

La Voz de Berkeley

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September 1995

Barrios Unidos Host to a National Peace Summit in Santa Cruz

By Luis Angel Alejo

Santa Cruz- Sage and copal burned on August 13-16, 1995, as gang members, sureños and norteños, and former gang members from all over Califas and many other areas gathered for a four day nationwide conference to discuss ways of bringing peace to our barrios. This historic event is what many people thought was almost impossible.

However, with hard work, dedication, and the help of various other community activists and organizations, Santa Cruz Barrios Unidos was able to host the third annual National Peace Summit "Encuentros Para la Paz." The conference had a goal and that was to bring forth solutions to help free our barrios from gang violence by transforming them "from places of hopelessness to places of opportunity and promise."

Over the span of the four day conference, over 1,000 people participated in forums, panels, workshops, as well as hearing a series of speakers. People came from New York, Kansas City, Denver, Chicago, Houston, as well as from cities of fifteen other states. There were people from all over Califas present and the sense of strength and unity filled the air.

The list of speakers in-

cluded Daniel "Nane" Alejandre (founder and executive director of Barrios Unidos), Arturo "Popos" Rodriguez (chair of the Crusade for Justice), Luis Rodriguez (author of Always Running), Rudy Buchanan (organizer/activist of Phoenix), Gloria Guterrez (Deputy Assistant Secretary of the U.S. Department of Commerce), Teresa Juarez (activist/organizer of Albuquerque), Henry Dominguez (Black Beret/ Director of San Jose Barrios Unidos), Dr. Armando Morales (Professor at UCLA), and Actor Edward James Olmos, to name only a few.

There was also a Danza Azteca presentation by the White Hawk and Teokalli dancers. Aztlan Underground, M.C. Boulevard, and Dr. Loco's Rockin' Jalapeño band also contributed to the conference with a concert/dance night that included various teatro groups and poets.

Workshops offered solutions on how to build a national truce/peace movement, to develop a National Violence Prevention Model, to build a national network, and to empower nuestros barrios with barrio enterprise zones. Most of the information offered was techniques, strategies, and plans that have proven successful in all the years that Barrios Unidos has been trying to stop

our Raza from killing each other.

Yet the conference did not end here. For years, Barrios Unidos had been working on a model to bring peace to our barrios. The Cesar E. Chavez Peace Plan is what they came up with. Named after the founder of the United Farm Workers for his devoted belief in a non-violent struggle, the five-point plan will be presented to the California state legislature and the U.S. Congress next year as a violence prevention model that will be adopted in every neighborhood in the U.S. According to Barrios Unidos, the plan "will strategize ways of bringing forth economic stability, social opportunities, and political strength to the people in poverty stricken neighborhoods throughout the country." The plan also incorporates practical concepts that have proven to reduce bloodshed and gives a voice to people who have been excluded from the decision making process. This will be partially achieved by utilizing a computerized Violence Prevention Network which will allow our people access to resources as well as information on a variety of issues that directly affect them.

Year after year, the killing of young Xicanos has only been escalating. Thus came a need to create a major conference where gang

members and other concerned people can come together to make peace in our communities a reality. "Enough is enough" is an approach Barrios Unidos has taken which is driven by the devotion to do work out of the love for our people.

Santa Cruz Barrios Unidos (The National Coalition to End Barrio Warfare), which began in 1977 by former gang member and UC Santa Cruz graduate, Nane Alejandre, has since been struggling day in and day out to find some real solutions that heal our people, especially the youth. Throughout his life, Nane has seen fourteen of his own relatives lose their lives to gang violence including two of his three brothers. Therefore, Nane knows the essential need for this type of organization to exist and function effectively.

According to Barrios Unidos, the organization was started by people "who saw a need to organize in an effort to cope with the growing problems plaguing our barrios' primarily youth violence... and that the problems were the same in rural and urban neighborhoods." The main organizers of Barrios Unidos are trained, former gang members who, "with a realistic message of the consequences of becoming involved in youth violence," carry out the

goal of bringing peace to the barrio through outreach, organizing, leadership development, and job-readiness programs.

Yet what makes Barrios Unidos different than most organizations is that its approach to the crisis in our backyards is that the best suited workers are those who have experienced the same challenges young Xicanas and Xicanos face today. Their approach to healing our communities also involves the belief that "nuestra cultura cura," which in reality means giving the homeboys and homegirls a strong sense of dignity about themselves, their people, their history, their traditions, etc., as a way to have them stop hating one another. This becomes a valuable feeling that fills a void once occupied by hate and anger for another Xicano who claimed another color and by other frustrations of poverty which have led many to the life of la vida loca. Struggling to stop the violence of our barrios becomes real frustrating and it takes a lot of patience and endurance. In turn, Barrios includes indigenous traditions and ceremonies in their struggle.

Nane Alejandre says "the

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The U.S. War On Drugs: A War Against Latin America?

By Catalina Garzón

After a meeting with officials earlier this year, the United States government again condemned Colombia, among other Latin American countries, with a lack of enforcement of U.S. guidelines in the "war against drugs." Senator Jesse Helms cited statistics which indicate an increase in money laundering involved with illicit activities such as drug trafficking to an estimated seven billion dollars a year. Helms continued by denouncing what he perceives as the corrupted entanglement of Latin American governments with the drug cartels, singling out those of Colombia and Mexico.

Latin American officials have retaliated to Helms' criticisms with their own sets of observations on the state of the drug-related climate between Latin America and the United States. The fundamental economic law of supply and demand invariably serves as a basis for many of the counterattacks. The truth is that without the reality of the rising demand implicated in exponentially increasing U.S. drug user statistics, there would probably be no existence of a greater drug supply of Latin American origin.

Helms' declaration that Colombia is a "narcodemocracy" has fermented the ire of prominent Colombian factions, who point out that the U.S. failure to acknowledge its complicity in the current international drug trade tends to "convert into innocent victims countries like Colombia." Such opinions are not just shared by Colombians, however. In a recent article for a French paper, journalist

Patrick Piro stated that the United States had in fact "always had an opportunistic attitude with respect to the countries of the Andes, negotiating its aid and access to its market according to tangible proof of (Latin America's) commitment to the anti-drug war."

The question remains as to what exactly constitutes "tangible proof" in the eyes of Senator Helms. Helms' proposed deadlines for the eradication of drug trafficking in Latin America (2 years) and drug rings in the U.S. (18 months) are highly unrealistic from any standpoint. Latin American critics are also quick to point out Helms' convenient timing. With the 1996 Presidential elections forthcoming, the Republicans in Congress are riding on the conservative tide flooding the country and aiming fresh attacks at many controversial topics. Not surprisingly, Helms blames the increase in drug use on the Democrats, which according to him are responsible for staff cuts of over 80% in the DEA and other related federal departments in recent years.

The conservative Heritage Foundation headed by Helms claims that "the Colombian narcodemocracy threatens the hemispherical security" of the United States. Ironically enough, Helms' proposals themselves would probably encourage a perilously unstable situation in Latin America. With Helms' backing, Latin American exports are being threatened with the possibility of U.S. economic sanctions in an attempt to balance the estimates of illicit exports being smuggled within United States borders. Latin American opponents warn that such moves would only produce an increase in drug trafficking by lending greater

instability to the legal Latin American economy. Such an intensified threat of poverty, they argue, would make the peasant farmers of rural Latin America even more susceptible to the idea of growing illicit crops rather than agricultural ones on their land.

Meanwhile, the PLANTE program and other efforts of the Colombian government to eliminate illicit crops by providing agricultural and socioeconomic incentives to peasant farmers have also been denounced as ineffective by U.S. officials. What these same officials fail to address is that, because PLANTE is necessarily a small-scale approach, widespread U.S. eradication plans like herbicide spraying with DEA planes tend to restrict the success rate of such strategies. The biochemical reality is that antifolants are not target-specific enough to only retard coca plant development, but also the growth of replacement alternatives (primarily agricultural crops) as well as acres of endangered ecosystems.

In addition, the problem of presenting extra agricultural crops to an unsympathizing global market has not escaped the scrutiny of Colombian economists. Colombian ambassador to the U.S. Carlos Lleras de la Fuente wants the U.S. government to make a commitment in purchasing the replacement crops, which would ideally cover the 60,000 hectares currently estimated by the DEA to be involved in illicit crop harvest: "The day that (Colombia) is told to produce ten hectares' worth in surplus papaya... who is going to buy it?"

The perception that illicit crops are easy to eradicate and that Latin America is simply

unwilling or uncooperative is a misguided one. Many coca plantations and processing laboratories are surrounded by some of the most remote ecosystems on Earth, in the midst of the Amazon jungle, where they must be approached in low-flying cargo planes or helicopters which, if not paid off by drug lords, are shot down by the narcoguerrilla, according to Ambassador Lleras de la Fuente. Usually, the land surrounding these sites is laden with grenades, proving a veritable death trap. While the U.S. pressures Latin American countries to eliminate illicit crops, as if it were relatively simple to do so, "the rich countries of the world must take on the responsibility of eradicating consumption in their own territories," says Lleras de la Fuente, rather than dumping all of the burden on Latin America.

What the United States government systematically fails to recognize is the readily apparent dichotomy which has always existed between the Latin American pueblo and the oligarchy of the drug cartels. The Latin American pueblo pays a daily price for the war on drugs, living always in the grip of narcoterrorist bombings and kidnappings by the narcoguerrilla, which seems to have lost many vestiges of its ideal fight for the common people. Often military dictatorships and the guerrilla become evil twins in the eyes of the Latin American pueblo, equally infiltrated by corruption, power lust, and sheer indifference to human suffering. The guerrilla is bought off

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Pura Vida

By Jennie Marie Luna

This summer I had the opportunity to spend two months in the beautiful pais of Costa Rica. As a volunteer through a program called Amigos de las Americas, I had the opportunity to live with a family in a rural area, experience a new culture and help people. I worked in a Centro de Salud and went school to school and house to house giving charlas on dental care to kids. I went on a Campaña de Letrina where I had to make sure every community had sufficient servicios sanitarios. I was even able to paint a mural near the parque central in my comunidad of Bagaces, Guanacaste. Needless to say, it was a life enhancing, marvelous experience. As the Costarricenses would say, it was "Pura Vida!" (about the equivalent to "cool" and used by everyone in Costa Rica). I learned a lot, had to do without a lot, and became part of my tightly knit community.

At first I wondered how I would be accepted by the Ticos (Costarricenses), as a Mexicana, Chicana, Latina, Estado Unidense, etc. The response was surprising. People often mistook me for a Tica especially since I spoke Spanish. But when they heard I was Norte Americana/Estado Unidense, they asked me how come I looked Latina. I explained that my family was Mexicana and I was born in the U.S. They responded with saying, "Bueno, eres Chicana! A todos modos eres Raza!" This, of course, reaffirmed that Mexicanos, Centro Americanos y Suda Americanos are a people who welcome and embrace each other with open arms.

At the same time others simply said I was gringa because I spoke English. I of course had to re-shape their idea of what gringo meant and made sure I was not addressed in such a way. In my area of Costa Rica, the people are very much moreno, but when I went into the center of Costa Rica, like the capital, San José (my sister city) the people are much lighter and fair skinned. There the people addressed me as Negra.

Politics in Costa Rica are very interesting. I was in C.R. during a very heated political climate. Costarricenses can tend to be quite arrogant when it comes to politics. They feel they are superior to other countries in Centro America because they are a complete democracy. They mock other countries that continue to suffer the effects of war and tyranny. They pride themselves on the fact that they do not have a national army because their national security is strong, secure and never in jeopardy. Although it's true that they don't have an army, I still felt uncomfortable by the police officers who all walked around with semi-automatics and machine guns.

One on-going conflict between Costa Rica and Nicaragua continues to be felt. Costarricenses resent the fact that many Nicaraguenses seek refuge and unauthorized immigration in C.R. in order to escape their country. The Costarricenses have very wrong stereotypes about Nicaraguenses and are not ashamed to express them. They would often refer to them as "Nicas" in order to be patronizing. In fact in order to prevent their unauthorized immigration into C.R. it is not uncommon that Immigration would randomly ask for proof of Costarricense citizenship. In fact,

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Letter from the Editor

Bienvenidos a CAL! For many of us summer was simply too short and we wish that there was a way to have prolonged it. Unfortunately we must all now set our minds to the routinous mode we so desperately wish to postpone.

As part of the Berkeley community we are accustomed to the protests, rally's, and public outcry for justice. Nonetheless, we should not become completely immune to these calls for support. The period of frustration that we are experiencing now is critical to our future. Whether we plan to continue our education or try our luck in the work force the issues that have risen (i.e. the repeal of Affirmative Action) will definitely affect our plans.

The method you choose to voice your opinions and concerns will generate the desired effect depending on the media you choose. As part of the Chicano/Latino community at CAL, *La Voz* can offer you the appropriate forum. The staff of *La Voz* has made it's sole responsibility to report on the issues that affect RAZA at CAL and in our communities. Mainstream media does not satisfy the needs of our community with the coverage that affects us. *La Voz* is your alternative choice.

La Voz encourages the Chicano/Latino community at CAL to submit articles that can represent the talent and intelligence of our RAZA*. There is alot to talk about and what better way to express yourself than through your writing. Help make *La Voz* your newspaper at CAL.

Sincerely,
Maria Lourdes Elisea
Editor-in-chief

*Submissions can be dropped of in the *La Voz* submission box in Heller Lounge. The deadline for the October issue is Sept.22.

The US' War On Drugs

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by the drug lords, who also buy off Latin American and U.S. authorities with the same frequency and maintain the vicious cycle of keeping the Third World pueblo in a state of fear, poverty and misery. This nearly ubiquitous exploitation is then coupled with the undeserved prejudice Latin Americans encounter throughout the world.

When it comes time for U.S. authorities to face the fact of incrementing drug use in this country, conservative Republicans generally point to the more liberal Democrats controversial arguments for legalization. According to Helms and others, talk of legalization coupled with staff downsizing in drug enforcement departments may have led

to a more casual attitude towards drugs in American teenagers, which in turn implicates a future rise in drug consumption. Additionally, the issues of drug use and drug trafficking have always involved minority communities by way of extensive stereotypes projecting youth of color as protagonists in both drug dealing and drug addiction—something particularly resonant to Chicano/Latino youth, whose Latin American roots are continually being attacked as the very source of the drug problem.

Supporters of legalization are not only found in the political strategies of some liberal Democrats, however. For example, indigenous populations throughout both North and Latin America have always argued that such aspects of their cultures should not be condemned as "illicit" or "illegal because of west-

ern politics. In the First Congress On Illicit Crops which took place earlier this year in Bogotá, Colombia, representatives of indigenous tribes from Peru and Bolivia confronted drug enforcement officials on the subject of legalization. According to them, indigenous population's uses for cocca and amapola are not and should no be considered part of the western drug problem in any way.

Although legalization is probably not the most politically correct stance for Latin American officials to take in the eyes of the world, indigenous leaders stated that their daily lives have involved cocca and amapola for thousands of years, and asked that they be allowed to live in peace without the interference of western political campaigns to eradicate cartel-owned plantations. Their primary argument is that their inten-

tion in growing cocca and amapola has never been based on profit or criminal activity, and as the harvest is used within the tribe and never comes in contact with the outside, it should not be targeted as "illicit" by either Latin American or US authorities.

Meanwhile, it is evident that people on many sides of the legalization issue within the U.S. itself are ill-informed. On one hand, the conservative front maintains the superconsumeristic U.S. in a Prohibition-like Era concerning drugs, when it is more than evident that white middle-class Gen X manipulated by the western-mentality capitalist equivalent of a multinational

corporation and the exploitation of the Latin American masses by both drug lord narcoterrorism and U.S. scapegoating.

From a political standpoint the concept of legalization is clearly more controversial because of an economic rather than a moral argument. If the 110 billion dollars involved in drug trafficking every year were formally acknowledged, Latin American economies would be given a massive boost which would provide them with greater global market power. And that is definitely not in the interest of the United States.

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National Peace Summit

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End Barrio Warfare Movement is a spiritual movement to us. We have to be prepared spiritually in order to try to stop the violence. It's a long journey. If we don't have that, it is very easy to get lost in the daily madness and pain." Every weekend, sweat lodge ceremonies, or temescalas, are held by long time activist, Henry Dominguez. Henry Dominguez addressed a group of about 200 young people on the first day saying "politics may bring us together, but it is spirituality that keeps us together."

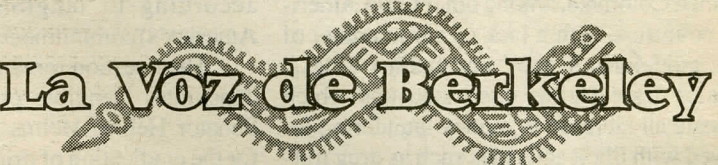
Barrios Unidos is not solely a organization that involves various grassroots community organizations

and activists, but it is, more importantly, a philosophy that is needed in all our homes and barrios. Translated it means "united neighborhoods" and that has always been a major goal of the Chicano Movement. This philosophy includes the involvement of the entire community and that everything is done out of the love for our people and not for the hate of our enemy. Barrios Unidos means non-violence, it means respect and dignity, it means spirituality, it means cultura, it means youth, and it means hope for our people.

The National Peace Summit was truly a step forward in the long journey for peace. As young Xicanos, we must remember that we are also part of the End Barrio War-

fare movement. This movement requires everyone to get involved, because when young Xicanos die, it affects our entire community. Luis Rodriguez, author of Always Running, said "We must recognize that our battle is with a society that fails to do all it can for young people and then lays the blame on them. It's tougher to walk these streets to listen to young people, to respect them and help fight for their well being. It's tougher to care." C/S

If anyone is interested in working with Barrios Unidos or doing an internship call or write to: Santa Cruz Barrios Unidos, 313 Front St., Santa Cruz, Califas, 95060, (408) 457-8208. Raza, help us stop the violence!



La Voz de Berkeley

Editor in Chief:	Lourdes Elisea
Assistant Editor:	Maria Brenes
Editorial Staff:	Margarita Blanca Evangelina Camarena Catalina Garzón Daniel Santillano
Lay Out Editor:	Jesús Barraza
Staff Writers:	Luis A. Alejo Jennie M. Luna

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Chicano Shorts

By Daniel Santillano

Celebrating El Dieciséis

In the midst of it all the UC Berkeley Raza community is celebrating Dieciséis de Septiembre. With a poetry reading, food galore, music, dancing and gritos, the independence of what is now Mexico and many Central America Countries from outside rule, will be celebrated. Better yet, the idea of change will be celebrated. Even though Mexico is not Spain, it is still ruled by an elite class of dictators that give a sweet bippy about rights for the indigenous population of the country (Sounds like good 'ol USA). Look for more information in this paper about Dieciséis Events.

UCB Raza on the Internet

Chicano pages on the World Wide Web

This year Chicanos can find pages related to their interests on the World Wide Web. Initiated by Daniel Santillano of Casa Joaquin Murieta, there will be an attempt to put all Raza organizations on the World Wide Web. This enables people from throughout and beyond Aztlán to become familiar with what happens here at Cal. Pictures, articles, and even music can be put on the World Wide Web to create a hodgepodge of multimedia wonders. However, Daniel Santillano cannot do it on his own. He is willing to teach others how to set up and maintain a home page on the WWW. To witness the MEChA and CHE homepages, type in this URL (address) when in "Netscape":

<http://ocf.berkeley.edu/~dansan>

Netscape is a computer application available at all computer facilities on campus and in the dorms. If interested in helping, don't hesitate to e-mail Daniel Santillano at: daniel@uclink2.berkeley.edu

The Chicana/o Latina/o Orientation

From M.E.Ch.A. to Hermandad

Hordes of Chicanos and Latinos packed the I-House Auditorium for the Chicano/Latino Orientation. With tables from over thirty Raza organizations, people were sure to get packet after paper after flyer of information they wanted, from Ballet Folklórico to "How to Relieve Your Stress;" from MEChA (Movimiento Estudiantil Chicano de Aztlan) to organizations promoting hermandad. The only thing left is for the students who attended to take advantage of all that was presented.

Pura Vida: Costa Rica

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while I was on a bus, the bus was made to pull over so an immigration officer could come inside and check every single person's identification. I was interrogated a little more than the rest as the officer examined my passport thoroughly, every page. (This of course gave me a little glimpse of what our grim future could be like in California.)

The other main political excitement was a month long teacher strike that brought communities and working class people together to march and call for a huelga and justice by the government. Costa Rica takes pride that they are a country of *trabajadores*.

I learned about the small and few indigenous cultures that continue to exist. The Bribri tribes continue to co-exist with the land and nature high in the mountains of Talamanca, Montezuma, and other surviving reservations. Their belief in the Chaman (a spiritual, Indigenous symbol) continues to be shared with all of Costa Rica. The rana which orna Costa Rican art is a symbol of fertility. The Sibó, another type of Chaman, is a magical and religious representation that takes the form of an aguila and zopilote. The Sibó helps to prepare the road to death. There is also a Chaman for buen cosecha, music and suerte.

Traveling through el Puerto de Limón, (on the side of the Caribbean) I was able to experience the cultura del Caribe. Easily over half the population in Limón is Black with

roots stemming from Jamaica. This is reflected in their music, Rastafarian culture and dance. The reason for the high population of Jamaicans is because in the nineteenth century Jamaican laborers were brought in to help build a railroad leading to the great export port. Their labor was also used to harvest cocoa, sugar cane and the second largest world production of bananas.

Costa Rica is known for many things, particularly its coffee (the largest exported good from C.R.) and its *naturaleza*. To give you just an idea of what the nature is like, with just a half hour's walk from my house, I could look straight ahead and see el Volcan Miravalles. A walk in the other direction would lead me to a rain forest and beautiful water falls. In my backyard I could look above and into a tree and see the Congo monkeys playing. Overhead the tropical birds flew freely. Parrots and macaws lived by the hundreds in nearby trees. The many sunrises and sunsets that I made an effort to witness were some of the most beautiful I've ever seen. Being surrounded by such green life and free animals was a rare experience. In the rain forest and even just in my community, many herbs, yerbas buenas and plants with healing properties were introduced to me. Beliefs, customs, and traditions were all things I was able to learn. I tried different types of fruits, for example nancites, guayabas, marañones, tamarindos, almendras, and chuplónes.

Talking about nature unfortunately means

talking about its destruction. I saw parts of the forests being burned and cleared for cows. It was a depressing sight to see such lush forest be destroyed for the production of cows. What makes the thought even worse is knowing that those cows are being used for the meat in U.S. fast food franchises while the people whom I lived near in my town at times didn't have enough food for their family, let alone afford meat.

Besides the destruction of the forests, I saw the extreme infiltration, influence, and degradation the U.S. has on Central and South America, specifically Costa Rica. In Costa Rica, McDonald's even delivers! These United States franchises can be found in the big, industrial cities of Costa Rica. Even the clothing in my town, although second-hand, was flaunted and worn with pride if it had words printed in English. I even saw one Tico in my town wearing a green t-shirt that said "Kiss me I'm Irish." This of course did not increase my pride in the U.S. The superficial, materialistic desires of those in the U.S. disgusted me when compared to the humility, generosity, morals, values and dignity of the Costarricenses.

My stories and experiences are numerous and far too many to fit into this article. What I can say to close is that we must remember that we are here to add what we can to life, not to get what we can from it. I definitely appreciate my experience in Costa Rica and will carry with me all that I have learned for the rest of my life. PURA VIDA!

Generation MeX'

By Jesús Barraza

In the past few years Alternative music has made a great impact on the youth of America and has been designated the music of Generation X, the supposed counter culture of today. The truth behind Generation X and "Alternative" music is rather devious, because the media and corporate America have managed to label America's youth as Generation X in order to sell music, clothes, and television. This so called "Alternative" music has now become mainstream and has lost the edge that made it really good music, meaning music with a message, etc. Since Nirvana came out with "Smells Like Teen Spirit" (ironically the name of a deodorant aimed at youth), every little trendy Gen' X'er has begun growing their hair and piercing their body, therefore commercializing alternative to death.

Where do Chicanos and Latinos fit in this generation? Are we part of "Generation X?" Personally, I see most Generation X'ers as white, middle- and upper-class spoiled kids, who complain about their parents not understanding their wanting to be different. This is usually manifested in body piercings or weirdly colored hair. If you've taken a walk down Telegraph you'll see that everyone has green hair and piercings all over their bodies. But in reality, do these kids have real worries in their lives, or are they just looking for something to belong to, as the flower power children of the sixties did? Just as the flower power children of the sixties sold out, will the generation X'ers of the 90's sell out their beliefs?

What about "Generation Mex", as Lalo Alcaraz' *L.A. Cucaracha* cartoons characterize Chicano and Latino youth? Unlike whiny white kids, most Chicanos and Latinos have more on their minds than what coffeehouse to go to. Chicanos and Latinos have to worry about how they're going to make it through college, whether or not their financial aid is going to be cut, and how they are going to get more Raza into higher education without Affirmative Action. But despite all our worries, we still listen to music, since music has always been an integral part of our heritage. Although we do listen to Nirvana and other alternative groups such as the Cure and the now dead Smiths, most Chicanos and Latinos have acquired a taste for "Rock en Español," el rock en *nuestro* idioma. This has also formed a counter culture within Chicano/Latino culture.

At the same time that Alternative was being popularized in the United States, Rock en Español was gaining popularity in Mexico and other Latin American countries. The phenomenon of this music began seeping into the US through bordertowns such as San Diego, Tecate, and El Paso. Rock en Español is not only rooted in Alternative, but has been influenced by other Latin music such as Salsa, Mariachi, Banda, and other folk music native to Latin countries. Such blending of Alternative and folk music was then given a sound unlike that of regular rock music. An example would be *Caifanes'* rendition of the salsa classic "La Negra Tomasa," where they keep its original sound but add the rock feeling.

As opposed to Alternative, Rock en Español carries the message

to its listeners that US capitalism is killing Mexico and all our gente across the Americas. Groups such as Tijuana's *Tijuana NO* send a message to Chicano/Latino youth, informing them about the ills in society and the unjust politics of the US toward Mexico, as well as expressing their support for the Zapatistas in Chiapas. *Maldita Vecindad* from Mexico City sing about the injustices and poverty of the cities. There are also groups here on the other side of the border such as San Diego's *Mexican Jumping Frijoles* and *Liberated Youth* who also state the injustices in politics as well as making references to police brutality. Also, many of these groups portray their rage and hatred toward the white people who throughout history, as well as today, have wronged our people, either by stealing our land or by passing racist laws such as Prop. 187.

These groups (and many others such as *Café Tacuba*) have brought on a revolution to the music industry just as they inspired one in the Chicano/Latino youth that they play to. Unlike Alternative music, which has no real message for their audience other than just feeding them the rebellious feeling that they want, Rock en Español does have a message, and it has become music for our own counter culture that is involved with the movement. It has also inspired the youth here and in Mexico, helping them to inform themselves and learn about the injustices that are going on in the world around them.

Cine Estudiantil '95

Cine Estudiantil '96, March 7-16, 1996, CA. The *only* festival in the U.S. solely dedicated to *student* films and videos depicting the Chicano/Latino/Native American experience! The Centro Cultural de la Raza is currently seeking submissions for our **Third Annual** festival and would like *you* to submit your latest work. The festival will include screenings throughout the **San Diego and Tijuana** community, discussions with filmmakers, and a catalogue of all films and videos screened! Don't miss a great opportunity to get your film or video seen!!! **Selection Process:** A panel of distinguished curators from the San Diego and Tijuana community will select the films and videos to be screened during the festival. **The curators will be looking for the following to determine entry into the festival:** 1. Works made 'By', 'about', or 'for' the Chicano/Latino/Native American community. 2. Artistic merit (Work shows technical and/or aesthetic excellence in the use of such elements as screenplay, cinematography, sound, lighting, etc.). 3. Made by a student enrolled in an educational institution during the time of the production.

4. Made between 1993-1995. **Formats:** 35mm, 16mm (preview on cassette), 3/4", 1/2". **Entry Fee:** \$10 handling fee payable by check or money order to Centro Cultural de la Raza. **Deadline:** November 15, 1995. **Contact:** Ethan van Thillo, Cine Estudiantil 1996, c/o Centro Cultural de la Raza, 2125 Park Blvd., San Diego, CA 92101, (619) 235-6135 ext. 17.

Affirmative Action: A Definite Need in the Chicano and Latino Community

By Daniel Santillano

The issues surrounding Affirmative Action has hit the Chicano Community hard. On July 20th the UC Regents, led by Governor Pete Wilson, voted to abolish race-based Affirmative Action policy for admissions and hiring. This undermines the current Affirmative Action programs that allow admissions officers to take the ethnic background of the applicant into consideration. Ethnic background has been used for the past 25 years because those of certain backgrounds don't usually have equal opportunity to education. This in turn may reflect on the applicant's academic record when applying to UC system.

Affirmative Action has also been used as a stepping stone to diversity. Historically, people of color, especially Chicanos and African-Americans, have not been part of the higher education system in the United States. Affirmative Action, along with extensive outreach programs, has allowed for a more qualified pool of applicants to be picked from.

For hundreds of years Chicanos have had to endure discrimination in American society in employment and

educational realms. This decision by the Governor-appointed Regents ignores past and current discrimination and substitutes it with a notion of meritocracy. It is out of the scope of the University to admit students

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solely on the basis of merit. Even though Chicanos who are admitted do have exceptional academic records which constitute a place here, the Chicano Community adds culture, life and diversity to this campus. These are the qualities that a University such as Berkeley should uphold and further expand.

According to the Latino Issues Forum, a Chicano think tank based in San Francisco, First-Year applicants will decrease this Fall even though the Regents' decision will not be enforced until the Class of 1997 enrolls. This may occur as a

result of the fuzzy debate that is not founded in facts, but rather in the perceived notions about Affirmative Action. Up to the time that the UC Regents voted to end race and sex-based Affirmative Action, arguments by several regents were not reflective of the facts. Even Governor Wilson, who attempted to show a matrix of race-based admissions, was corrected by UC Berkeley Chancellor Chang-Lien Tien for having out-dated information.

UC Berkeley Raza Recruitment and Retention Center will be working hard this first year to encourage the Chicano/Latino high school student population not to give-up. "The Chicano students who are qualified, although a very small number, will feel hopeless and not attempt to attend a University that doesn't want them", says Benito Dimas of McClatchy High School in Sacramento. Though the Affirmative Action debate might get Wilson attention for his Presidential campaign, it is also rousing many Chicanos into the political arena. Many Chicano organizations on this campus are preparing for a year of defense and offense.

The War on Drugs in the United States and Abroad

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A significant point to be made here is that the characteristic superconsumer profile of the average first world citizen fits better with the U.S. lifestyle than does the concept that most Latin American citizens can even approach the U.S. stereotype of an overindulged mafioso drug lord rolling in laundered dollar bills. In the vast majority of the overseas mentality, Latin American countries like Colombia have attained a notoriety which is little rivaled by those in any other part of the world. This perception, projected in large part by aspects of the international media ranging from Hollywood blockbusters to the published press, tends to damage Latin America.

What the United States government systematically fails to recognize is the readily apparent dichotomy which has always existed between the Latin American pueblo and the oligarchy of the drug cartels. The Latin American pueblo pays a daily price for the war on drugs, living always in the grip of narcoterrorist bombings and kidnappings by the narcoguerrilla, which seems to have lost many vestiges of its ideal fight for the common people. Often military dictatorships and the guerrilla become evil twins in the eyes of the Latin Ameri-

can pueblo, equally infiltrated by corruption, power lust, and sheer indifference to human suffering. The guerrilla is bought off by the drug lords, who also buy off Latin American and U.S. authorities with the same frequency and maintain the vicious cycle of keeping the Third World pueblo in a state of fear, poverty and misery. This nearly ubiquitous exploitation is then coupled with the undeserved prejudice Latin Americans encounter throughout the world.

For example, the ready association of Colombians abroad with drug criminals led to the unwarranted arrest of Colombian journalist Mauricio Aranguren in Mexico this June when he claimed what appeared to be his suitcase at the Mexico City airport. Unbeknownst to him, his baggage's tags had been switched with those of an identical suitcase that had been stuffed with cocaine, an extremely unsophisticated method of drug smuggling which has long since been abandoned due to its massive failure rate. Without undergoing investigations or trials, Aranguren was immediately transferred to a maximum security prison where he was held without bail for several weeks.

After authorities were finally forced to recognize their error, Aranguren denounced the "strict xenophobia concerning everything

that has to do with Colombia" which the United States has played a major role in perpetrating. When a high-ranking U.S. military official is caught smuggling, or when a roof blanketed with marijuana plants is discovered just a few blocks from the White House, the news is not publicized. But if a Latin American is involved, as when three of the Cali drug cartel's most powerful members were arrested by Colombian police in recent months, you can rest assured that it invariably makes the international front page.

Sadly enough, the newly revised U.S. "War On Drugs" seems to have planted its roots too deeply in right-a global scale. Until U.S. authorities acknowledge the lopsided nearsightedness of their antidrug strategies and realize that the Latin American pueblo is not the enemy, but rather the most affected victim of narcotrafficking, there will be very little progress towards truly addressing the "drug problem" throughout the Americas. Unfortunately, getting the U.S. government to admit their complicity in forcing the existence of the Latin American cartels via the First World priorities of economic imperialism, natural resource and human labor exploitation, and a ravenous capitalist drive, will prove an unlikely accomplishment for the near future, if not an impossible endeavor altogether.

Border Junior/Senior High School Enforces

By Maria Brenes

Mountain Empire Junior/Senior High School superintendent, William M. Wong, recently decided to enforce a policy that would require every student attending the Mountain Empire School District to prove their own and their parents United States' citizenship. This particular school district located in San Diego's East County has continually been at the forefront in setting the standards for educational policy when dealing with Xicano and Mexican students. In 1993-1994 Mountain Empire found itself in the midst of a politically heated situation involving 300 Xicano students who were residents of Tecate, Mexico and who were legitimately crossing the border as US citizens to attend school. Currently, there is a state law, with the exclusion of the Los Angeles School District, the makes it mandatory for students to attend the school that pertains to their area of residence. Students can not attend a school outside of their district.

The turbulence created by local republican politicians such as Congressman Duncan Hunter and Assemblymen Jan Goldsmith led to the so-called "exclusion" of 300 Xicanos.

Prior to the exclusions, investigations by State auditors were conducted in order to determine exactly who resided in the district. When the investigation was completed each Xicano student, from the elementary schools to the high school, in the district,

received a letter stating that they had to prove their residency in the district they claimed to reside in within ten days or they would be automatically kicked out of school. All of the Xicano students had no access into an alternative educational institution. Many were forced to be displaced from their homes in Tecate, and to move back to environments where their families could not afford to live, like Los Angeles or Orange County. Others continued to reside in Tecate and attempted to enter the Mexican public educational school system. But due to their citizenship and their limited Spanish they were turned away.

Mountain Empire continues to uphold their record for blatantly violating the rights of its students, specifically its Xicano students. The school board has implemented strict policy upon students, mainly Xicano students, to prove their residency in the district. As of the beginning of this school year, September 5, 1995, the district is requiring that each student along with their parents prove their citizenship. Residential advocates of the policy's enforcement proclaim that regardless of the policy's violation of privacy, the action is necessary.

Mountain Empire, a backcountry school district, is violating the law. The court has yet to decide if Proposition 187 will be enforced in the educational realm. Yet, this rural district near the border of Tecate, Mexico is enforcing it on hundreds of Xicano families that reside in the small towns that lay within the district.

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