensation for work-related injuries, including Carpal Tunnel Syndrome and herniated disks. Fuerza Unida's members organized GED and ESL classes for workers, obtained emergency aid from city, state and federal governments, and protested in Portland, Chicago, New York, San Francisco, Mexico and even France. Fuerza Unida maintained food banks for displaced workers, testified to Congress about poor working conditions, exploi-

tation of women and violations of child labor laws, and filed two lawsuits against Levi Strauss & Co. All of this while pressing for a boycott of Levi clothing.

Besides boycotting Levi Strauss clothing, which includes Dockers, Britannia, 501 Jeans and Levis, and spreading the word about the boycott, you can support Fuerza Unida by writing to Levi Strauss & Co., care of Bob Hass, 1153 Batter St., San Francisco, CA 94111. Tell Levi's that you refuse to buy their product until they settle their dispute with Fuerza Unida. You may also contact Fuerza Unida at 3946 South Zarzamora St., San Antonio, TX 78225, (202)-927-2294, to tell them that you support their efforts. If you can, make a donation, or ask how you can help out in other ways.



SE VE, SE SIENTE, LOS ESTUDIANTES ESTAN PRESENTE

By Wayne Alejandro Wolbert
University of Michigan

In response to their substantial financial support of the Yes on 187 campaign, the California Republican party, and Governor Pete Wilson, the California Latino Civil Rights Network has asked that consumers boycott RJR Nabisco products, including RJ Reynolds tobacco, Nabisco products including the brand names Planters, Life-savers, Bubble Yum and Ortega, and the cigarette brands Camel, Winston and Salem.

While it is arguable that corporations may give financial support to whomever they wish, the Network points out the numerous short-term vested interests RJR Reynolds has at stake in the state of California and elsewhere. Not only that, but boycott organizers also remind consumers of the double-standard this company, and Pete Wilson have displayed.

Governor Pete Wilson pledged not to accept contributions from the tobacco lobby. However, just like his about-face on immigration issues, he continues to receive donations from CEOs, presidents, shareholders and other high-powered members of the tobacco industry.

RJ Reynolds Tobacco is the second largest tobacco company in the United States. Their international division markets three of the

top ten brands worldwide. In 1993, Latinos generated more than 21% of 8 billion dollars in net sales. In Califas alone, 6.7 billion dollars was generated by Raza. RJ Reynolds depends on the financial contribution of our population, yet they don't mind supporting a measure like 187, which specifically targets us. As if this isn't bad enough, the government estimates that more than 434,000 Chicanos die per year as a result of smoking related causes. This number is higher than the combined deaths per year from alcohol, illegal drugs, car accidents, homicides and AIDS.

If you smoke RJ Reynolds' brands, I encourage you to stop. Even if you don't, but still smoke, consider stopping, for related political and health reasons. If not for yourself, then for your people. Besides the tobacco industry, boycott supporters also target Nabisco products. Nabisco is the fourth largest food company in the U.S., and combined with RJ Reynolds Tobacco, RJR Nabisco (the parent company of the two) is one of the top world leaders in consumer goods.

Latin America counts for a majority of Nabisco's international sales, with over 816 million spent in 1993. Latinos in the state of

California make up more than half of Nabisco's revenue there as well, spending over 103 million dollars. This just underlines once again the financial power Latinos do have. Unfortunately, in this case it doesn't work to our advantage. They like our money, but they can't stand us.

It is unclear as to why RJR Nabisco would support 187, a measure which may -if it holds up in courts- cost them billions of dollars in revenue through loss of trade, reduced purchasing abilities, or a continued and successful boycott.

Unlike the grape boycott and Fuerza Unida, the RJR Nabisco boycott lacks any clear-cut goals, although it is safe to assume that they want 187 struck down and are using economic measures to promote this. If you would like more information, please contact the California Latino Civil Rights Network, c/o Eric Vega, Chair, P.O. Box 162394, Sacramento, CA 95816.

(Information from this article was culled from recent e-mail postings. For copies of articles which explore each of the issues at greater length, or any other general concerns, please contact Ali.E.Board@umich.edu.)

SAY NO TO GRAPES

Pesticides used on grapes are known to cause birth defects and cancer.

And the Children keep on Dying

"The Earlimart cancer cluster claimed the life of Mirian Robles. Her mother, Maria, said her daughter's [leukemia] was caused by the unsafe use of pesticides..." "This has to stop. I fear that the same thing can happen again to someone else's child."

Visalia Times-Delta, March 19, 1992

It's not just a problem for farmworkers - Pesticide residue on grapes pose a risk to consumers, you and your family.

Many of these pesticides just won't wash off.

.....
Why only grapes when pesticides are used on *all* our food?

The boycott targets grapes because they have more cancer and birth-defect causing pesticides sprayed on them than any other crop in California.

The table grape industry employs over 55,000 farm workers. If we can get the biggest agricultural industry in California to stop the use of cancer and birth-defect causing pesticides, other industries will follow.

Every year there are over 300,000 cases of pesticide-related illnesses reported in the United States. Please help us stop the poisoning of the farmworkers and our food supply.



For more information, mail coupon to:
United Farm Workers AFL-CIO, P.O. Box 12764
Austin, Texas 78711-2764 (512) 474-5010



YES, please send a copy of your video, "No Grapes." I'm enclosing a donation to help you cover shipping and production costs.

Name _____
Address _____
Telephone _____

DON'T BUY GRAPES

Drink Cultura, Pendejo!

A Mandatory Invitation

By Jessica Ellis, UH

The Wedding:

By Mary Helen Ponce,

Arte Público Press, 199 pgs, \$9.00

You are cordially invited to attend a wedding, one you won't soon forget. Mole will be served, so come with an appetite and a bib. This wedding is not to be missed and you don't have to worry about dressing up for this occasion. Your R.S.V.P. has been counted. No tissues are necessary, unless you cry when you laugh.

The Wedding, by Mary Helen Ponce, portrays a young Mexican American woman's trials and tribulations as well as happiness of early adulthood. The book is literally a photo album of good times and bad, faced by this young innocent woman who has the need to feel wanted.

The journey begins at the dawn of the courtship of the main character, Blanca, by her pachuco husband-to-be and concludes at their wedding dance. Her family and friends play important roles in her life and are introduced in the story as needed to give the reader a close look at relationships that shape Blanca's perspective and attitudes.

Ponce's equal use of dialogue and narration helps bring the story to life. The story is told in such a way that keeps the story moving smoothly. The reader will be engrossed in the hilarity and reality of the story. Such vivid descriptions leave no room for doubt in the reader's mind about who the characters are and what they represent. Only the reader's lack of imagination will limit the story's ability to entertain.c/s

By Andrew Monzon
UH Alumni

Drink Cultura Chicanismo

José Antonio Burciaga
Capra Press Santa Barbara

1993, 145pgs, \$10.95

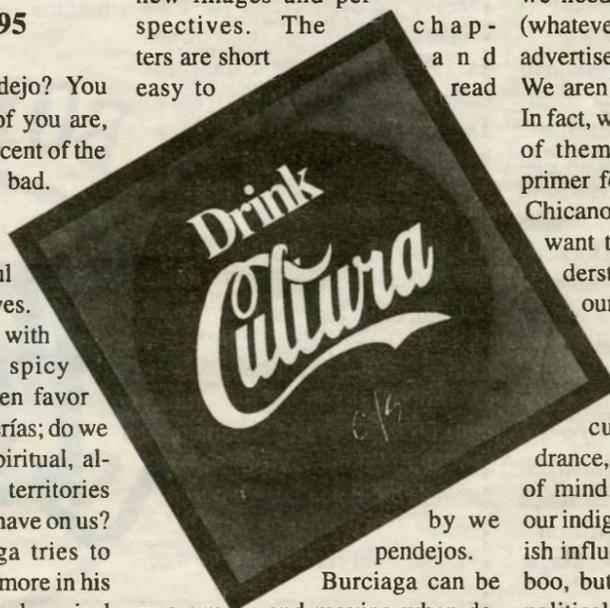
You are a pendejo? You can deny it, but most of you are, and so am I. Ninety percent of the world is, so don't feel bad.

Drink Cultura examines this and other complexities in our beautiful Mexicano/Chicano lives. What is our fascination with jalapeños and other spicy foods; why do we often favor Taco Bell over the taquerías; do we fully understand the spiritual, almost magical pull the territories that encompass Aztlán have on us? José Antonio Burciaga tries to tackle these issues and more in his delightfully insightful and comical book.

In a mere 145 pages, with a unique flair for sharp anecdotes, touching biographies, and respect for our history and culture, Burciaga is able to intertwine his personal experiences in the US and Mexico with the Chicano community. In these short pages, Burciaga covers 500 years, and I will guar-

antee you that you will learn something new about our history. Example, how much do you know about Tuburcio Vasquez, La Cuetlaxochitl, piñatas or pendejismo? It's in there . . .

Essentially, the book works as a sort of photo album, putting the old and worn next to the new images and perspectives. The chapters are short and easy to read



about his use of the Coca-Cola style packaging on the front cover, with the *Drink Cultura* labeling. Perhaps it is to show the universality that we now encompass in our distinct world -- neither Mexicano, nor Americano, but both at the same time. Coke is as world known as you can get, and we need to tap into our culture (whatever it may be), and this slick advertisement belies its message. We aren't tapping into our roots. In fact, we're pretty damn ignorant of them. This book is a great primer for those of us blessed as Chicanos and all of the rest who want to be or just want to understand our lives, our loves, our passions, and our history.

Seek out the book, but appreciate its message. Chicanismo is not a curse, a blessing, a hindrance, a benefit, et al. It is a state of mind. It is the acceptance of our indigenous roots and our Spanish influences. The word isn't taboo, but beauty. It is not just a political statement, but a way of life. Only by its use and understanding can we knock the stereotypical meaning that some in our own community and others feel the word Chicano has. *Drink Cultura* takes a wonderful step in knocking down the wall.c/s

by we pendejos.

Burciaga can be warm and moving when describing the life of the first Chicano actor (Felipe Cantu) hired by El Teatro Campesino. He can be sublimely humorous, as when describing his mixed marriage -- even though they are both Chicanos, he's from Texas and she's from California. They do hail from two very different planets.

One can't help but wonder

LATINA WRITINGS

Check for these titles in your local bookstore. More than likely they won't have them. You'll have to special order them.

FICTION

How the Garcia Girls Lost Their Accents, Julia Alvarez, New York: Plume, 1992

In The Time of Butterflies, Julia Alvarez, Algonquin Books, 1994

La Prieta, Gloria Anzaldúa, San Francisco: Aunt Lute Books, 1993

So Far From God, Ana Castillo, New York: W.W. Norton, 1993

Face of an Angel, Denise Chavez, Farrar, Straus and Giroux, 1994

Intaglio: A Novel in Six Stories, Roberta Fernandez, Houston: Arte Público Press, 1990

POETRY

From the Cables of Genocide, Lorna Dee Cervantes, Houston: Arte Público Press

My Wicked Wicked Ways, Sandra Cisneros, New York: Turtle Bay Books, 1992

Variaciones Sobre una Tempestad, Lucha Corpi, Berkeley: Third Women Press, 1990

Communion, Pat Mora, Houston: Arte Publico Press, 1991

Thirty an' seen a lot, Evangelina Vigil-Piñon, Houston: Arte Público Press 1985.

ANTHOLOGIES / NON-FICTION

The Sexuality of Latinas, Norma Alarcon, Ana Castillo and Cherrie Moraga, eds. Berkeley: Third Women Press, 1991

This Bridge Called My Back: Writings by Radical Women of Color, Gloria Anzaldúa and Cherrie Moraga eds. Boston: Persephone Press, 1991

Massacre of the Dreamers: Essays in Xicanisma, Ana Castillo, University of New Mexico Press, 1994

In Other Words: Literature by Latinas of the United States, Roberta Fernandez, ed. Houston: Arte Público Press, 1994

Nepantla: Essays from the Land in the Middle, Pat Mora Albuquerque: University of New Mexico Press, 1993

Chicana Lesbians: The Girls Our Mothers Warned Us About, Carla Trujillo, ed. Berkeley: Third Women Press, 1991



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The Purpose:

El Grito Estudiantil addresses and discusses issues that are of critical concern to society and yet are ignored by the mainstream media. El Grito Estudiantil attempts to be inclusive of all issues which pertain to Latina/os. We support organizing political advancement of the Latina/o community in hopes that change is possible. It is our intent that this forum will bridge the community through education.
c/s

YO CREÍA...

by
Angela M. Arrey-Wastavino

Creí que mi nombre
era José,
en cambio soy Joe.

Saludo:
Hola m'hijo, ¿como estas?
Y contesta:
Pretty good, dad, and you?

Creí ser marido,
y terminé en husband.
Creí ser padre,
y terminé en dad.

Me casé con María
la que hoy es Mary.
Yo creí ser abuelo,
y llegué a ser grandpa.

José, Joe
husband, dad, grandpa.
God!
¿Que paso?

NOT THE SAME

by
Angela M. Arrey-Wastavino

Here and today,
a new sunrise
as eternity
while the breeze goes by.

It seems to be the same,
but it's different
tierra, luna, aire, sol.

Bread made of flour,
water and salt,
but it tastes different
when it is called pan.

Sharing our life
long years of warmth
it feels different
when it's called calor.

At the end of the road,
walking hand in hand,
a kiss tastes different
when it's called amor.

Confessional

By Carolina Monsivais

I enter the confessional booth
draped in black, for I mourn
the end another relationship.
Beneath my billowing black dress,
a silky red negligee clings to my body.
Clutching my rosary beads until my nails
cut into my hands,
I make my plea.

"Forgive me father for I have sinned."

I have failed,
to tread my way down the aisle.
One day I just woke up without
being able to feel
anything for the body that lay
next to me, tangled in my sheets.
I realized, as I stared
at a pile of dirty laundry clumped
in the corner of my room next to a stack of
books and magazines, that I no longer knew
what was mine. So,
I let him go.

"Forgive me father for I have lived"

He is not the only one
I have used, like a tissue,
to blot my lipstick and discard
in a crumpled ball at the bottom
of my trash can,
far from my mind.
My somber skirts hide
the red stilletos I have
used to pierce
the hearts of men.

"Curse me father, for I have lived"

Many have tried to push
their way into the hollow chambers
in my chest.
Load it with their futile screams,
unlock, aim, shoot, misfire, only
cold blood runs through my veins.
All I have is a strength that
was ripped, pushed forth from my
loins. Life imbedded a seed,
from which would burst mighty
limbs to tear me apart
from the inside.
From my soil I brought
forth strength, a hatchet to
cut down the limbs, leaving
me bare, empty.
One side of the scale,
scraped and dented.
The other side hangs
in mid-air, caressed
only by a passing wind.

"You cursed me father for I live"

Vagabond Mestizo

By Bryan Contreras, UH

Cutting through Houston's fine west side neighborhoods of Bellaire and Westheimer is interstate 59. It runs you to the border, if you wish, and back again, allowing movement, passage and escape into a world of promise and fortune from Mexico to the bustling economy of Houston. Running along side I-59, waiting to be passed upon, are the workhorses of the 19th century, the success story that helped lead to the industrial revolution, enabling the entrepreneurs of the late 1800's and early 1900's become the conglomerates of the 20th and 21st century. Their wooden beams, now splintered and corroded, hold up the rails that the product carrying trains run upon. Resting above the beams lay the proud steel rails, straight as a military officer at attention, and always ready to salute upon request, rusting from negligence and mistreatment, even though when called upon to work never hesitate. The rocks lying between each beam serve as support: they build confidence, keeping the beams and rails confident through their laboring days when the spirits are low. Their smooth skin, creamy bodies, and beautiful color relieve the pains left behind as the passage of products continue above their lives. The luxurious Amtrak carries others above leaving behind only memories of labor, pain, and worries of the next arriving train. The glory and monetary rewards are handed to those that pass above, but the real success stories lie below. Although the train receives the praise, reaps the benefits, and eats the fruits from all the success of the railroad what is below cannot be forgotten. Without those beams, rails, and rocks not one single train could have passed an inch toward its' destination. Not one product, not one passenger, and not a single entrepreneur would have bloomed into the conglomerates they are today without the painful and laboring loyalty of the beams, rails and rocks. This is the real truth behind the success of 21st century business. As they lay rotting, rusting, and fading in the heat, rain and cold they have been forgotten. No doubt neglected. Without question left behind just like the 18th and 19th centuries. The trains improving with technology, receiving the attention to survive in the modern world have flourished with the times and continue to trample down the hard working components of their mere existence. So I guess it is no surprise that the same tracks lying in the shadows of the interstate, cutting through the wealthy side of Houston, are left behind and forgotten just like the working class Chicano neighborhood. Only used when needed then left to rot, corrode, and fade in the past that it has been left within. The tracks never stop, no just keep on running and working. They wander from the south to the north, from east to west with no particular destination in mind, searching only for food and water just like a vagabond. And when asked upon they salute and work if requested, although their praise and respect is long overdue. So until then they wander searching for the dreams promised to them.

DID YOU KNOW?

"It is my deepest belief that only by giving our lives do we find life."

—Cesar Chavez

The LULAC National Educational Service Centers, Inc. (LNESEC) is asking Latino college students to give some time to help us curtail the trend of Latino dropouts. Currently LNESEC is putting together a middle school program to help students succeed by providing them with high school and college tutors. The program is aimed at helping Latino students from Deady, Edison and Jackson middle schools, located in southeast Houston. Due to the growing number of Latino dropouts, LNESEC believes that it is imperative for Latino college students to give their time in this cause. If you are interested in being a volunteer and would like more information, contact Patrick Valdez, Program Coordinator, at 641-2463.

Partial list of bilingual non-profit organizations serving LA RAZA EN LA COMUNIDAD:

CENTRO AZTLAN/HOUSTON COMMUNITY SERVICES: Established in 1975, provides immigration assistance; income tax preparation; notary services; social services and referrals; translations; and educational/cultural projects. Contact 926-8771, 5115 Harrisburg, Houston, TX 77011.

CHICANO FAMILY CENTER: Established in 1971, provides educational services (family violence prevention, family effectiveness training, nutrition, citizenship, English, and interpersonal relationships); Adult Substance Abuse Treatment Program; Drug Abuse Prevention Program; Substance Abuse Treatment Program; Pregnant Adolescent Program; Juvenile Probation Program; AIDS Program; and LA CLINICA DE CONSULTA FAMILIAR. Contact 923-2316, 7524 Ave. E, Houston TX 77012.

AVANCE-FAMILY SUPPORT AND EDUCATIONAL PROGRAM: Serving Houston since 1988, provides community parenting education and toymaking workshops; Parent-Child Education Program; School-Based Family Literacy Programs; Child Abuse and Neglect Intervention Services; Fatherhood and Couples Classes; Adult Education Program; and a Juvenile Delinquency Prevention Program. Contact 923-8008, 2001 Rainbow, Houston TX 77023.

AMIGOS VOLUNTEERS IN EDUCATION AND SERVICES (AVES): Founded in 1988, provides HIV/AIDS prevention education, outreach and direct client services, including: case management; professional counseling; support groups; women's outreach; education and prevention; dental outreach; home mentoring; recreational and social activities; "LA TIENDITA" (a supplemental nutritionally and culturally appropriate food pantry); and "POSITIVAMENTE" (a bilingual informative news bulletin). To apply for services contact 626-2837, 4126 Southwest Freeway, Suite 1717, Houston, TX 77027. Rural areas call 1-800-981-2837.

TEXAS COMMUNITY SERVICES: A Comprehensive Youth and Prevention/Intervention Counseling Outreach Program that provides evaluations; parenting program; recreational activities (sports and motivational speakers); cultural arts (drama, video, music appreciation, and Mexican American Arts History); and substance abuse training. Contact 862-3102, 1900 Kane St., Suite 102, Houston, TX 77007.

GUADALUPE SOCIAL SERVICES: Since 1970, it provides an employment center; "VILLA DE GUADALUPE" (transitional housing for homeless families and recovering drug addicted women); family nutrition; food pantry for area of zipcode 03; ESL and other classes; and "LA CASITA" Senior Center. Contact 227-9981, 326 South Jensen Dr., Houston, TX 77003.

ASSOCIATION FOR THE ADVANCEMENT OF MEXICAN AMERICANS(AAMA): For 23 years has provided educational and social services, such as the George I. Sanchez Alternative High School; ESL and GED classes for adult immigrants seeking U.S. residency; an elementary after-school program in math and science; alcohol and drug abuse treatment, intervention/prevention for youth and their families; AAMA House shelters abused, neglected and run away/homeless youth (ages 10-17); Barrios Unidos Gang Intervention; AIDS/HIV Program; and AAMA Community Development Corp. Contact 926-5464, 6001 Gulf Freeway, Bld. B-3, Suite 165, Houston, TX 77023.

LATINO LEARNING CENTER: Offers classes in ESL; Basic Employment Skills Training (BEST); Air Conditioning and Refrigeration Training; Reading Skills Training for literacy in English and Spanish; Computerized Accounting, Word Perfect, and Lotus 123. Contact 223-1391, 3522 Polk St., Houston, TX 77003.

CENTRO DE RECURSOS CENTRO AMERICANOS (CRECEN): Defends the Civil and Human Rights of Central Americans in the U.S.; works with other groups defending immigrant rights and opposing Prop. 187; cultural development; gang prevention/intervention for Central Americans (folkloric dancing, martial arts, and sports); Campaign for Salvadorans and Guatemalans to acquire permanent status in the U.S. (TPS and ABC programs); door to door human and civil rights education. Contact 271-9703.

FESTIVAL CHICANO: Provides guitar and Mexican folkloric dance classes; and is planning workshops in theatre, photography, and film/video; organize the "16th Annual FESTIVAL CHICANO" (Oct. 12-15) and "6th Annual FESTIVAL PRIMAVERA" (May 14-Mother's Day) at Miller Outdoor Theatre. Contact 222-0310.

Many of these organizations are in need of donations and volunteers, we strongly encourage our readers to assist and participate in these necessary and worthwhile community services. This list was compiled by MEChA-UH Chapter (MOVIMIENTO ESTUDIANTIL CHICANA/O DE AZTLAN) a national student organization created in 1969. If you know of any community service organizations that we can list in future editions of EL GRITO ESTUDIANTIL, please write to MEChA, University of Houston, CA Box 22, Houston, TX 77204-3650. "LA UNION HACE LA FUERZA"

**Museo Guadalupe Aztlán,
is seeking four interns in the
following areas:
Public Relations and Visual Arts
To apply contact:
Jesus Medel,
Director,
at 926-8771**

Spring '95 Cuban Youth Tour

(U of H) Wed 4/19/95

Twinning Ceremony at the UC Arbor Room

11:30 a.m. - Afro-Cuban Ensemble to perform

Noon - Welcome by Master of Ceremonies (Russel Contreras - Hispanic Student Association President & Angie Milner - former Student Association President)

- Speech by Kenia Serrano

Kenia Serrano Puig, 21, is an associate researcher at the Center for Youth in Havana, Cuba. The Center does research and provides information on the situation facing Cuban youth, particularly employment, education, and culture.

1:00 p.m. - Presentation at the Cougar Den by Mexican American Studies Professor Gonzalez.

Educando Las Culturas Collection The Rich Vitality of México Combined With the Cutting Edge of Fashion

You are cordially invited to attend an intimate showing and reception. Jacobo Gandara, a young designer and educator, will be presenting indigenous art of México using clothing as his medium.

**Educando Las Culturas Collection
Saturday, April 29th, at 6:30 p.m.**

Schedule of Events

6:30 Mexican buffet and cocktail party

Music by DJ Estudio 2 Mil

7:30 Educando Las Culturas Collection
Fashion Show

8:00 Music by the lively Latin Rock band
UNO MAS (Rock en Español)

9:00 Guest Speakers:

Cultural Artist/Educator - Hugo Gamboa

San Antonio Film Director - George Sandoval

Cultural Artist/Educator - Joel Vanegas

Channel 48 KTMD - Marcelo Marini

Channel 26 KRIV FOX TV - Margaret Garcia

10:00 Art Exhibit

DJ Estudio 2 Mil

Semi-Formal Attire - Door Prizes

RSVP by April 19th

Advance Tickets \$15.00/Door \$18.00

Send Check/Money Order to

Educando Las Culturas Collection

1807 Sunny Dr.

Houston, TX 77093

(713) 743-5199