



## Special Report

# Save OUR State?

By Daniel Santillano

"I pledge allegiance to the flag of the United States of America,  
And to the Republic for which it stands,  
One Nation, Under God,  
With Liberty and Justice for all that are here legally."

Proposition 187/Save Our State will show up on the November ballot to be voted on by those who vote. Very simple. What many people don't realize is the horrific power that Proposition 187 contains.

Prop. 187 is an initiative aimed at curbing undocumented immigration into California. Many, such as Governor Pete Wilson, believe that undocumented immigrants create an economic backlash on California. Then there are those such as the Mexican American Legal Defense Fund, M.A.L.D.E.F., who conclude that undocumented immigrants actually give more in taxes and services than they take out.

Proposition 187, based on the assumption of undocumented immigrants coming to the U.S.A. to reap the benefits and services, plans to totally cut out the undocumented immigrant. However, the proposition's fine print and vagueness leave it as a dangerous weapon for the whole of California. From this notion has formed a vigorous debate concerning the politics and meaning which the proposition

entails.

Many Californians are afraid of the numbers of immigrants coming into the United States, with the media televising news of Chinese, Haitian, Cuban, and Mexican immigration boosting, one would be concerned for the rights and property that he/she enjoys; however, Prop. 187 extends much further than simply protecting the people who are comfortable with their California lifestyle. If it passes, many people will be affected whether they be black, brown, yellow, white, or striped. Chicanos/Mexicans are anxiously concerned by this proposition considering who is portrayed as the stereotypical immigrant.

Proposition 187 is scary in itself. To a policeman it may mean murder (Penal code 187). If 187 passes in November, it may mean genocide to La Raza. In its brief five pages or so, the proposition can be seen as a set of very brief and strict instructions. Where will the thousands of children go when they are kicked out of school? Will they go back to Mexico? What if their parents are undocumented and the children aren't citizens? Many questions are left up in the air without answer to be left up to our loyal and truthful representatives in Sacramento.

According to Prop. 187, the rights of immigrants will be totally slashed, excluding extreme emergency health care. No longer

will children, who may have innocently come over the border for a better life, be able to attend public schools. However, this segment in itself contradicts the Supreme Court's ruling of Plyler v. Doe which states that education in the United States is an unalienable right for "all." That means that in January if the proposition becomes law, thousands of undocumented students who had just come back from Christmas vacation will be turned into the Department of Immigration and Naturalization Services, INS, if suspected of being undocumented.

According to the San Diego Union-

Tribune, "Of all the ideas being touted to counter illegal immigration, none is more extreme, or more misguided, than ejecting undocumented children from public schools. Yet that is the central aim of 187." One must ask what state California is headed for if it is anxious to deny education to supposedly improve California. According to Irma Muñoz of the M.A.L.D.E.F., "it is unlikely that undocumented people, once here, will ever go back to their place of origin."

As for Cal

students, many Mexicans and Chicanos are admitted to UC Berkeley as "Out Of State Residents" (by the way, Chicano doesn't

## A Quarter Century of Struggle

By Luis A. Alejo

The 25th anniversary of the National Chicano Mexican Youth Liberation Conference, otherwise known as the Denver Crusade for Justice, occurred on September 15-18, 1994, in Denver, CO. This historical event was of great significance and importance to El Movimiento.

Before the conference occurred, many people did not know the importance this conference had when it first began in 1969 and of its importance today. In 1969, thousands gathered to evaluate the conditions of La Raza and decided what needed to be done in order to make progress. As a result, much activity in the Chicano Movement was sparked. El Plan Espiritual de Aztlán came out of the conference as well.

At this conference it was necessary to evaluate the past 25 years and analyze the progress and direction that the Movement is taking. The conference provided vital information through its panels and workshops. On Friday, 5,000 students walked out of Denver public schools demanding reform in the education system. The program that followed was very educational, cultural, and spiritual.

The conference called for a more spiritual and indigenous philosophy to the Movement. An elder of the Black Berets said "Politics

may bring us together, but it is spirituality that keeps us together." In the 60's and 70's, the Movement lacked a soul; a spirit. So all the political activity of the time brought much Raza together, but they lacked the spirituality to keep them together. According to Chemo Candelaria, familiarizing oneself with our indigenous roots is vital for the next generation [of Chicanos and Mexicanos] in order to remain a united people in this struggle for justice.

The conference also acknowledged the role that the youth play in the Movement, who are recognized as warriors to keep this Movement flowing. Elders offered the youth guidance to lead them in the right path.

Another call, was made to end factionalism and grudges that have existed amongst Chicano organizations that have led to divisions in the past. The call was to put differences aside and take united action.

This conference was a dream come true for one of the great veterans in El Movimiento, Rudolfo Corky Gonzales. He has been a great leader, teacher, student, writer, activist, and poet (best known for his piece *I Am Joaquín*). He made many sacrifices for his people and has inspired countless numbers of gente throughout Aztlán. It was such an honor to finally meet this warrior of La Causa and hear his words of wisdom.

There were former gang members who

left this conference really inspired and with a different outlook on the issues at hand. Though there were many positive results that came out of the conference there were not as many youths as expected. Although an elder said, "It is not the quantity, it is the quality."

The elders suggested for the youth to learn from the mistakes made in the past in order to keep making significant progress. They suggested to stay away from drugs and alcohol in order to keep our minds and souls clean. It is up to our generation to do what needs to be done; making whatever sacrifices that need to be made. We cannot repeat the same mistakes of the past. The Movimiento has never died it has only been at a different level. It is a continuous struggle for justice and it is time to bring the resurgence of this Movement. Our problems seem to only to be getting worse.

Admire all the positive energy, a Call To Action was declared:

Crusade for Justice has taken a position that only through self-determination and struggle, can Chicanos/Mexicanos achieve liberation in every community, barrio, rancho, and pueblo throughout Aztlán. We are not trying to re-invent El Movimiento Chicano. We are attempting to further the Movimiento with an Indigenous philosophy into the next generation, the next 25 years. In order to do

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## Headlines at Home

By Albert Orso

"Thousands of Cuban Migrants Head for US"... "The PRI in México Wins Again"... "Bombing Considered Anti-Semitic in Argentina"... "Southern Cone Makes Free Trade Agreement."

The few headlines found in major US newspapers regarding Latinoamérica over the past months reveal many of the issues facing the region today: democratic reform, racism, economic equality, standard of living issues, cultural freedom. Once upon a time, Latino students at this university adopted those causes as our own and tried to invoke change from here. However, despite our good intentions, all that remained years later was a sense of frustration that our well-intentioned efforts affected little change.

How then were we to effect change when we were thousands of miles away from the problems themselves?

Finally, with the hard lessons learned, we have realized the problems begin here. While some of us have gone directly to Latinoamérica to help effect change, the majority of us have taken on an active role in our own communities. We have made the Latino cause in the US our primary focus, fighting for the never-ending stream of issues here: equal education, equal justice, problems of identity and culture, racial attitudes, and more. And this time, because we work in our own neighborhoods with our

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# U.N. Meeting Approves Historic Population Pact

By Maria Lourdes Elisea

"Be fruitful and multiply..." This seems to be one Biblical injunction the human race has fulfilled abundantly. But the rate of reproduction will now have to abide by standards set by international consensus at the UN International Conference on Population and Development.

The United Nations International Conference on Population and Development was held this September 5th through the 13th in Cairo. 182 National delegates as well as 15,000 participants, including non governmental organizations met in an effort to develop a 20 year global plan to slow the pace of population growth.

Global population currently stands at 5.7 billion, with an increase of about 90 million people every year. Many analysts fear that overpopulation will outstrip the world's ability to feed or shelter all its inhabitants. Overpopulation is responsible for environmental degradation, political instability, and unwanted immigration. Underdeveloped countries being of most concern since they are vulnerable to poverty, disease, and famine.

The goal of the conference forged an agreement for slowing population growth. The 20 year Cairo program is to hold world population to less than 7.5 billion by the year 2015 and less than 7.9 billion by 2050. Measures to curb population growth include:

improved women's access to reproductive health care services, including abortion; universal sex education for adolescents; education to protect against sexually transmitted diseases; and the recognition of the "diversity" of modern families. (Including homosexual relationships).

The language of the document drew the wrath of some religious leaders. The Vatican being the most vehement since their stance on abortion paralyzed the proceedings of the conference since it opened. The issue of controversy stemmed from the Vatican's opposition to a single paragraph of the 113 page draft of the "Action Plan". The main points of disagreement in the draft were:

1) Whether women should have the right to reproductive health care and family planning services.

2) How to define reproductive health care- especially whether it should include adolescent counseling and abortion.

3) How to deal with unsafe abortions and abortion in general.

4) Ending discrimination against "other unions" besides marriage, including homosexual relationships.

The Pope allied with Muslim leaders in a desperate attempt for support. Vatican and Muslim fundamentalists charged that the blueprint for the agreement seeks to establish an international right to

abortion. They demanded that all language of the document be changed so as to not encourage abortion as a method of family planning. Conservative Muslims interpreted the language in the draft plans as an attempt by the West to force its sexual mores on the Islamic world. The Catholic Church charged that the document was outright "demographic colonialism" and selfish individualism of developed nations.

Claims made by the Vatican were assiduously criticized as imperialist in their campaign to impose on other states its own views of appropriate sexual

and reproductive behavior. Cameroon gynecologist, Dr. Lilian Wambue, angrily said that the meeting was "monopolized by debates over the morality of abortion and other secondary issues". Instead she emphasized the need to focus on women's health in underdeveloped countries since complications from pregnancy and childbirth are among the leading causes of death for women in many poor countries. In fact a woman's chance of dying in a developed country during pregnancy or childbirth is 1 in 10,000; in developing countries the average is 1 in 20.

The key to stabilizing the growth of population is through the empowerment of women. Studies show that fertility rates go down as the economic, educational, and employment status of women goes up. Tim Wirth, undersecretary of State for Global Affairs, stated that "Unsustainable development cannot be realized without the full

conference's plan of action divides up the \$17 billion as follows: \$10.2 billion for family planning services; \$5 billion for other reproductive health services, such as those to prevent STD's; \$1.3 billion for AIDS prevention; and \$500 million for basic research and data collection.

The agreement broke major new ground in the international approach

to slowing population growth because it makes women's rights and reproductive health its central elements. The proposal aims to balance the demographics at a world scale and avoid problems resulting from previous attempts to control birthrates, such as China's "one-child" policy

Fertility rates by country-1994 Figure

Country	Population (millions)	Fertility Rate
Italy	58	1.3
Japan	125	1.7
U.S.	258	2.1
China	1,205	1.7
Brazil	157	2.7
Mexico	90	3.2
India	897	3.9
Egypt	59	3.9
Pakistan	128	6.2
Nigeria	119	6.4

Source: United Nations Population Fund

engagement and complete empowerment of women." Universal empowerment of women will foster greater contributions in communities and facilitate population control.

The final document is intended to serve as a guidebook for international agencies and countries on how to create programs and allocate money to achieve the goal of slower population growth. The conference reached a consensus that countries should boost their spending to a total of \$17 billion a year by the year 2000 and raise the amount to \$22 billion a year by 2015. The

that reduced the birthrate but raised the elderly population due to an increase in life expectancy. The draft document not only addresses reproductive health services, controls of domestic violence, and empowerment of women in the workplace and at home; it also raises the issue of male responsibility for family planning. Reproductive rights were defined by the conference as the right of men and women to be informed and have access to safe, affordable methods of birth control. The approved plan of action will now be sent to the U.N. General Assembly for a vote.

## The History de El Grito Peruano

By Leo Carillo

Traditionally Peruanos observe their independence on July 28 to commemorate the day Jose de San Martín liberated Peru from Spanish rule. Do Peruanos have the equivalent of "El Grito?" No, but that is not to say that Peruanos did not challenge the rule of a repressive government or denounce the subjugation of the poor, the powerless, and those of indigenous blood.

On the contrary, thousands have died over the last 500

survivors impoverished. He put his people before himself, sacrificing his social status as an opulent, city-dwelling noble in order to organize a Quechuan army in the Andes. Likewise, Padre Hidalgo could have quietly remained in the ranks of his Franciscan Order, but instead he courageously chose to challenge the legitimacy of Spanish rule.

The stories of El Grito and of Tupac Amaru and Micaela are important not only to our past independence, but to our future independence as well. Whether it be in Chiapas, Oaxaca, or

Cuzco, the large indigenous populations of Peru and Mexico often still live in abject poverty, still lack political self-determination, and still are ignored by their countrymen and their neglectful government. We, as privileged, college-educated members of our communities, must change this.

Either pressured to be self-serving and success-hungry or preoccupied with one "centrism" or another, we, the Chicano/Latino community, are often divided. However, in celebrating Dieciseis de Septiembre, we can find inspiration in the legend of Tupac Amaru. When the Spaniards tried to quarter him, his body would not break. I would like our unity to be as strong.

## Save Our State

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necessarily mean one was born in the United States, but that's another subject). However, their enrollment will be denied to the University of California. Those hardworking students will be told that they must return to their "country of origin" because they were born on the other side.

One very, very, very frightening aspect of Proposition 187 is the questioning factor. If 187 passes, one with brown or yellow skin must watch their back more carefully. 187 will allow neighbor to turn neighbor into the INS if upon suspect the person speaks, coughs, eats, or dances like an "illegal alien" When pulled over by a friendly policewoman she will ask, "May I see...uh...proof of residency?" A drivers License, or Social Security Card is not a proof of residency. Either you prove to Uncle Sam within a certain time period or simply return to your country."

Chicanos beware, for deportation is not anything new to those who are legal residents here. Ever seen "Born In East LA.?" During the Zoot Suit years, L.A. Riots, and during many other occasions, people disappeared and ended up on the other side of the border to find their way back. The atmosphere that 187 will create will be as frightening as all of George Orwell's novels combined. Talk about Big Brother!

One very strong argument on the anti-187 movement is the gamble with billions of federal aid to California. The proposition, which breaks already existing federal laws, will make California ineligible to receive the billions that it does to keep California afloat.

Writers of the proposition, who happen to be former INS directors under Bush and Reagan, see it necessary for such an initiative because of the supposed hundreds of millions of dollars or so lost to undocumented immigrant usage of educational and social services. According to California's non-partisan legislative analyst, "The measure plays at risk up to \$15 billion annually in federal funding for education, health, and welfare services." However, how does the expected \$15 billion in federal aid compare to several hundred million?

Prop. 187 is one of the many propositions, bills, and ideas that have come about to stop immigration. Some might conclude from these actions that they are a result of a faulty California economy in need of a relief. Others might say that this movement is just to maintain the definition of White America. According to Alex Bruno

from the Pad at Casa Magdalena Mora, "How can we call ourselves Chicanos and sit around letting other people take Aztlan away from us?" From the same Casa says Rafael Hurtado, "We should be aiming at changing the whole consciousness of La Raza and of the United States." Many such as Hurtado, have suggested that this initiative is only the beginning to a realm of elimination.

## A Quarter Century of Struggle

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this, we must unite behind a philosophy of self-determination. We must analyze what the successes and failures of the Chicano Movement were and move forward. We recognize that we have differences, but they cannot come at the expense of our unity. The time has come for our people to stand up, unified as a familia, tribe and nation.

It's time to get young Chicanos/Mexicanos to be warriors for the Movimiento instead of killing our own Raza. This is a call to action, to every corner of Aztlan; we must take care of our house, familia, tribe and nation, and stop depending on this dying society to do it for us.

The strength of the Chicano Movement came not from colleges, universities, professional class, or intellectuals. It came from the heart and soul of our people, the barrios, ranchos, and pueblos. The youth are necessary to the fight for self-determination. The Chicano Movement seems to have forgotten this. We have lost communication with the barrio and with each other because we have been divided and have gotten too far ahead of our own people. Aztlan will not be reclaimed by manifestos and national networks, but by taking back one barrio at a time throughout Aztlan.

## Headlines at Home

Continued from page 1

own hands and minds, the changes are visible. We complain that change is slow, but ultimately, the greatest changes are being made right here where we live through our political action, our emphasis on education, and in our own attitudes. Our causes in México or El Salvador or Cuba persist; and as Latinos we cannot forget where we came from and the struggles that continue there. But as students, we now realize where our strengths lie—in our own communities—and our attention and energies must remain there.



## Raza Study Hall

Brought to you by the Raza Recruitment and Retention Center

<b>Mondays</b>	<b>Thursdays</b>
Statistics Study Group led by Monica Garcia	Chemestry and Physics with Chris Rogers
Math Tutoring with Tony Olmedo	Math Tutoring with David Widemann
<b>Tuesdays</b>	
Economics Study Group led by Leo Carillo	
Monday-Thursday	
6:30-10:30	
205 Wheeler	

## Join Raza Recruitment and Retention

Meetings are on Mondays 4-5 PM  
130 Barows

## Raza Day- Fall '94

For High School and Junior College Transfers

Volunteers needed

Volunteer your time to help students come to U.C. Berkeley for a day to participate in an empowering conference for Raza students, Help your community!

Questions Call 642-1322 or go to 500 eshleman

## JOIN FUERZA UNIDA'S ! FAST FOR JUSTICE !

**TWENTY-ONE DAYS**  
FASTS & DEMONSTRATIONS IN CITIES INTERNATIONALLY



**KICKOFF DAY ✓**  
**TUESDAY**  
**OCT. 11th**

**BREAK THE FAST ✓**  
**TUESDAY**  
**NOV. 1st**

JOIN US IN OUR TWENTY-ONE DAY SPIRITUAL FAST TO REFLECT ON THE INJUSTICES THAT WERE DONE TO THE 1,150 EX-LEVI WORKERS FROM SAN ANTONIO, TEXAS AND TO REINFORCE OUR COMMITMENT TO JUSTICE FOR GARMENT WORKERS.

PARTICIPATING CITIES (PARTIAL LIST): CA: Los Angeles, San Diego, San Francisco; TX: San Antonio, El Paso, McAllen, Harlingen, Dallas; NM: Albuquerque; AZ: Phoenix; MEXICO: Tijuana, Mexico City; New York; Detroit.

**LA MUJER LUCHANDO, EL MUNDO VA CAMBIANDO**  
**WOMEN IN STRUGGLE, CHANGING THE WORLD**

### What our FAST FOR JUSTICE is about:

Fuerza Unida calls upon all supporters to participate in the FAST FOR JUSTICE, a twenty-one day hunger strike to reflect on the 1,150 Levi Strauss & Co. garment workers who were laid off on January 16, 1990 when the San Antonio, Texas plant was shut down. This effort is part of La Campaña, Fuerza Unida's campaign for justice, to expose Levi's human rights violations against women of color garment workers. The FAST FOR JUSTICE symbolizes:

- our transformation from garment workers to organizers
- our collective strength and determination to fight for justice

We need supporters to join us as we lead this twenty-one day fast. You can participate for one, two, three or all twenty-one days (we can walk you through the steps to safe fasting). The purpose of the fast is to cleanse our spirits, reinforce our commitment to justice, show our strength in numbers, mobilize supporters, get media coverage in cities all over, and flood Levi with postcards, letters, and patches from Fuerza Unida supporters - all this to pressure Bob Haas, Levi's CEO, to meet with us.

As Levi Strauss & Company concludes the end of their 1994 fiscal year in November, we want to impress upon them that justice must be done.

### How you can help make the FAST FOR JUSTICE a success:

1. Sign up and join the FAST FOR JUSTICE for one, two, or more days as an individual or group of people interested in doing a chain fast.
2. Gather friends, family, and co-workers for a press conference on October 11th (kickoff day) to announce your participation in Fuerza Unida's FAST FOR JUSTICE.
3. Collect postcards, endorsement letters, and patches from your community and send them into Levi's headquarters: Bob Haas, Levi Strauss & Co., 1155 Battery Street, San Francisco, CA 94111.
4. Start mobilizing for a demonstration in your city for November 1st, to close the twenty-one day fast. This can be done outside a Levi office, plant, or retailer cut here 2nd

FILE OUT & MAIL TO: FUERZA UNIDA, 3946 S. ZARZAMORA, SAN ANTONIO, TX 78225/(210) 927-2294, \*2295 (fax)

### SIGN UP! AND BE PART OF THE FAST

Yes, I will join the FAST FOR JUSTICE for \_\_\_\_\_ days. Please send me the FAST FOR JUSTICE symbol so I can wear it during the fast.

Yes, I will collect postcards and Levi & Docker patches to send to Levi Strauss & Co. during the fast. Please send me postcards.

Yes, I will support the FAST FOR JUSTICE:  
\$10 \_\_\_\_\_ \$25 \_\_\_\_\_ \$50 \_\_\_\_\_ \$100 \_\_\_\_\_ Other \_\_\_\_\_



**Instituto Pro Música de California,**  
**U.C. Berkeley Chicano/Latino Agenda,**  
**and International House present**

## CANTOS DEL PUEBLO

songs of the people

a program of folk-song, folk-inspired choral works and instrumental danzas gathered from all parts of the Spanish-speaking world

**Coro Hispano de San Francisco**

and  
**Conjunto Nuevo Mando**

directed by Juan Pedro Gaffney R.

with special guests:

**Los Cenzontles**

performing traditional Mexican dance  
co-directed by Eugene Rodriguez and Gilberto Gattierrez

Friday, October 14 at 8:00 PM

International House Auditorium

2299 Piedmont Avenue (at Bancroft), Berkeley

admission \$10 general, \$8 seniors and students

children 16 and under free

call Instituto Pro Música (415) 431-4234 or  
International House (510) 642-9460 for tickets



Interested in meeting others? Come to the

## Asociación de Estudiantes Puertorriqueños

Contact Kahlil Jacobs-Fantuzzi  
at 664-0698

Remember to register to vote before the  
October 8th deadline

Acuerdese de votar Raza por que

Su Voto Es

Su Voz

## RE-ENTRY STUDENT CLUB

Are you a student over 25 years old or a graduate student over 30 years old? Have you looked around for a club that fits your particular needs as a parent or mature student? Look no further!

The RSC is looking for members interested in people, social events, community affairs and/or politics. We want to hear from you!

Call (510) 643-8070

Ask for Angela, Rachel, or Regina

The Other Voices program present an  
evening of poetry

POETS OF THE NEW SCHOOL

Featuring Other Voices and Summer Bridge

Alumni

October 9

7-9 PM

in 290 Golden Bear Center



# Arts and Literature



I

En el momento en que el sueño europeo se convirtió en la realidad, la realidad india paso a ser cuento, y de un sueño; la pesadilla:

Solo, frente al atardecer de las penas,  
Piensa y piensa el alma insegura,  
Recoge toques de hipocresia,  
Se desemboca en agonias  
Al saber que pronto llegara el misterio  
Que ira a brindarle inseguridad,  
Que pulira la piel que le abriga  
Y que destorcionara sus celulas primitivas  
Al roce inaudito del viento helado,  
Que con humos negros borrarán  
Despechosamente el alvergue humano.

—Yari  
AKA Luis Aguilar



Esperanza...hope...a factor so small among so many. We go our whole lives through a path that is so mythical and yet so real. We are told to aim for something high. "Shoot for the stars," they say and then leave you tangling at the very edge of your last drop of hope, leaving you only to learn that the stars do not exist; the dream is lost. When a child is born, so is a dream. A dream of esperanza. A dream dissolving in this shallow, cold, murderous world. False hope hidden behind the fine line of truth and reality. Truth for some, only burning in the crystal blue flame, gleaming faith. But what is faith? Faith seems to only be hope for esperanza and nothing more. We fall in our own-created and socially-encouraged trap of religion, and are left to die with belief of living of living on in the heavens; a fictional place created by a thought in order to soothe an aching soul.

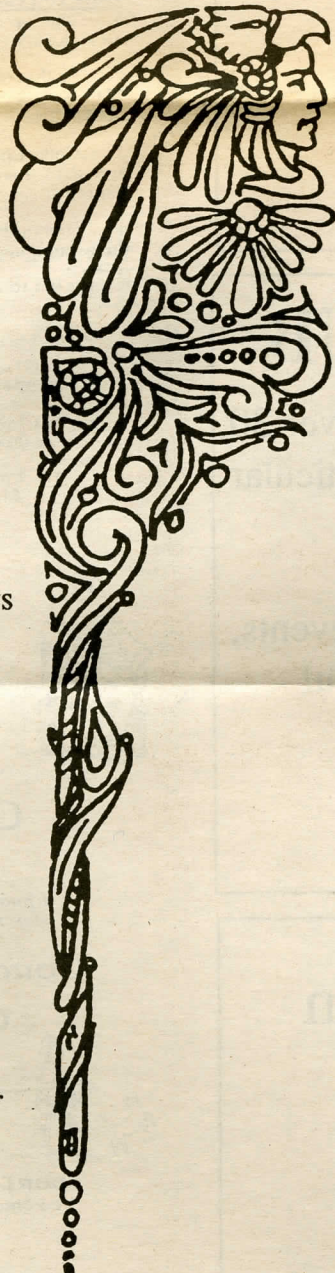
The means for survival, the remedy for pain, and the only thing not letting you go insane is THOUGHT. In the midst of a chaotic state or in the emptiness of loneliness, one finds his or herself discovering the true power of the mind. The mind is hope! The mind is esperanza!

John Alvarez Lara

II

That's where I shall land...  
In the distinctive reddish sight  
which will discover a tactical  
postured despot,  
who emancipated his brain  
and does not ignore pain  
because positivity can be plain  
and normal agents nauseate  
the dark rooms and the hills,  
when the llama twists its eyebrows  
and the bombo cries lamenting  
weeps of unconcerned dilemma  
which create thoughts and thirst  
to alleviate the lost soul and  
to drink liquid from the sun;  
to create the created  
and be the creator of  
the rebellious solemn stare  
which laments the ignored  
unlived Yesterday.

—Yari  
AKA Luis Aguilar



La muerte existe  
mal que mi corazon duele  
la muerte es bella  
pero no en estos ojos que lloran

Land of the Indigenous  
es la tierra que nos roban

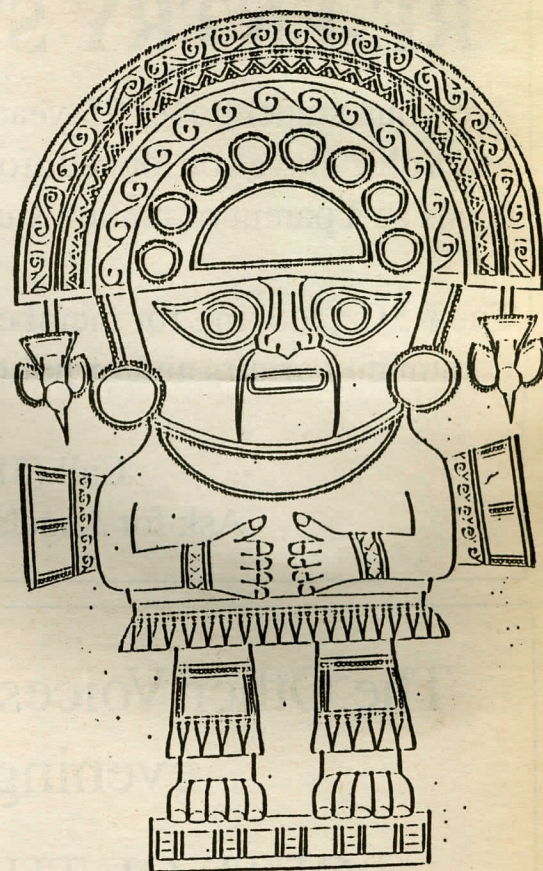
Raped by the hands of the Americas  
and scolded by their eyes  
Nos corren!

It is also our own fathers  
that condemn us...  
for the brown elite gamble  
with our pride  
y se olvidan de sus raices  
por un centavo en la casa blanca

It is that we feel forced  
that we justify our being here;  
but why?  
Esta es nuestra tierra!

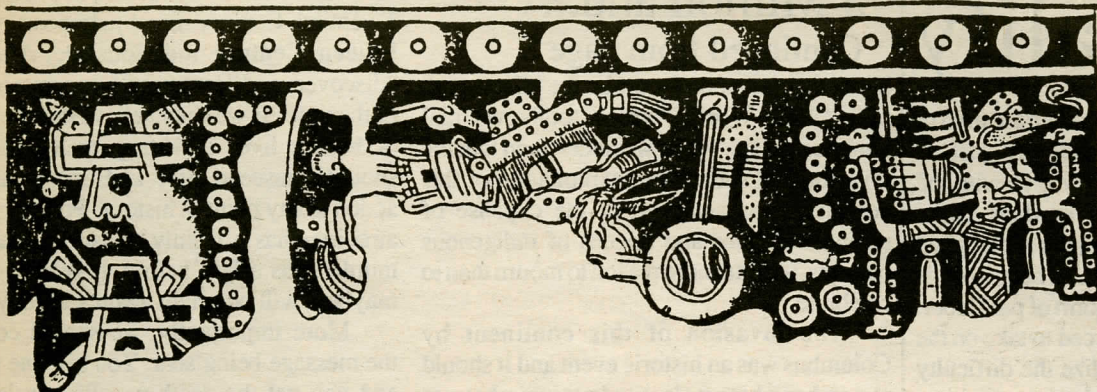
We should not be  
encompassed by fear,  
after all,  
"We didn't cross the border,  
the border crossed us!"

—Linda M. Ornelas





# Arts and Literature



## Poetry for the Men I Respect

You are the one  
that kissed my sweet dreams  
last night  
Your demanding walk  
and charismatic voice  
It was harsh and smooth  
I didn't care if I saw you  
weak  
In my eyes you were  
the strongest  
You were the one that  
left me behind  
last night  
With your warm scent  
and cool breath  
Your shadow had a lining  
of peppermint sighs  
and coffee breath  
Powerful hands and delicate  
soft brows  
You made me  
your dark brown  
skin capturing me  
never letting me go  
My tears ran to you  
and rushed to be wiped  
by your thick fingers  
The day when my heart felt  
like it was bleeding  
and my stomach tied up  
in knots  
you were there  
When my skin would  
not turn as dark as  
I wished  
your touch  
was nice like the sun  
Throwing rays  
to my body covering  
and hitting every spot  
You were the one that  
I wished I could  
meet and talk to  
I see you afar and  
wished it was you  
that was thinking  
of me — idolizing me,  
respecting me  
You are the only one  
I respect and  
look up to. Wishing  
I could taste your  
name and  
digest your soul.

—anonymous



## Los Nuevos Guerreros

Los niños ven la vida por sus ojos  
ojos de inocencia  
ven al mundo en armonia perfecta  
ven todo lo bueno de la gente  
viven una vida de pura felicidad  
pero llega el dia que despiertan del sueño  
tierno  
Y de esos niños salen personas educadas  
alertas del mundo y su estado  
Sueltan su niñez  
Abren sus ojos  
y dentro de ese niño sale...  
Un revolucionario que pelea por su  
gente  
armado con su mente  
y su corazon lleno de orgullo hacia su gente  
pero al mismo tiempo lleno de furor dirigido  
hacia su opresor  
empieza su gran compañía para ayudar a su  
gente  
obtener lo que el gringo le robo  
asi empieza su mision de regresar Aztlan a  
sus  
verdaderos dueños  
Obtener y establecer Aztlan para la Raza  
dinamica y cosmica de Aztlan

Por Jesús Barraza



From the bathroom:

the bottom of the plastic bag in the waste basket,  
the inside of the toilet bowl,  
the splattered porcelain walls of the sink;  
I gagged for help and no one listened.

The door was locked and no one  
could hear my cries travel  
down through the drainage pipes,  
flushed away into the sewer,  
or emptied on to the garbage truck  
Monday morning.

Brothers, sister... they never questioned  
what was in those bags. No one  
dared untie the guilt, shame, fear, and chaos  
buried inside me.

Understand?... mama and papa wouldn't.  
They saw me consume  
everything on my plate,  
and more!  
That made them happy.

Living like this... how long would this last?  
The prom had long past  
I was in college now.

I was still unhappy... deep inside me tears kept  
falling.

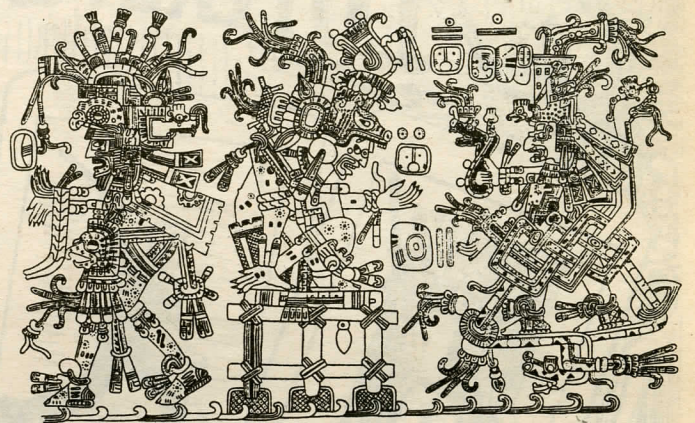
The water was rising,  
and it soon  
flooded my mind.

Mirrors, magazines, media... made my  
throat bleed.  
They all reflected something I wasn't but,  
wanted to become.

I thought I was in control  
I thought wrong.

Alone... I hungered for this torment to  
end.

—anonymous





## Struggling for Equality

By Veronica Jacuinde

"Salt of the earth," directed by Michael Wilson and D.H. Biberman, is a powerful film based on the salt miners strike in New Mexico during the early 1950's. The film deals with the salt miners struggle to gain equality in the work force. However, the film also deals with the women's struggle to gain equality. Throughout the course of the film we see a transformation in gender role brought on as a result of the strike.

Filmed in 1954, "Salt of the Earth," was the first to portray Chicanos/Chicanas in a positive manner. Wilson and Biberman wrote the screenplay and later went to the Chicano/Chicana community for feedback.

In the beginning of the film we find the women to be a bit hesitant about striking. Though, as the struggle progresses and they are faced with many more obstacles it is the men who become disillusioned. The scene in which Esperanza gives words of encouragement to her husband Ramon, marks the final stage of her transformation. She is no longer the traditional subservient, quiet Mexican woman. Instead she is an opinionated, strong woman ready to lead the men to victory.

"How shall I begin a story that has no beginning...?", are the words of Esperanza Quintero, a miners wife of eighteen years who has lived a life of poverty and struggle. At the start of the film we find Esperanza chopping wood. Although she is pregnant with her third child, she continues on with the difficult and tedious task. Her home, unlike the homes of most Anglo workers, does not have running water. Therefore, wood is essential to her families well being. She must keep the fire going in order to heat the water needed to cook and shower with.

In the midst of Esperanza's daily household duties, a terrible thought comes to her: she wishes her child never to be born into this cruel world. It is at this point in the film that the audience is made aware of the gross injustices that the people suffer and its terrible affects on them both physically and psychologically.

Many of the women joke about starting a "female chopping union,- we chop wood for breakfast, lunch, dinner, and to wash his

clothes." The truth is these women are tired of working and feel their needs are just as important as the men's. They plea with the men to include sanitation in their strike settlement. However, the women are laughed at and made to feel inferior. Their work is devalued because it is not a form of paid labor. It is not until the men are forced to take on the women's role that they realize the difficulty and importance of their work.

When the women are all jailed, the men are left to run the household. They are forced to cook, clean, wash, and care for the children. "Papa, I'm hungry," says the child. He replies, "so am I." Ramon, along with all the other

men, have a difficult time managing at home. He is no longer the one to be nurtured and provided for. Instead he must play the part of the caretaker. This experience awakens him to harsh realities of the women's world. He finally recognizes the value of women and their work and sees the need to include an adequate

sanitation system in their strike demands.

Ramon and the rest of the men realize the importance of equal rights for both men and women. They see the connection between the treatment of the boss and his worker to that of the treatment between a man and woman. They discover that the empowerment of women results in the empowerment of the entire group. It is through this enlightenment that the people are able to win the strike. Together they have fought and defeated the evil salt mining company.

The women prove to be of vital importance to the cause. Their new roles as independent, strong women enables them to keep the struggle alive. They become the driving force behind it. On the picket lines, the women fight for their men. Yet, at the same time they fight for the equality of all women. "Solidarity for the women, the union makes us strong!" they chant.

"Salt of the Earth" is an important film. Although it was produced almost forty years ago, the issues pertain to the present condition in the Chicano/Chicana communities. The film serves as an inspiration to the people. It gives them the hope needed to continue the ongoing fight for equality.

**"They see the connection between the treatment of the boss and his worker to that of the treatment between a man and a woman."**

## 3 Million and...

Continued from page 8

honor a great man and to praise the "discovery" of a "New World" which today we call America today. When we understand that the invasion and subsequent exploitation of this continent was achieved at the expense of millions of lives and dozens of indigenous cultures, we find more reason to mourn than to celebrate.

The invasion of this continent by Columbus was an historic event and it should remember what was lost and not just what was "found."

## A Man of Courage

Continued from page 8

talented. He was also known as a religious man. Unfortunately, he saw himself as a superior to the Indians because of his interpretation of the Bible. The New Englander, a few centuries later, fell into this same trap and thus cruelty to non-white peoples a fact of history.

Columbus was on a economic and religious mission. He was determined to be

Should we have impose our late-Twentieth Century moral judgments on late-Fifteenth Century individuals? After all, "discovery and "conquest" was commonplace of the time. If we truly believe that the taking of human lives is wrong, then that belief should transcend time and encompass any action at any point in history. Forgiving such atrocities has a grimly transitory feel to it; murder was aright before, it is wrong now, maybe it will be aright again someday.

More importantly, we should consider the message being sent: You kill one person and you get the death penalty-you kill one million and you get a holiday.

Gods messenger, a holy man, a devout Christian. Although he had little education, he spoke as a scholar and courageously approached Ferdinand and Isabella, royalty. This in itself was an accomplishment. He set out on a dangerous mission and crossed uncharted Atlantic Ocean disregarding the remarks of doubters and scoffers. His mastery of the ocean in times of archaic instruments establishes his genius and as a navigator it places him among famous international heroes.

## Respect Lacking at...

Continued from page 6

together is if there will be alcohol present. I was disturbed to hear that many people were not going to support the baile commemorating La Independencia, simply because they had heard no alcohol was allowed.

It was even more disturbing to go to the International House, expecting hoards of people relishing in the wonderful speakers, music, rapping, poetry, teatro, Ballet Folklórico, Danza Azteca—NUESTRA CULTURA, yet seeing only a handful of people, not including those that just came for the food and those miniature chile rellenos. People could not make the effort to celebrate the real meaning behind el diez y seis, which is our cultura etc., but rather people were ready and willing to sacrifice their Friday

night for a party.

Of course, celebrating is fun. Celebration and fiesta is also as much a part of who we are, but we must not forget "why" we are celebrating and we should try twice as hard to add the most important aspect of our celebration—and that is history, culture, and knowledge.

Gente, we must come together and unite our positive strength and energy and not let the stupidity of others influence or negatively affect OUR Comunidad, OUR Raza, OUR Gente. We've proven ourselves through numbers, our marches, and most importantly by the fact that we are receiving a college education. Take back our pride, our respect. Give respect to our ancestors—and to what "they" did, the sacrifices they made for us to be where we are at now.

Feliz dia de La Independencia.

## 10 REQUIREMENTS TO BE THE ULTIMATE CHICANO

10. Wear guaraches, guayaveras, zarapes (sombreros y texanos optional)
9. Rename all cities in Spanglish (e.g. San Pancho, East Los, San Jo, Sacras, Bezerkelas)
8. Spell Chicano with an "X" (Xicano)
7. Own a Dr. Loco's LP or listen to La Onda Vajita at least once a month.
6. Loose your voice at the once a year Ethnic Studies protest yelling, "Inside, outside, we're all on the same side!"
5. Dress like a cholo/a even though they came from Orange County.
4. Take a Chicano Rhetoric class to really understand the arguments at M.E.Ch.A. meetings.
3. Patronize the Zapatistas (EZLN) by wearing a mask at the September 16th Grito.
2. Learn the Chicano handshake and act like you've been using it all your life.
1. Wear a "NO GRAPES" pin on your backpack even though you still think Cesar Chavez is a boxer.



ABAJO CON WILSON!





# Pro AND Con

## A Man of Courage 30 Million and Counting

By Rachel Muñoz

"¡Tierra ! ¡Tierra!" These words are reminiscent of Christopher Columbus, a professional seaman and a master mariner. His only guides were a compass, direction and strength of winds, and the speed through the water. A persistent man, he conceived Ferdinand and Isabella (after several years) to finance his voyage to discover new land. Columbus was a man of courage who opened the road to a new world and inspired others to continue the legacy.

Many people argue ignorantly that Columbus discovered nothing, but lets look at the word "discover." The dictionary meaning is: to make known something secret, unknown or previously unnoticed. Columbus did in fact discover and explore a new world unexplored by Europeans, recording the historical moment in his log.

There are stories and legends of discoveries of new worlds by others but no concrete evidence has validated them as fact. An Irish monk discovered the "Promised Land of the Saints." There is a possibility that it was a part on North America or it could have been a part on Iceland. The claim of seeing fire-breathing sea monsters discounts the discovery.

But, what about Eric the Red (ninth century outlaw), Bjarni Herjolfsson 986, or Leif Ericson (11th century)? Bjarni was looking for Greenland, became lost, found what is believed to be North America; didn't like it, wouldn't even set foot on shore, turned

around and went home. Finally, there's Ericson who discovered what is called Vinland, now Newfoundland, hardly America I say.

Well, now we have established that Columbus really did discover unexplored land. Skeptics say it was by accident; Chris was a poor navigator. On his return home he encountered extremely bad weather conditions that the unskilled seaman could never have handled. Realizing he might not make it back Columbus wrote a letter to Ferdinand and Isabella, sealed it in wax and sent it out in a barreling the tempestuous ocean. He changed his route taking a more northerly direction and landed in Lisbon safely.

On his return, not only did he bring a log as proof of his discovery, but he also brought green parrots, guayacas (jeweled masks made from fish bones), gold, and six Indians. This was proof positive that a discovery occurred on October 12, 1492.

This celebrated moment was captured by the first historian of the Americas, Peter Martyr, a well-known scholar and lecturer in Spain. Several years later, Bartolome de las Casas followed, after founding a Dominican Convent in 1510 in the New World. Las Casas is well known for his struggle to protect the Indians. He wrote on his admiration the discovery as "the most outstanding feat man has ever seen." From the New World discovery emerged two historians that probably would never have become historians if not for Columbus.

Columbus was seen as brave, daring, and

Continued on page 6

By Igancio González

October 12th is a day of celebration for some and a time of mourning for others. While some people contend that Christopher Columbus was a brave explorer who deserves to be revered, others counter that he was a brutal person and an incompetent navigator who ushered in centuries of death and oppression for those who lived on this continent before his arrival. Where did such divergent views come from? And more importantly who is right?

The traditional view of Columbus as a fearless navigator and adventurer had long dominated the textbooks of grade-school children throughout this country. This view is in line with the notion that every "hero" this country has is a person of impeccable morals and exceptional courage. This country refuses to allow any person associated with its founding to be seen in any other than the most favorable light.

A few decades ago grade-school

textbooks began embracing the concept of multiculturalism; strict Eurocentric views were no longer appropriate. At this time the view of Columbus underwent a revision in these books. Now many of these textbooks recount the atrocities he committed along with the traditional view of Columbus.

Of course, there are those who see this change as blasphemous and un-American. They consider "revisionism" a dirty word. Revisionism, in and of itself, is pointless. But when the history being revised was originally constructed incorrectly, revisionism serves a useful purpose.

All of the blame for the 30 million or so people who have died as a result of Columbus' invasion must not rest entirely on Columbus. He merely initiated the decimation and enslavement of these people when he invaded this continent and shipped 500 Arawak "Indians" to Spain (200 of whom died). He left a legacy of racism and genocide. As an individual he contributed only a negligible fraction to the death of those millions-but it was Columbus who paved the way for others who would continue and expand what he started.

Supposedly, Columbus Day is a time to

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