

LA VOZ DE BERKELEY

SUMMER 1997

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Dear Readers

This issue of La Voz continues to document our struggle for universal human rights. The article on Big Mountain illustrates how communities of color bear the burden of transnational corporations that engulf the resources on our lands and transform them into dumping grounds. The exploitation and poisoning of the earth coincides with the exploitation and poisoning of our people. But people of color are asserting the interdependence between our rights as human beings and our rights as a part of the natural world.

It remains an uphill battle to counteract the marginalization, objectification, and manipulation of people of color and our struggles, even in the most unlikely places. For example, the International Forum on Globalization recently held in Berkeley claimed to be a gathering of grassroots struggles against globalization. Since communities of color do the majority of grassroots organizing around the impacts of globalization, it was surprising to find a glut of white European and North American academics dictating the distressing consequences of globalization to an equally white, middle class audience. The participation of people of color at the conference was overtly tokenistic. Miriam Louie of the Women of Color Resource Center wrote an open letter to Forum coordinators and participants, criticizing the lack of representation of activists of color. As a workshop panelist on the "environmental justice response to globalization," I felt put on display as Bay Area activists spoke about struggles against environmental racism in lower-income communities of color to a largely white audience that was obviously able to afford a conference which, at \$80 per person, would be prohibitively costly for most of our gente.

Shortly after the conference, I turned down an offer to become the "environmental justice" columnist for a local magazine with a predominantly white readership. As a woman of color, I refused to be objectified as a token spokesperson, which would have amounted to participating in the delegitimation of our struggles as a people.

The center spread on the UFW's strawberry campaign shows how economic globalization has dismantled trade barriers, yet facilitated the dehumanization and exploitation of our gente in the fields. Just as with any other part of the land, the global economy commoditizes people of color by converting them into a disposable resource. Through unionization efforts, migrant workers are reclaiming the dignity which U.S. immigration policy, in alliance with agribusiness interests, has attempted to extract from them through socioeconomic extortion and oppression. It is important for all of us to be proactive in our resistance, no matter on what scale.



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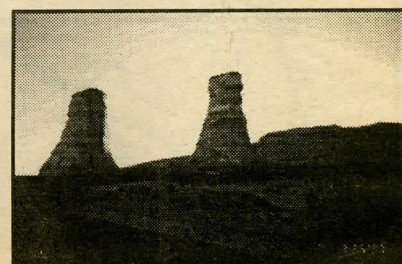
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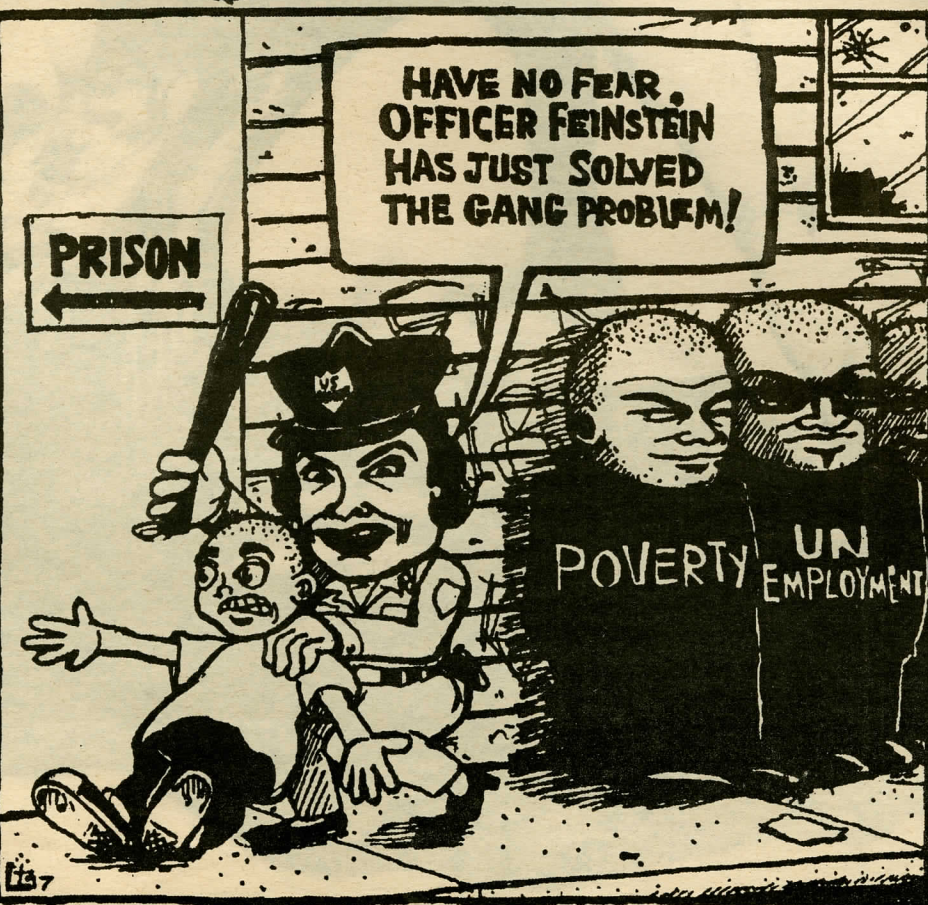
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LA CUCARACHA



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**¡Guerilleros
De La Pluma!**

Roseanne "Rocky" Olguin de Rodriguez Defending Indigenous Human Rights and Dignity

By Arturo Popos Rodriguez

I stopped by to see my tia the other day. To many Raza throughout Aztlan, she is considered a woman of wisdom and is respected for her leadership. Her name is Roseanne, but everyone calls her Rocky. Her life experience within the Xicano Movement has taken her around the world and on an inner journey. She was the first Xicana to Sun Dance in 1973 and has been at the forefront of the movement for Xicano understanding as Native people ever since. She, along with others from the International Xicano Human Rights Council and the Peace and Dignity Journeys Confederation of the Eagle and Condor, are a group of Movement activists who find their strength and understanding within the ceremonies of our indigenous ancestors.

Rocky was born in 1954 in Denver, Colorado. Her parents were migrant workers from New Mexico, but she was raised in the North side barrio of Denver. She came from a close family that demanded all children do the same work, whether you were a girl or a boy.

"There were no boys to do this and girls to do that, I'm grateful for having had parents like that," says Rocky. Perhaps it was this upbringing that instilled her drive to obtain dignity and respect from all those who would cross her path.

She began getting involved in the Xicano Movement through her social rebellion. Her and her two friends decided to buck the public school dress code in 1969 by wearing jeans instead of a dress. She was kicked out of school and eventually the whole Denver Public School system, but the dress code was changed. Thus was the beginning of her life as an activist and organizer.

Getting kicked out of school proved to be a turn of fate. Rocky ended at the Escuela Tlatelolco, the totally private independent Xicano school K-12, and graduated as the Valedictorian of her class in 1972.

It was at the Escuela that she began her training under Rodolfo "Corky" Gonzalez.

As Rocky stated at the beginning of our interview, "I have been a human rights activist the majority of my life. I was trained and schooled by the very first mentor that I ever had named Rodolfo Corky Gonzalez. And I was brought up so to speak, in the Xicano Movement, with the

organization called the Crusade for Justice in Denver, Colorado." It was at the Escuela and the Crusade that she developed her abilities to analyze, organize and where she found her identity.

It was also through the Crusade that she became one of the first Xicanos to be actively involved and supportive of the American Indian Movement (AIM) and the Indigenous struggles of this hemisphere.

It was a tragic event that brought the Crusade and AIM even closer during the 1973 Wounded Knee liberation. On March 17th, 1973, Luis Junior Martinez, a young teacher at the Escuela of Ballet Folklorico and one of the leaders of the Black Berets, was murdered by the Denver Police Department.

The police claim they were breaking up a party at the apartments on Crusade property. In reality, it was a planned attack by the DPD, the Colorado Bureau of Investigation, the FBI and the ATF to break the Crusade support of AIM and Wounded Knee.

At this point, she became involved with the Indigenous Spiritual Movement. Rocky has helped organize and form numerous organizations like the National Xicano Human Rights Council (NXHRC) in 1985, Peace and Dignity Journeys in 1991, the Troy Chavez Foundation/Peace Garden, and others whose goal is to raise the consciousness of Raza as Native people.

But it is how she stands for her principles and the strength of her character, and not her position on the numerous councils or boards that matters.

Her perspective on La Mujer: "I am not a feminist. I do not adhere to ideas that are imported here or not indigenous to this hemisphere or that are not based on original instruction. All religions and governments took out the woman, when she had always been central because the woman is knowledge. Today, the woman walks in front. This is not meant to say that men are not leaders, it means that the women have to move forward and our brothers

could help this struggle by letting us move rather than holding us back. Because it is the duality. When we understand the complimentary of masculine and feminine we will move our people."

Her perspectives on Xicano Indigenous understanding: "Human rights is arrogant because it only applies to the two legged. We are going to teach the world that there can be nothing without the spirit. Today, I see many people with inferiority complexes because we are not "Indian

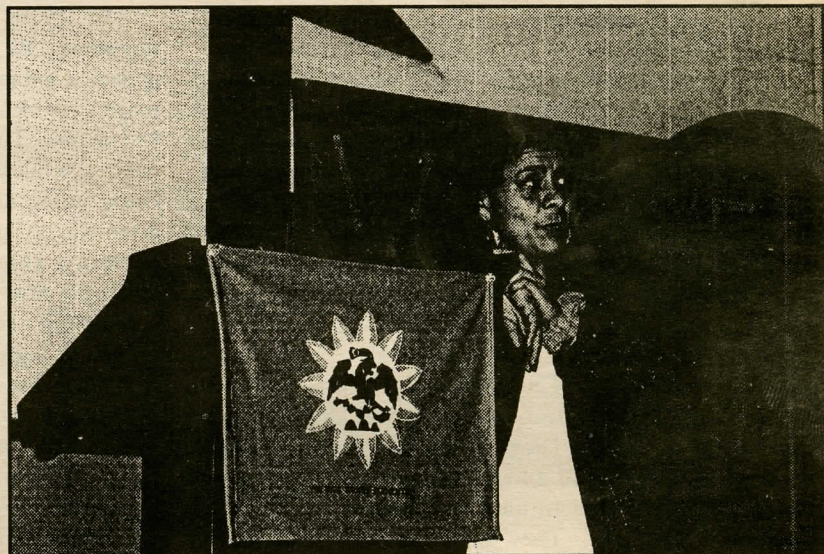


Photo by Luis Angel Alejo

Rocky Rodriguez speaks at an event held at D-Q University, the only Xicano and Native American tribal college, last December.

enough!" Our people have to know and recognize themselves as indigenous people, because they are native to this continent. We have to recognize ourselves as indigenous. Aside from struggling for Self Determination we have to also struggle to recuperate our memory."

Rocky doesn't want leadership and pegged roles, but is content with the humbleness of knowing herself.

Rocky is married to Ron Rodriguez and has a daughter named Mina.

Rocky Rodriguez will be the keynote speaker at the Xicano Graduation at UC Berkeley on Monday, May 26, 1997. Story reprinted from Razateca Magazine.

Another Rudy Acuña? The continuing struggle against the elitist tenure process at UC Berkeley

By Jennie Luna

Xicano Studies, having been developed by students, is no longer in the hands of students. There is a nationwide problem when students at universities across the country are battling their own Xicano Studies department for a voice. As it is, our voice has been minimized and marginalized in the entire university system, but to be so in the department that supposedly represents us, that is a great disappointment.

That is why when Professor Julia Curry Rodi'guez, the only Xicana that is full time in the Xicano Studies program at UC Berkeley, was not recommended for tenure by her own colleagues, students became outraged at the lack of support and recognition the program displayed. Professor Curry Rodriguez, having the highest evaluations in the program, teaches the classes that the other professors would not be able to because they can not meet her level of expertise and teaching ability. Professor Curry Rodriguez is recognized by students as being the only Professor in the program that will stand up for students and the progress of the department. She goes against the currents and the status quo in her scholarship and goals for Xicana and Xicano Studies. There are two types of professors, those that teach material and those that live it. Professor Curry Rodriguez lives it everyday in her strong community work, academic work, work with the National Association of Chicana

and Chicano Studies, and with the students. She is committed and accountable to students in every way possible. She has the respect and support from students that the other professors would never have and have yet to earn. In a sense, the fact that Professor Curry Rodriguez was denied tenure shows that she is doing something right. Xicanos still do not have power in this university because if they did, professors such as Larry Trujillo would have been tenured and so would Curry Rodriguez. Prof. Rudy Acuña would not have to sue to obtain his rights. Professors continue to get lost in the university system and we, the students keep losing the professors that have made the most impact in our academic lives.

Students, even after having had several meetings with the faculty, continue to feel that many Xicano Studies professors are becoming the "gatekeepers" to the accessibility of opportunities in this university, such as the unfair tenure process. Xicano Studies professors care more about the appearance of the Xicano Studies program than its students and faculty. The program, or rather, those that control the program simply don't want to risk their own credibility or reputation for the sake of the greater whole.

The tenure procedures were not adequately carried out in the Curry Rodriguez case. There are many technicalities that give a strong case for Prof. Curry Rodriguez's tenure to be given another review. Some of these include the fact that



Photo by Luis Angel Alejo

Students, Rey Leon, and Bobby Morales, support Julia Curry's struggle to obtain tenure by attending a Chicano Studies department meeting, held in March.

neither the Ethnic Studies Chair, Elaine Kim or Xicano Studies program Vice Chair Norma Alarcon fulfilled their responsibility to meet with Prof. Curry Rodriguez, thus there was a negligence of Chair responsibility. Plus at some point the Xicano Studies Program did not even have a vice chair, since Prof. Alarcon stepped down and now divides her time between Women's Studies, Ethnic Studies and

Xicano Studies. (Professors not committing themselves to Xicano Studies contributes to the lack of variety in classes offered. How can we ask for more when our own professors choose to divide themselves into different departments? Where's the commitment to Xicano Studies?)

**Continued on page 10
Look for Curry-Rodriguez**

Recovering La Tradición Toltecayotl: The Art and Muralism of Guillermo Aranda

By Luis Angel Alejo

When Guillermo Aranda began drawing as a young child, he did not expect that he would become one of the leading pioneers in the Xicano art and mural movement. Through his art, he has left a legacy and contributed immensely to Xicano artistic tradition. Today, Guillermo's art continues to be a source of amazement, inspiration, and awe as the images, colors, and themes of his work capture the imagination and reconnect us with our indigenous culture and heritage.

Guillermo Aranda, who to most is known as "Yermo," emerged out of the San Diego community, but has resided in Watsonville, Calif. since 1982. It is in this small Xicano community that he continues his tradition of educating, inspiring, motivating, and conscious-raising through his art and muralism. He is well known throughout the entire region as being a leading and renowned artist. This is all a continuance of what Guillermo started over 30 years ago in San Diego.

Aranda began his artistic career as a young child growing up in National City, California. His family lived in one of the most impoverished areas, but later moved to Logan Heights in San Diego when his mother obtained employment working in a local packing shed. His father and his uncle, who formed a mariachi, introduced Guillermo to the arts. They made their own instruments and encourage him to get more involved in music. But Guillermo had another passion.

Aranda states, "I can remember, as a young kid, always loving to draw. People loved my drawings and that's the first time I really notice that I had any talent in art. So, that gave me a lot of enthusiasm."

As a young man, Aranda enrolled in art classes at San Diego Community College. He also became involved in MAYO (Mexican American Youth Organization) which later became MEChA, or Movimiento Estudiantil Chicano de Aztlán in 1969. This was a period of heightened activism in the Xicano community in San Diego and throughout Aztlán. Guillermo, along with a few other Xicano artists, began holding art exhibitions and displays wherever they could. He met many artists such as Salvador Roberto Torres, also known as "Queso." He was older than Guillermo and influenced him in his art.

In 1969, various artists from San Diego formed a group which was a creative arm of the Chicano Federation (an umbrella organization in San Diego). The group was composed of visual artists such as painters, drawers, and printmakers. However, the group would come to expand and incorporate the performing and literary arts with musi-

cians, dancers, poets, and teatro. Some of the other artists were Victor Ochoa, Mario Acevedo, and Tomas "Coyote" Castañeda. These artists took pride in their indigenous ancestry. Their purpose was to "renew and reinvigorate, re-expose the arts and crafts of their Mexican ancestors." Thus, with this vision came their name which derived from the Tolteca Indian Nation who are regarded as the master artisans, sculptors, and architects. The group called itself "Toltecas en Aztlán" in the spirit of their ancestors.

In 1970, Guillermo and other members of Toltecas en Aztlán appealed to the City of San Diego for a place to work and develop their artistic endeavors. They envisioned a permanent sanctuary where Xicano artists could come and reinvigorate cultural aesthetics. The place would eventually become known as Centro Cultural de La Raza. Many different projects were coming out of the center and the artists remained highly involved in organizing, marches, and demonstrations. Aranda painted one of his first murals in the Centro, after making several trips into Mexico with his wife, Anai-i, and his children. The mural, called "La Dualidad," is based on the positive and negative forces-the world of Tezcatlipoca and Quetzalcoatl.

The Toltecas en Aztlán soon became involved with the struggle for Chicano Park in Logan Heights. It was on April 22, 1970, that the residents and supporters of the park occupied the land under the Coronado Bridge and formed the historic and significant landmark for the Xicano people of Aztlán. At the third year anniversary of Chicano Park, the Toltecas en Aztlán and the Centro Cultural were negotiating with CalTrans to have some murals painted at the park. When the date came for the anniversary celebration, the permit still had not been obtained. Aranda and other members of Toltecas en Aztlán had taken out the paints and brushes anyway and with the help of about 200 people began painting.

For the following months, Aranda and various other artists worked day after day on the murals. Many beautiful murals emerged upon the walls of Chicano Park. Murals were also painted on the walls of the Centro Cultural. During this time, murals began emerging heavily in many Xicano communities throughout Aztlán. The Centro Cultural was also growing as artists from all over came including the Royal Chicano Air Force (RCAF) from Sacramento.

Aranda continued to produce and work on more murals. He was developing his own style and techniques. He also became more interested in learning about his indigenous ancestry.

In 1975, Guillermo and Anai-i Aranda knew they had to go outside San Diego to learn more about their indigenous culture, traditions, ceremonies, and world views. Guillermo had heard of a place called Redwind Reservation which was located outside San Luis Obispo. Their children were very young and here is where their knowledge about themselves and their indigenous culture expanded.

At Redwind Reservation, the Aranda family learned from the many different Indian Nations that were coming through the reservation. There were elders and medicine people from all over the continent emerging upon this community. Guillermo had already learned about the temescal, or sweat lodge ceremony, in San Diego in 1970 and about the Danza Azteca with Florencio Yescas in 1972. Guillermo and Anai-i formed a Danza group at Redwind with about 20 dancers.

Guillermo recalls, "All these different tribes were gathering here. There were ceremonies happening all the time. We were sitting, drumming, and singing. It was a good experience and it taught us a lot. There were so many things we learned from other tribes that I could not learn anywhere else. I couldn't expose my own children to it any place else."

A time came, however, that living on the reservation

became difficult for the Aranda family. The family moved to San Luis Obispo where they worked in the vineyards for about two years. Eventually, Guillermo found work in Watsonville and it was only a matter of time before the entire family moved into Watsonville.

Despite hard times, Guillermo never gave up doing his art during this time. Even while at Redwind, he worked with clay, sculpture, pottery, and metals. When he left Redwind, he continued his art on the side.



from *Made in Aztlan*

Aranda stands in front of one of his earliest murals, "La Dualidad," still located at Centro Cultural de La Raza in San Diego.

Coming to Watsonville was big change for the Aranda family. Guillermo explained, "The transition of coming back into the cities was kind of a trip. I like Watsonville. I like the fact that it's a small city, because you get to know everybody and you are much more a part of that community."

Guillermo has continued his long time passion in Watsonville. He began teaching art in 1986 and increased his time to create his own art. He taught at Soledad Prison for some time and worked on a mural there called "Earth's Essence." In 1989, after the Loma Prieta Earthquake (which centered outside Watsonville), he worked on another mural called "The Valley of Life." Since then his murals have taken off and as of now, he has completed over 12 murals in the area. The schools especially opened up to his murals. However, criticism by angry Anglo residents would soon arise demanding censorship over public art. The City Council went as far as almost accepting the proposal of a Design Review Commission for murals that were to be painted in Watsonville.

One clear example of this arose when Guillermo was hired to do a mural at Watsonville High School. Anglo parents protested a sketched out mural design that they said was "too Hispanic." They proclaimed it offensive and dangerous. Some residents complained that

"Somebody once asked me what my role in El Movimiento was and I told him 'You know what, I like to open doors, man. I just like to open doors.' A person may choose to go through that door, but that's up to them," Guillermo exclaims.

"the mural did not depict any groups other than Hispanic." Others said that the symbols in the mural "might be gang related." The mural was then put on hold. Even though the mural was eventually approved, this reaction demonstrates the sentiments that Guillermo has received doing his murals that portray Indigenous cultures even after the sketches have been reviewed several times and other images of other peoples are inserted. This has been characteristic of many of Guillermo's murals in the area. In another incident, a person said that a tzakualli, otherwise known as a "pyramid," was a symbol of human sacrifice.

"In San Diego, people just turned me onto walls and I could paint everything I wanted. People were more politically aware. In this area of Watsonville, the Pajaro Valley



Photo by Luis Angel Alejo

One of Aranda's most popular paintings is used by Barrios Unidos- Coalition to End Barrio Warfare.

Continued on page 10
Toltecas en Aztlán

El Movimiento tupacamaruistas Seguirá Viviendo: The MRTA continues the struggle for the pueblo peruano

By Jesús Barraza

On April 22, 1997, President Alberto Fujimori ordered the storming of the Japanese embassy, ending the four month standoff between the Movimiento Revolucionario Tupac Amaru (MRTA) and the Peruvian government by rescuing the 71 prisoners of war remaining in the embassy and massacring the 14 MRTA freedom fighters inside. The storming of the embassy came after months of negotiations that were supposed to bring a peaceful resolution to the conflict, and after repeated promises from President Fujimori that there would not be a non-violent end to the dispute. With its actions, the government demonstrated that all their promises had been nothing but meaningless words used to stall the MRTA, until the perfect time came to take their command down.

The MRTA is an army dedicated to generating a popular movement and fighting to make a transition to a socialist society possible in Peru. The MRTA was formed in 1984 by Bandera Roja and Comandante Liliana (Mar'a Lucero Cumpa) who, disillusioned by foreign socialist groups, such as the American Popular Revolutionary Alliance (ARPA), looked for another solution to Peru's problems. The group took their name from Tupac Amaru, the 18th century indigenous leader who rebelled against the Spanish colonial government and was sentenced to death for it. The MRTA have been very diligent in continuing the 500 year old struggle for liberation from the colonizer's presence and their exploitation of the native people. The tupacamaruistas have strived to rally the people and fight the exploitation of Peruvians and the presence of foreign business interests. This has led to the accusation of the United States and Japan, along with the International Monetary Fund, of "modern day neo-colonialism."

After the 1990 election of President Fujimori, Peru believed that the MRTA had been pacified, with most of the command imprisoned for life. This made the occupa-

tion of the Japanese embassy in Peru a surprise by the MRTA, which President Fujimori proclaimed that he crushed. But the force shown in December 1996 proved that the MRTA was still alive and willing to fight for their Pueblo and fallen brothers and sisters.

The primary request by the "Edgar Sanchez" commando was the release of over 400 members, leaders of the MRTA, and assumed members who have been imprisoned in subhuman conditions for the past seven years. These tupacamaruistas have been living in prisons where the objective is physical and human annihilation, as Fujimori has said, "there [in prison] they will rot and only get out dead."

Although the MRTA's demands consisted primarily of the freedom of their comrades, the masses were not forgotten by the MRTA. Strongly stressed in their first communique was for Peru "to change the economic course in favor of a model which aims at the well-being of the great majorities." More precisely, the MRTA demanded that Peru change its economic model from a neo-liberal one that profits corporations, to one that benefits the people.

From the initiation of the Japanese embassy occupation, the MRTA assured the Peruvian people and government that they were seeking a peaceful solution to the occupation. As specified in their fourth communique, they promised the people and the government that they would keep their prisoners of war safe. Asserting their compliance with the Geneva Convention on Internal Conflicts, the MRTA stated that it would respect those inside the embassy as "human beings and prisoners of war." Additionally, the MRTA made the distinction between their treatment of POW's with that of prisoners of the



Photo from MRTA Solidarity Page

Nestor Serpa, and two other members of the Movimiento Revolucionario Tupac Amaru, hold their positions in their occupation of the Japanese embassy, lasting four months.

Peruvian government, "who are subjected to a slow extermination."

The MRTA's release of women and children at the initiation of the occupation was an example of respect towards the prisoners of war taken by the MRTA, and their wish to negotiate with President Fujimori and the Peruvian government. In fact, the MRTA agreed to several releases of the prisoners of war as signs of good will in their negotiating, leading to a release of over 400 of the POW's. But according to the MRTA, President Fujimori and the Peruvian government never negotiated in good faith.

The MRTA did not enter negotiations blindly, stating to the public in their 9th communique, "We are not going

Continued on page 7
The MRTA's Struggle Continues

Winds of Change Blow through Mexico

By Roberto Rodriguez & Patrisia Gonzales

A quiet wind blew out of the jungles of Chiapas, Mexico, last October. That force was a small, sick woman near death, whose face nor full name is known—Comandante Ramona.

She was so powerful that the Mexican government dared not arrest her, though there were numerous threats of the sort. And when she arrived at the heart of Mexico for an indigenous protest, many voices spoke from behind her ski mask. The Zapatista National Liberation Army proclaimed that, through her, they had finally arrived at Mexico City and the political and military encirclement had been broken.

Ramona is a Tzotzil Indian and was among those who led the Zapatista uprising on Jan. 1, 1994. Subcomandante Marcos—who the world media projects as the leader of the Zapatistas—actually takes his orders from the Clandestine Revolutionary Indigenous Committee on which she serves. For example, she was among those who created the Revolutionary Women's Law, which calls for, among other things, the right of women to participate in revolutionary struggles and the right to determine the number of children they bear. The Zapatistas say about a third of their army is comprised of women.

Although Ramona covers her face like a soldier, she comes in peace. Indigenous people have been warred upon for centuries so they use masks to defend themselves. But underneath the masks are ordinary people who are willing to fight for peace and human rights.

Unlike other commanding women in the Zapatista army, La Ramona is not known for her oratory. Instead she challenges power with a haiku of words made strong by her work among her community and imbued with the moral authority of her ancestors: as an indigenous woman, her existence represents centuries of other women's courage.

Ramona was near death when she left the jungle and recently underwent two operations for renal failure. Had her command not taken her beyond the fate of other ordinary women, she might have perished in the jungles as so many women do for lack of proper medical attention. Years before starting the revolution, she sold her embroidery to tourists in San Cristobal de las Casas. Then, she wore a social mask of a different kind, one that makes so many Indians like vanishing ink—visible for colorful picture postcards of the country; vanquished and made invisible by the authorities when they try to assert power. It is a mask worn by indigenous women throughout the world.

Many indigenous women see themselves in La Ramona. And yet, many more indigenous women throughout the world do not know the Ramonas of Mexico, the Marias—as Indian women are known—and other Zapatista women creating history there in the Zapatistas' "liberated free zones" of Southern Mexico. Mexico continues to undergo dra-

matic social changes spawned by the Zapatistas' challenge of the government, yet much of the U.S. media would rather waste precious ink on Princess Di and her dresses or on movies that paint romantic pictures of fictional Indian princesses who save the white man. Little, dark brown women fighting for indigenous autonomous regions in Mexico and fighting for their rights as women perhaps just isn't as "sexy," as journalists like to say about a good story.

"Native American women died in obscurity in American text books," says Ojibwe activist Winona LaDuke, referring to the many heroic women who resisted the subjugation of their people yet do not figure in these books.

But significant changes are taking place. Indigenous people call it the realization of their ancestors' prophecies that native people North and South of this continent would unite, and women would reemerge as a force—just as they often were prior to 1492.

On different occasions when LaDuke has traveled to Chiapas and has seen women warriors in their trademark ski masks, she has recalled the stories of her ancestors and other contemporary women who have been involved in indigenous struggles.

Since December, the Zapatistas have issued numerous alerts about paramilitary operations, increased military exercises and death threats against indigenous leaders. Mexican media report that villagers have been terrorized and forced out of their communities as a result of conflicts with government supporters. And the peace negotiations between the Zapatistas and the government remain at a standstill. But nothing else is standing still, and the tension builds.

Yet, it is women like Ramona who can change a countryside and wrestle with governments with the smallest of hands. That the government has not wiped out the Zapatistas is a testament to the moral force of these everyday people who have created a symbolic cordon of peace around villages in Chiapas by appealing to world public opinion.

"There will never be another Mexico without us," Ramona said about the role of indigenous peoples. Nor one without the women. As a Blackfeet saying goes: "A nation is not conquered until the hearts of its women are on the ground."

While there's still time, the government of Mexico should listen to the wind.

Gonzales/Rodriguez can be reached at PO BOX 7905, Albq NM 87194-7905, 505-248-0092 or XCcolumn@aol.com

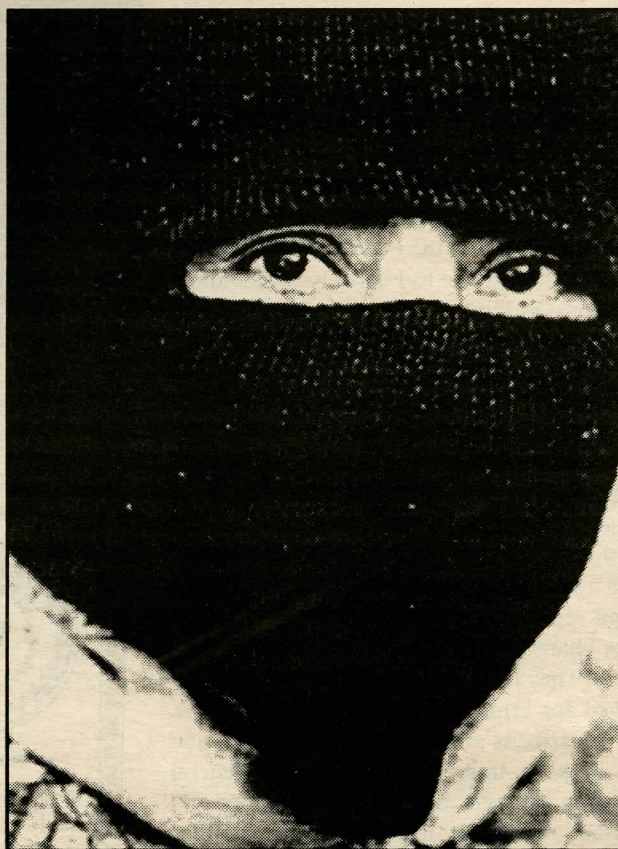


Photo from La Jornada

Comandante Ramona—Still fighting for human rights and the dignity of her people.

The Struggle Continues for the Raza Garden

By Jennie Luna

On April 3, 1997, students in a sunrise ceremony planted corn, sage, nopales, and flowers to give life to the spirit of what would become known as the Raza Garden. The land was chosen because students felt that it was being neglected, littered with trash and remnants of trampled, wilted vegetation. This day was chosen in conjunction with the honoring of the renaming of the Golden Bear Center to the César E. Chávez Student Center. The following statement was posted in the Garden for everyone to see.

Declaration of the Raza Garden

This garden is an act of self-determination. It represents the struggle and resistance of all oppressed peoples. In a symbolic way we, Indigenous people, are reclaiming and reaffirming our existence on this land. We are preserving the one thing we will never lose and that is our connection to Mother Earth, Tonantzin. Aztlán is a place without borders, the sacred homeland to the Xicano Nation, as well as other neighboring Indigenous relatives. We offer this garden as a sign of respect to our ancestors and elders, to those that continue to fight and die for human rights and social justice, and to the youth who is our future. This land is and always will be Aztlan. Respect this garden. It is as sacred as the earth itself.

The students who planted the Garden became its caretakers until its uprooting by the university. This statement was issued by MEChA following the destruction of the garden by university officials, who claimed that the students did not go through the proper process to obtain permission for planting on university "property."

On the Monday morning of April 14, 1997, the University stomped on and uprooted our garden. This land, which we blessed, offered our prayers to and made sacred, was disrespected. Without warning or consulting anyone, they felt they had the right to throw away the plants which are held sacred to our people. Granted we did not go through the elitist, bureaucratic structure to "ask permission" to clean, care for and garden a small plot of land that had been used as nothing more than an ash tray, but we in a simple act of self-determination did not want to "ask" or "beg" for a garden-- we were "taking back the land" in a spirit of resistance and honor to our ancestors and future. Keep in mind that the land does not "belong" to the university, but rather it is us who belong to the land. We simply wanted to care for a small garden that would celebrate the Indigenous people who are marginalized, not welcomed, relocated and ignored in this cold institution and these occupied lands. What the university did was just as inhumane, dominating and arrogant as those people who dig up the bones of our ancestors, out of sacred land, disturb them, trash them, disrespect them or put them in buildings such as the Campanile Tower to study them. Our people are good enough to be studied but not good enough to be given recognition or honor for the genocide and holocaust imposed upon us 500 years ago. We can no longer stand for this. This blatant act of racism and ignorance affects all peoples-- Red, Black, Yellow and White. This land was and is in the same spirit of self-determination and humanity for which all people strive. This university gets angry when we protest and rise up because of injustice and lack of human rights. For once we are tired of reacting. We wanted to do something that was proactive and positive, in celebration of our people and our



Photo by Jennie Luna

Students working on the Raza Garden, in an effort of self determination to retake the land.

traditions. Yet the university has denied us this, as well. They would much rather hide us, deny our presence and remain the ivory tower they continue to be. This garden allowed us one small place in this entire university where we did not feel isolated or ignored. What the university did is not new. They've throughout history denied our presence in the university. We will stand for it no more. Our little garden continues to be symbolic of the invasion and occupation that takes place everyday. We need to come together and support each other, only then can we break the chains of elitism, domination and hierarchy. It is time to reconnect ourselves to the land, no matter how small it is. The land is us, we need to protect it.

Acción Boricua y Caribeña Fights for the Freedom of Political Prisoners

By Kahlil Jacobs-Fantauzzi, Jason Negron and Diana Quinones

On Friday, April 4, 1997 Accion Boricua Y Caribeña organized a rally and protest to increase awareness of political prisoners being held in the United States. Protesters demanded amnesty for the 15 Puerto Rican political prisoners that are currently in jails across the United States for their activism in the support of Puerto Rican independence and sovereignty.

17 years ago, on April 4, 1980, 11 of the 15 jailed patriots were arrested in Chicago and imprisoned.

The protest began on this historical day with a ceremony, invoked by conga drumming and song, to remember our ancestors and to recognize the important role of music in our struggles. This was followed by speakers discussing the issues surrounding political prisoners such as Mumia Abu Jamal, Ramsey Muniz, and Leonard Peltier, as well as that of the Puerto Rican prisoners. After students gathered at Sather Gate, protesters marched to the flagpole in front of Valley Life Sciences, where the Puerto Rican flag was raised replacing the American flag. This symbolic action spoke to Puerto Rico's colonial status and defied the laws that exist in Puerto Rico forbidding the flying of Puerto Rico's bandera without the flag of the United States accompanying it. Speakers discussed the implications of Puerto Rico's colonial status, and how colonialism relates to the imprisonment of the 15 individuals in jail today. This group then proceeded to the 8th floor of Barrows Hall, where they hung several 30 ft. banners calling for the freedom of the prisoners and Puerto Rico Libre.

Puerto Rico has been a colony of the U.S. since it was invaded in 1898 after the Spanish American War. The imprisonment of the 15 Puerto Rican political prisoners falls against the backdrop of U.S. colonial domination of Puerto Rico, and the struggle for Puerto Rican independence. The majority of the 15 people now in jail were charged with seditious conspiracy, and are serving an average sentence of 70 years for their political beliefs. Although these Puerto Ricans were not charged with violent crimes, they have received disproportionately long prison sentences. They have been imprisoned for the last 17 years, which is twice as long as time served for crimes such as rape and murder. Currently, several members of Acción Boricua Y Caribeña are visiting Dycia Pagan and Carmen Valentin, who are two of the four mujeres imprisoned at Dublin Federal Penitentiary in California. These women have been strategically placed in California to isolate them from the Puerto Rican community and to make it difficult for their families to visit, but through the efforts of our club and other concerned gente we will continue to raise our voices and demand their release.

It is for these reasons that there is an international movement going on today, calling for the release of the 15 Puerto Rican political prisoners. Letters and petitions are being sent to President Clinton to ask that they be granted full amnesty. The protest here at UC Berkeley was an extension of this campaign, and petitions containing over 1300 signatures collected on campus were presented at the rally and sent to the President. As students, we must continue to educate one another about issues that will not be discussed in the mainstream media and use our energy to create change that will help our community and our people. ¡PALANTE SIEMPRE PALANTE!

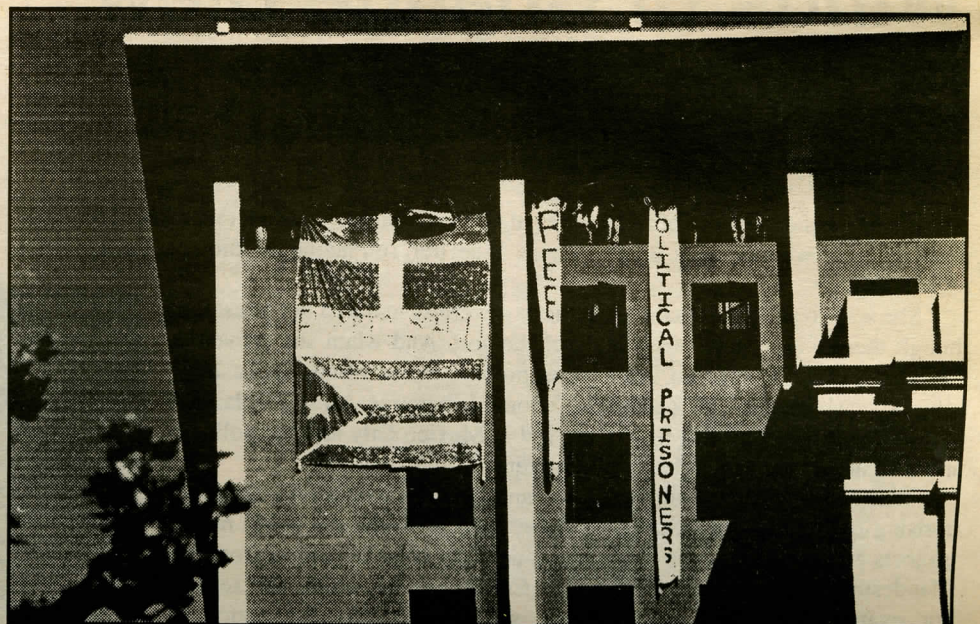


Photo by Kahlil Jacobs-Fantauzzi

Acción Boricua y Caribeña students drop banners and flags as they take over Barrows Hall protesting the incarceration of all political prisoners.



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Student Response to Police Brutality in Proposition 209 Protest

By Deajhante Lanier

Recently, I was in an Affirmative Action Protest, was beaten by police and arrested. I know this does not sound like me, but I was in the rally just to show my support. In an effort to show students' displeasure in the recent overruling of a court decision that said Prop. 209 is unconstitutional, a takeover of our campus' main administration building was organized.

On Monday April 28th, Prop. 209, which eliminates all forms of affirmative action in California, officially went into effect. Students went inside the building, placed locks on all doors and informed everyone inside that a takeover was about to take place. All non-participating students and administration were let out of the building, leaving only 50 demonstrators inside. The doors were only opened to press and legal observers. Anyone who wished to leave was let out but told not to return. Police from downstairs entered through a secret entrance and forced students out of the main corridor with the use of pepper spray and aggression. Students tried to reenter the building twice but were doused with pepper spray. I and a friend were let in to the building at around 1:30 pm.

At that point, the rally was very peaceful except for the pepper spray that still lingered. A megaphone was passed around and students voiced their opinions on Prop. 209, and their reasons for being present.

Then students gathered and agreed to try and enter the building again before all locks were cut off and the shut down was nullified. Articles of clothing were placed over our heads to avoid the pepper spray, and the movement forward ensued. The police immediately began dousing us with pepper spray and poking with clubs. As students began falling and some tried to retreat, police began swinging the clubs and striking people, even in the head. After being hit twice, and seeing others being hit even when trying to retreat, I became frightened because I was in the front. The only way to avoid being hit more was to run forward and to a door. I made it to a door, but it was locked. Then I was told to "shut the fuck up," and the

police officer grabbed my left wrist and jerked it up and down through the extremely tight cuff and said, "see, it's loose!" I told him it wasn't and he then began tightening it, but then loosened it and placed it on crooked so it was over my wrist bone. I was then taken downstairs to the holding cells, and was never read any rights. Another Latino student was downstairs, bleeding profusely from his forehead and tearing from pepper spray.

I was placed in a cell for about 2 1/2 hours, but never told I was being arrested. The demonstration then moved to outside the police station with students demanding that we be released. I was then fingerprinted, pictured, and issued a citation that charged me with "Trespassing with intent to injure property" and resisting an officer. Both of these counts are false because if anyone intended on damaging property, then it would have been done in the areas in which we had access (the foyer and entire upstairs). Police were blocking us from occupying the main part of the building, so we were attempting to walk through them to reach the other side. Also, I assume the claim of resisting an officer was running, but what would you do if your options were to continue to get beat, and you were not allowed to go backwards because there were too many people falling? People say what I did was brave, but I argue that it was an act of fear.

I have never personally witnessed the police beating people so fiercely and with no valid reasons. Students did not "charge the police" or attack any officers. Police code forbids them from using their clubs as means of attacking (i.e., striking in a downward motion). I witnessed many of my friends get hit in the head and various parts of their bodies. A student's arm was also broken in the incident. Many students, including myself, have had their wounds documented and filed assault charges.

I personally was on Free Radio Berkeley 104.1

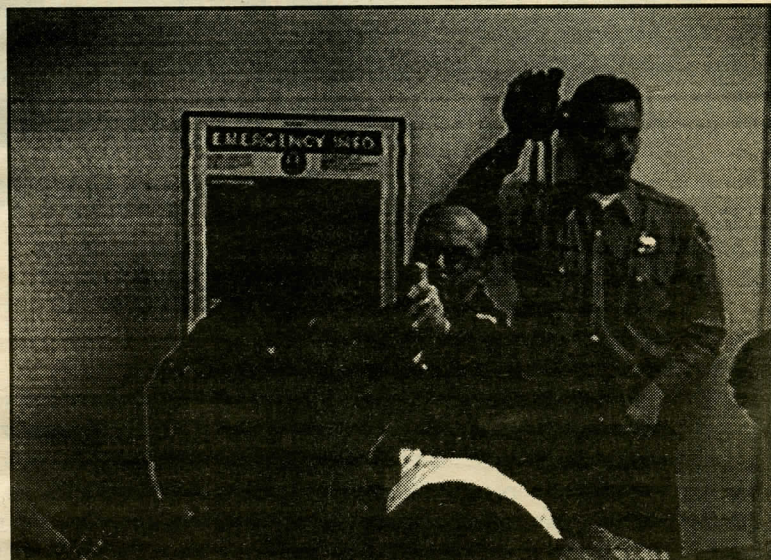


Photo by Eli Jacobs-Fantauzzi

Unidentified UCPD officer shoots pepper spray at students protesting the illegal implementation of Proposition 209, at Sproul Hall in May 1997.

Berkeley, and on our school radio station, KALX. I also plan on writing a response to an editorial printed in the Daily Californian that was so ridiculous as to say that students incited the violence and failed to even mention that we were struck with batons. I have a court date on May 28th at 2 pm, but will try and get it changed to the 20th if the charges are not dropped by then. All of these things happened right in front of the press and with a few demonstrators carrying video

cameras. The picture in Tuesday's USA Today, and the SF Chronicle show police hitting students retreating and on the ground. Now just imagine what they would have done if there were no cameras and no witnesses?!

Continued from page 5

The Tupacamaruista Struggle Continues

to believe the promises of Mr. Fujimori, since he does not understand the Andean culture whose main laws are: to work, not to steal and not to lie (Ama Quella, Ama Sua, Ama Llulla)." But the MRTA always kept in mind the possibility of a government betrayal.

From the beginning of the negotiations between the Peruvian government and the command of the MRTA, both sides reiterated their commitment to a peaceful solution. In accordance with their promise, the MRTA continued releasing their prisoners of war, hoping to advance the dialogue between the two. But by mid March the negotiation process had broken down.

In the 10th communique the MRTA disclosed that the "lack of seriousness on the part of the (Peruvian) regime" was Commander Huerta's reasons for suspending of negotiations. The MRTA demanded an explanation for the construction of tunnels under the Japanese embassy, and the continued necessity of the Peruvian government to use military power as its only means to end the occupation.

After the MRTA's awareness of the underground tunnels being built, they demanded the termination of the project by the Peruvian government. But the Peruvian government continued digging the tunnels, setting the scene for the army's raid on the Japanese embassy, and confirming the falseness of the promise made by the Peruvian government to end the occupation peacefully.

In a letter addressing the happenings in Peru, Subcommandante Marco of the EZLN wrote about the role that negotiation played in the Peruvian government's search for an end to the MRTA's occupation. "For months," Marcos said, "the Peruvian government pretended to be negotiating toward a peaceful solution. In reality it was only looking for the right moment to strike. This is characteristic of the Power and its neo-liberal governments; they pretend to be talking and negotiating, while in reality they are only looking for the opportunity to exercise their violence."

This is exactly what the Peruvian government did, and on April 22, 1997, they stormed the Japanese embassy at a time when President Fujimori's approval rating was plummeting. A couple of days before the raid on the embassy, two separate polls (Analistas y Consultores and Imasen) showed that the president's disapproval rating rose from about 44 percent in March to 52% in April. Many of those Peruvians who disapprove of Fujimori's presidency are part of a small percentage of people in Peru that also believe the storming of the Japanese embassy was done solely

ly for political gain. It is believed by some that Fujimori's orders were executed in the hope that ending the occupation would help his approval rating among the Peruvian people.

Continuing in a treacherous manner, President Fujimori is rumored of having ordered the military to execute all 14 tupacamaruistas, and compliance by the army was excellent. As the army entered the embassy, the soldiers blew holes through the underground tunnels with plastic explosives, and as they entered they captured the MRTA members and began killing them execution style. Nestor Cerpa, the MRTA leader, was found in the stairway shot in the face and body several times, suggesting execution by the army. Even two women who shouted "We surrender! we surrender!" were gunned down by the army. Additionally the MRTA, among others, believe that the tupacamaruistas were tortured before the army shot and killed them.

Around the world, President Fujimori's actions were not the most popular. Although many governments backed Fujimori's decision, such as the United States, people around the world protested the human rights violations perpetrated by the Peruvian Army. The MRTA and others in Peru have stated their commitment to continuing the fight for the people.

As Isaac Velazco, MRTA spokesman, said "We are not going to continue the war against a president, but rather against a brutal system of repression that exists in my country (Peru)," a "state of terrorism that denies the right to education and to a job."

The Movimiento Revolucionario Tupac Amuru Official Homepage, La Jornada, the AssociatedPress and CNN News Online all contributed to this story.

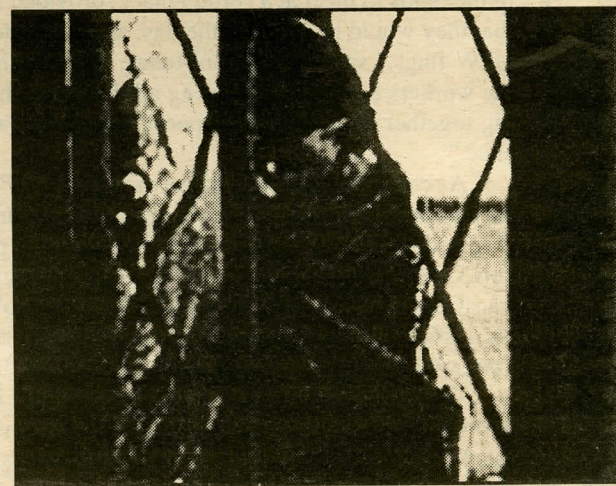


Photo from the MRTA Solidarity Home Page

Photo taken of a tupacamaruista rebel, before execution, at the initial occupation of the Japanese Embassy in December of 1997.

Con Union S

March in Watsonville supports farmworker organizing efforts

By Catalina Garzón

The "Strawberry Capital of the World" was colored red with thousands of United Farmworkers Union flags on Sunday, April 13. UFW organizers estimated crowds of 25,000 at the huge march in Watsonville, coordinated to draw support for the ongoing campaign to organize farmworkers in the strawberry fields. In its planning stages since nearly a year ago, the march attracted students, activists, and union locals from across the country in the biggest UFW gathering since the 1960s grape boycott era.

The march, scheduled to begin at 11 that morning, was delayed for over half an hour due to the underestimated flood of buses full of supporters into the agricultural community of Watsonville. A green banner emblazoned with the slogan, "Together for a Better Life," led the march onto Main Street, along with a portrait of the Virgen de Guadalupe and twin Mexican and American flags. Scattered throughout the throngs of marchers were banners representing union locals, MEChA chapters, and grassroots organizations, along with inspirational portraits of César Chávez, Emiliano Zapata, and even puppet parodies of politicians and agribusiness figureheads.

The march, which wound throughout Watsonville's downtown residential areas in a seemingly never-ending serpent, revealed the strong local and national support for the strawberry workers. Chants of "Que Viva la Union de Campesinos!" and "Que Viva César Chávez!" filled the air. Both the street teeming with marchers and the front yards or windows of private homes were dotted with signs of "Con Union Se Vive Mejor" and "5¢ for Fairness," conveying the UFW's message that every extra nickel paid per pint of strawberries would translate into marked improvements in wages and wellbeing for the workers.

The solid community support for the march was in part the fruit of tireless efforts by organizers of a community education and yard sign campaign supported by grassroots organizations like the Watsonville Brown Berets. According to Luis Angel Alejo, a UC Berkeley student from Watsonville involved in the Brown Berets, the preliminary door-to-door campaign was organized by community members in order to disseminate information on the UFW's unionizing efforts. On the day of the march, Alejo was one of dozens of volunteers from the community and unions all around the country who helped to set up roadblocks, provide security, and coordinate the marchers.

When asked about the success of the march, Alejo replied: "The biggest thing that it helped with was in countering the misinformation and scare tactics that the growers have been dishing out to workers, telling them that if unions come in, they risk losing their jobs and will be forced to pay big dues from their salaries." Alejo related the story of a 5,000 person countermarch organized last year by the Strawberry Growers and Workers Alliance, an anti-UFW front group in Watsonville propped by agribusiness interests and grower money. "Basically, that day the front group told all the supervisors in the fields to meet at a certain place, provided transportation to Main Street, promised that they would be paid for the day, and instructed them to march holding upside-down UFW flags," said Alejo. "But today, this march is reinforcing how important it is for the workers to unionize. Having all this union backing from Michigan to Florida coming together here to boost support among the farmworkers has made a positive difference."

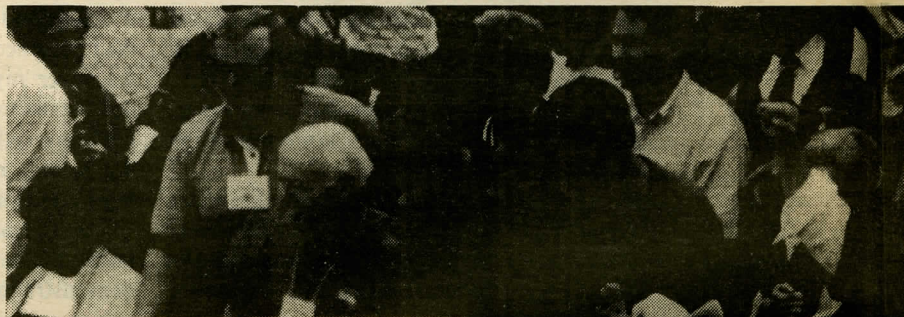
As could be expected, opposition to the UFW wasn't wholly absent from the scene on the day of the march. A cluster of American flag-toting anti-union protesters congregated on a street corner near the beginning point of the march, surrounded by baskets of strawberries and holding signs proclaiming "Close the Border" incorrectly translated into Spanish. "What does that have to do with anything? We're here to march for justice for the farmworkers," commented one supporter upon noticing the signs, voicing the opinion of many others present at the time.

When AnaLilia Barraza, a reporter for KPFFK in Los Angeles, attempted to approach one man for an interview, his response was to yell angrily, "Get out of my face!" Other attempts to interview the protesters yielded better results. A man who said that he worked in the pesticide research division of an agribusiness company offered the following ironic rationale for opposing organizing efforts in the fields. "Consult your sources: The pesticides do not pose a threat to worker health—they biodegrade into water and bromine within days," he said, contradicting most scientific evidence on the controversial methyl bromide biocide used in strawberry production. "Frankly, I think this (march) is business for the union. They want to make money off of it. They call it poison, but they want to make money off this poison."

Another protester, claiming to be a Watsonville resident who has worked for the growers in the past, put his opposition to the UFW thusly: "The farmworkers don't even want the union. They get good wages of \$5 to \$5.50 an hour, or \$1.25 to \$1.85 for each box of strawberries that they pick, and they pick an average of 100 boxes a day. The union is forcing itself on our community." A group of MEChistas promptly spread out their Mexican flag and placed themselves on the opposite side of the street as the anti-union protesters. Once the march began, the overwhelming support of the crowd became evident in the hisses directed at the red, white, and blue corner.

Continued on page 14

Look for *Farmworker March*



THE EAGLE IS NOT DOWN

The eagle is not down
He is in another sky
Wings still moving
Against the currents of injustice,
There is no death for this peace-
ful warrior
He looks down on us
His quiet fire eyes say
Tu eres mi otro yo
You are me
I am you
Somos juntos
Aqui en el cielo
Y abajo
En la Tierra Madre
Somos juntos
En la tristeza
De la noche
En la felicidad
Del día
The eagle is not down
He is in a different sky
Y los chuecos
The greedy growers
The legislators
Who legislate
Los farm workers and their niños
To death
Are shaking in fear
They know
There is going to be
Some serious Huelgas
In hevan and Hell
Sabes que hermano
Porque
The eagle is not down
He is in a different sky
There is no death for this peace-
ful warrior

By Phil Goldvarg

Se Vive Mejor

Scenes from the National UFW March in Watsonville, CA: Marchers came from all over the country to support the UFW's Strawberry organizing campaign to unionize 20,000 workers.



Photos by: Kahlil Jacobs-Fantauzzi & Luis Angel Alejo

"The Growers' Hearts Are In Their Pockets" The Ongoing UFW Struggle to Organize in the Fields

By Luis Angel Alejo

When the United Farm Workers began organizing in the fields over 30 years ago, people would say that organizing farmworkers was impossible. Others would say that many other unions and organizers had already attempted to unionize farmworkers, but none yielded any success. People would tell César Chávez and Dolores Huerta that they were wasting their time and that unionization would be impractical since farm labor was only seasonal employment. Many believed it would be impossible since the UFW was challenging multi-million dollar industries and the newly formed union had minimal finances. Others intimidated the campesinos by telling them that by unionizing, their jobs were at risk and they would only hurt their own livelihoods.

The same allegations the growers told their workers and organizers over 30 years ago continue to be told today in Watsonville, California. Once known as the "Frozen Food Capital of the World," Watsonville agribusiness has gradually made strawberries the main crop of the area. Watsonville, a small agricultural-based Xicano community, lies between Salinas and Santa Cruz with a population of about 35,000. Along with the adjacent Salinas Valley, the Pajaro Valley (Watsonville area) produces 80 percent of various fruits and vegetables between the months of May and October for the entire U.S., which makes it one of the richest agricultural areas in the world.

It was in Watsonville that the UFW launched its renewed national campaign to organize nearly 20,000 strawberry workers. The growers are trying to do all they can to divide workers and undermine the support for unionization. The same greed the growers had when the UFW first started continues to prevail in Watsonville today. However, what the UFW has committed itself to is of great importance not only for the strawberry workers and local economy, but also for the labor movement as a whole.

The UFW is not a newcomer to the Watsonville area. The UFW's involvement in Watsonville goes back to the early 1970's when they began to organize local workers. Since then, there has been many local families who have continued to support the union. The UFW has even come to the aid of the community as it did in 1989 after the Loma Prieta Earthquake, when Cesar Chavez and Dolores Huerta marched with hundreds of families demanding emergency housing for families that were living in city parks for weeks. The result was that the Federal Emergency Management Agency (FEMA) set up emergency mobile home parks at the local fairgrounds.

However, the campaign will be more difficult than organizing such a march due to many obstacles that exist in the economy and in political arenas today. Attacks against unions and the labor movement through unsympathetic legislation by Republicans, not to mention many Democrats, has hurt farmworker organiz-

ing. Neoliberalism has taken its toll as well and has demoralized union movements as industries are fleeing abroad to seek lower wages, lax regulations, and higher profits.

Today, unionizing efforts and campaigns in the U.S. are some of the hardest challenges that unions and workers face. Union movements have experienced a severe decline in the last two decades and are in definite need of a revival. The struggle to obtain justice and unionization among strawberry workers is not easy, especially when you're challenging a \$650 million dollar industry which will do whatever possible to halt such movements. Health issues, sexual harassment, better wages, medical insurance, etc., are the least of growers concerns. They'd rather worry about foreign competition, reducing costs, and maximizing profits. As Dolores Huerta once stated, "The growers' hearts are in their pockets," referring to the growers' disinterest in increasing wages and improving working conditions for their employees.

One strategy currently being utilized by the strawberry growers in Watsonville is the use of anti-union groups such as the "Strawberry Workers and Farmers Alliance." According to a recent article in *The Nation*, David Bacon states that the "Strawberry Workers and Farmers Alliance" is actually a front group set up by the Los Angeles based Dolphin Group

**Continued on page 14
Look for Strawberry Workers**

Continued from page 4

Toltecas en Aztlán

La vida de Guillermo Aranda

area, there's a heavy censorship over public art just like I mentioned about the public school system not wanting Aztec images. They said kids wouldn't understand these images. [They'd say], 'so let's do something on endangered species'—which is cool too. Yet you have so many Mexicanos that know nothing about their own history and their own culture, to me, it's even more important to get something out there that they can identify with."

Despite the censorship that exists, Guillermo has still inserted Aztec images such as the Tonalmachiotl, otherwise known to many as "El Calendario," eagle

warriors, the quetzal, the macaw, the jaguar, etc. These images having significant importance to our cultura and yet they go undetected to the reviewers.

Regardless of these reactions, Guillermo continues to beautify the community of Watsonville. He not only continues his muralism, but creates art through various media. It is in these areas where he has more freedom to do what he wants since his murals have faced review and alterations which change his original intentions and restrict his freedom. In whatever he creates, he tries to use images that educate his people about their history, culture, identity, and traditions.

However, Guillermo does not only use his art to teach, but he also exposes Xicanos to indigenous traditions, ceremonies, and way of life. Guillermo and Anai-i also continue to teach people, both young and old, the dances of our ancestors, La Danza Azteca. He also teaches people about the sacred way of the Temescal.

Guillermo says, "I try to take images that educate. I'm still trying to educate people through art. I'm still trying to make them aware of their culture through the dances, through the murals, through the temescal, anyway I can. So if anything else, they know that it's there and if they choose to go back to it or choose to seek it out some more, it's there. All I can do is make it available. I don't believe in forcing people to accept things or to swallow more that they can digest."

"Somebody once asked me what my role in El Movimiento was and I told him 'You know what, I like to open doors, man. I

just like to open doors.' A person may choose to go through that door, but that's up to them," Guillermo exclaims.

And that's exactly what Guillermo has done. He has opened opportunities for our people to learn everything he has learned. What is truly special is that Guillermo endeavors to reach out to youth who, in today's society and public schools, have no opportunities to learn about our history and cultura from a Xicano perspective. He has opened doors for young Xicanos to learn about themselves, their people, their culture, their indigenous roots, and their Indian identity. He has opened what once did not exist and many youth, as well as the rest of the community, have come to appreciate the knowledge Guillermo has to offer.

The murals, provide Guillermo has the opportunity to work with the youth. He has had many young people work on all his recent murals. On one project at Freedom School, he had 300 children from the school and from a nearby housing project help with a mural. The students learn the basics and valuable skills of painting murals.

Guillermo has also taught art classes at local elementary and high schools. "I find myself talking to kids and they never knew who Moctezuma or Cuauhtemoc were. I find it hard to believe. But that's right! They don't get any education relevant to our historical background in the educational school system here."

Guillermo recently designed another mural and is also working on several other pieces in his studio. He is also plans to create a cultural center in Watsonville call the Xicoatl "Intergenerational" Cultural

Center which would encompass various arts just like the one he started over 25 years ago in San Diego. In addition, Guillermo observes our people becoming more active and interested in learning about our cultura and traditions. He sees the Danza Azteca growing. He notices many murals coming out again.

Guillermo has demonstrated his strong and untiring commitment to help out Xicanos through his art and has done so for over 30 years. His spirit remains strong and his vision has never weakened. He loves what he does, but only wished he had more time to work on his art. He hopes



Photo by Luis Angel Alejo

Aranda's mural, "Semilla de Aztlán" in Watsonville depicts Xilonens, or traditional young women who are coming of age.

that he is allowed, one day, to be given a wall where he could be completely free to express himself in the "mural of his life." For now, he continues to work in Watsonville with that spirit Toltecayotl which reflects the works he does.

Guillermo said it best, "If we do something, we do it out of the compassion, out of love, generosity, cosas así, more positive for our people."

To see more of Aranda's arte, check out: <http://bbs.cruzio.com/~vlado/>



Photo by Luis Angel Alejo

Guillermo Aranda sits in front of one of his latest paintings, "Popochcomitl."

Continued from Page 3

Struggling Against the Elitist Tenure Process at Cal

Although Professor Alex Saragoza was acting as chair, making decisions as chair, holding meetings as chair, students (mistakenly) were acknowledging him as chair, Saragoza himself disclaimed to be chair at the most recent meeting despite the fact he still carries out responsibilities as chair. Professor Saragoza was also one of the people who stated his belief that we should all learn to comply with this tenure process seeing as it is unchallengeable. Unphased by the tenure decision, he along with other faculty who voted "unanimously" to not recommend her, did not see the injustice nor did they encourage or vow to support and fight for Prof. Curry Rodriguez's case. Student letters were not put in her file and other logistical information such as deadlines and lack of communication contribute to the very unfair process that all our professors go through. The only thing different about Prof. Curry Rodriguez's case is that her own colleagues did not recommend her. In Prof. Mario Barrera's case, who went through the tenure process twice, he was given both times the recommendation of his department. The same goes for Prof. Larry Trujillo. When the issue of "publish or perish" is brought up, We look at Prof. Carlos Muñoz who did not have anything published when he went up for tenure. He also had the backing from his department and was given tenure. There are numerous cases where the process has been biased and unjust. Students have always played a large role fighting in defense of the professor. We always knew that we may have to fight the University, but never our own department. We, the students will do whatever it takes to ensure that we do not lose Prof.

Curry Rodriguez who is the only professor that does not see herself as above the students but engages with the students to create the Xicano Studies we all envisioned.

UC Berkeley students are tired of having to fight our own department. We want unaffiliated status back and we "never" wanted to change our name to the "Chicana[o] and Latina[o] Studies" program. What is confusing to most students is that the faculty and students should be two groups that are supposed to be working for the betterment of people and their issues, yet they are in conflict in terms of goals and vision for Xicano Studies. That should not and will not happen. We do not want to be in conflict or fight against our own department. We simply want to build a coalition and work together. Students want to be part of the Xicano Studies Department, not just by taking classes. Xicano Studies has and always will be about putting theory into praxis. We, as Xicano faculty and students should want to work towards the common goal of an autonomous department with a strong faculty that receives equal and full benefits and pay. We want a variety of classes that will bridge the university to our communities, and we want to feel vali-

dated in this institution that would much rather see the eradication of Xicano Studies. We want students to graduate from the university and not add to the statistics that mark our drop-out/push-out rates as phenomenal. Students want mentorship, guidance, and involvement of faculty. We want to go on to graduate school and attain the degrees that are often needed to provide our community with better health, civil and human rights and social justice. It is for these goals and more that students will continue to be involved and will care about what happens to Xicano Studies. The day that students do not get involved in Xicano Studies is the day that Xicano Studies dies. We present our concerns and ideas in the hopes that you will listen with an open mind and a vision for the betterment of all Xicanas and Xicanos.

Que Viva Julia Curry Rodriguez!!!

Please help the UC Berkeley MEChA campaign to demand tenure for Julia Curry Rodriguez. Sign our petition that will be circulated and you can send letters of appeal to:

Christina Maslach: Dept. Of Psychology, Univ. Of Calif. Berkeley, Berkeley CA 94720-1650 Ph# (510) 642-7140

In this letter, demand that Cristina Maslach force the Ethnic Studies Department to review Julia Curry Rodriguez' case again and this time give her a correct and fair process.

UC Berkeley students are tired of having to fight our own department. We want unaffiliated status back and we "never" wanted to change our name to the "Chicana[o] and Latina[o] Studies" program.

Environmental Crisis at Big Mountain: Human rights violations against the Hopi and Dineh due to coal mining interests

By Maria Brenes and Catalina Garzón

Big Mountain is seventy-five miles from the nearest town at Tuba City, on the 27,000 sq. mile Navajo Reservation in the Four Corners region. In this remote area of Arizona, traditional Hopi and Dineh people have continued their traditional subsistence lifestyle of dry-crop farming and sheep herding on lands their families have lived on for thousands of years. The discovery that this land contains the continent's richest supplies of mineral wealth has led to their possible relocation and perpetrated demise of their way of life with earth. The United States government, along with transnational corporations, are dictating an economy where these people are being forced to sacrifice their wellbeing for 15¢ per ton of coal extracted from their lands.

It is estimated that about seventy-five percent of known uranium reserves in the United States are currently controlled by seven major oil corporations, mostly through leases on Indian lands, and mainly within the Navajo Reservation. Most or all of the companies exploiting the Grants Mineral Belt, which cuts through the Dineh and Hopi Nations, are there illegally. They have rarely bothered to prepare the environmental impact statements that are required by the National Environmental Policy Act, far less submit to public hearings and obtain approval from the government agencies involved.

The actions taken by the United States

government have constituted dehumanizing assaults toward these peoples' way of life. This disrespect is apparent in the encroachment and marketing of Dineh and Hopi sacred sites. The repercussions of these actions have caused the severe spiritual, health, environmental, and economic disruption of these peoples as human beings, and has deterred their economic, political, and cultural development.

The beginning of colonization and genocide for the Dineh occurred in the mid-1800s, when over 8,500 Dineh were marched east in freezing weather on the notorious Long Walk across the arid desert to Fort Sumner, New Mexico. Not until 1868, in a period of searing drought, were the Dineh permitted to return to their ravaged homeland. The headmen signed a treaty that created a reservation in a small part of their land. But their ordeal was not over. As the "Indian Wars" came to an end, there began the century-long siege of exposure to white civilization and the white economy which for these people, as for most native people on this continent, spread a slow plague of disruption, alcoholism, and abject poverty.

Federal oversight of indigenous communities has resulted in exploitation and the appropriation of resources by others, particularly when powerful interests have been able to influence policy in their favor. Since the creation of the reservation, the Dineh lived under indirect federal rule by raising livestock and crops, as they had

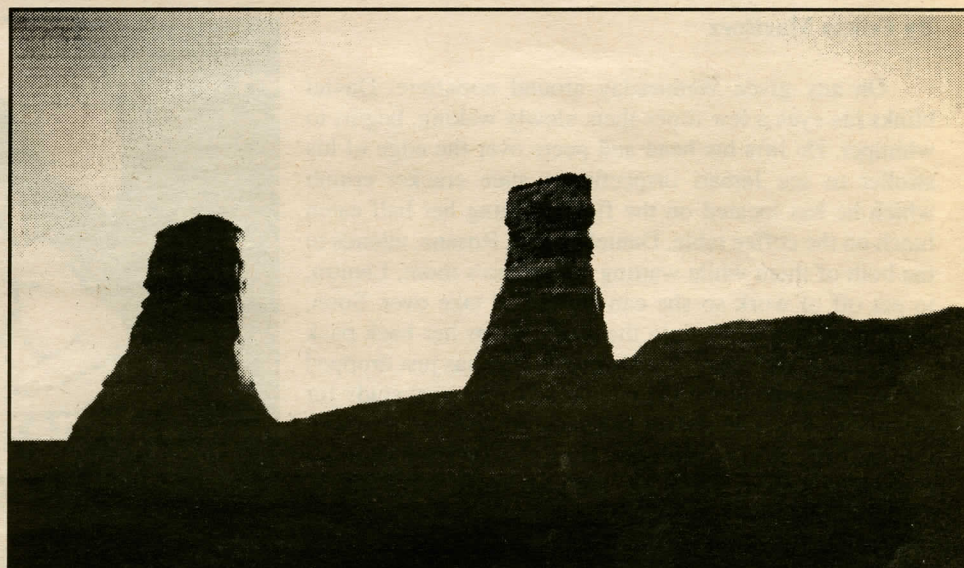


Photo by Jennie Luna

Elephant feet located near Big Mountain in the Dineh Reservation. Transnational interests have devastated the people and eco-systems.

done before. However, instead of being subsistence farmers, consuming directly what they produced, families sold wool and other products to the trading posts that white colonists had established in Navajoland. The resulting increase of Dineh population on the fixed land base, the lack of ways to make a living other than by stockraising (as the traders squeezed profits from the Dineh and invested them outside Navajoland), all contributed to denuding the range.

After World War II, stockraising was

no longer the primary Dineh economic support. The federal government administered the Dineh economy more actively along with the Navajo Tribal Council, which the government had set up in 1923 to sign oil leases. The Dineh people came to depend mainly on (under)employment in federal and tribal governments and in oil, gas, coal, uranium, and electrical power industries that flourished during and after

Continued on page 12

Look for *Big Mountain Crisis*

XICANO SHORTS

97 Pentagon Documents, Declassified, regarding the conflict in Chiapas Washington knew about the Zapatista guerrillas almost a half a year before NAFTA began

Taken from Proceso, May 11

Washington,

The US military intelligence services knew of the existence of the Chiapas guerrillas, including their name, almost exactly, at least a half a year before the uprising on January 1, 1994.

This information is included in a hundred documents, recently declassified, and written by analysts with the Defense Intelligence Agency (DIA). The Pentagon made the 97 documents public, many of them extremely censored, in response to a Freedom of Information request from the non-profit National Security Archive.

The documents, which partially of the time frame between January 1992 and September 1996, also mention the activities of other guerrilla organizations, as well as the operational capacities and tactics of the Mexican Armed Forces.

Among them are: that the so-called Rainbow Taskforce, a special body of the Mexican Army to combat the Zapatistas, existed at least since August 1994, more than a year before the press began to report about it; that the military high command of Mexico and Guatemala held intense logistical exchanges between January 1994 and September 1995, and that no indications exist of institutional ties between the EZLN and the recently demobilized National Guatemalan Revolutionary Unit (URNG).

In conclusion, the Pentagon appears to have been very aware of the theme of the guerrillas in Mexico, which Presidents Bill Clinton and Ernesto Zedillo did not touch on during their meeting in early May.

Where Royko Left Off

Taken From Roberto Rodriguez and Patrisia Gonzalez syndicated column Latino Spectrum

Aztlan,

Last year, in a biting commentary, he wrote that the only thing Mexico has produced this century that is of any use to humanity is tequila. He of course claimed that he was being funny, but thousands of people who felt slighted, subsequently paid him a visit to let him know that insulting a nation and a people is not very civil or humor-

ous.

Whatever he was, he was a great writer, and a funny one at that, although his humor failed him at times. Coincidentally, his death comes at a time when TVKO boxing announcer Larry Merchant has also got himself cornered with anti-Mexican comments, though Merchant will never be accused of having any sense of humor.

Merchant showed his contempt for millions of fans by exclaiming that having the mariachis play at the Oscar De La Hoya/Purnell Whitaker fight "sucked."

Hardly. He seems to be from a new school that permits public figures to show their contempt for women or people of color, and excuse it as a joke--or claim that "political correctness" is stifling their right to insult people freely. It's the same school that permits radio announcer Arnie Patton in Albuquerque, N.M., to call Mexican immigrants "wetbacks," and insist that it's OK to do so.

HBO, which owns TVKO, has done little about Merchant except offer a tepid apology to his viewers. Merchant of course says he was misunderstood, claiming it was unfair to Whitaker's fans to not have played soul music after the mariachis.

Help Free Alvaro Hernandez, Help Free All Political Prisoners

Aztlan,

Alvaro Hernandez, a Chicano Mexicano ("Latino"/Raza/indigenous people of the Southwest U.S.) activist and leader, is facing the rest of his life in prison on charges which are clearly politically motivated. Alvaro is an outspoken advocate for Chicano Mexicano rights and has sued city police in the past for violence against the community and the city of Alpine, Texas for excluding Chicano Mexicanos from juries.

Alvaro Hernandez went on trial on May 20th in Texas on charges of assaulting two cops in Alpine, Texas -- both of whom were hit with federal charges for violations of civil rights in the past. Alvaro is clear about the situation. "The Alpine cops are very racist and brutal," Alvaro writes from prison. "They have never 'liked me' because I have *always* stood up against their fascism and their crimes against our Raza." It cannot be stressed enough that Alvaro's case is critically in need of support; as a former prisoner, Alvaro faces a *long* time in la pinta if convicted and it's a good guess that prison guards (who remember his past organizing efforts behind the walls) could be a threat to his life. Act now!!!

Defend the life of Alvaro Hernandez and the struggle for self-determination! Fight police/migra terror against the Chicano Mexicano community! Freedom for all political prisoners! Tierra o muerte...in it to win it!

For more information contact:

Frank San Miguel

Chicano Mexicano revolutionary

for Black Fist

P.O. Box 980582

Houston, TX 77098-0582

XICANA MAMAS: Student mothers of color juggle work, school, and children with limited university support.

By Felicia Martinez

On any given Wednesday around noontime, Daniel blinks his eyes a few times then, slowly waking, begins to whimper. He lifts his head and peers over the edge of his stroller to see Jamari inspecting a stale cracker crumb which he has located on the floor. Placing her half eaten lunch on the coffee table, Daniel's mom, Rosana, attends to the both of them while waiting for Jamari's mom, Lanitra, to get off of work so she can come and take over. Soon, another mother walks into the room, drops her back pack on the floor, and opens her backpack. She has just dropped off her daughter at child care, and now she must study for her midterm this afternoon. She doesn't get very far with her reading, though, because soon the two students are comparing stories about the birthday party at Chuck E. Cheese's over the weekend. "By the way," Rosana says, "Were you able to get rid of your daughter's pink eye?" But before the other mother can answer, more little bodies toddle in followed closely by their parents. Jamari, taking advantage of these distractions, momentarily escapes Rosana's watchful eye and crawls away in search of another cracker crumb.

It is a typical day at the Parent's Place, a room house in the Women's Resource Center maintained by the Student Parent Project. The Student Parent Project, a segment of SLAS, currently serves its members in a much needed area. It is the only organization of its type which provides support, networking, and resources for student parents on this campus. SPP publishes "Once Upon a University," a resource guide for student parents which contains information about financial aid, housing, child care, health services, and other campus and Bay Area community resources. SPP also operates a parent locator sys-



Art by Cecilia Alvarez

tem in which child care providers are able to have access to a student's class schedule in case of an emergency with her child.

The Parent's Place is the locus of student parent activities. Located in room 252 in the Cesar E. Chavez Student Center, the Parent's Place is a room furnished with toys, a

changing table, a microwave, a phone, and couches. The Parent's Place is a unique place on campus in that it provides a child-friendly space for parents to go with their children and a central location where parents can meet to swap child care or to socialize. It is a safe, comfortable place where parents can come with their children during the day to rest, nurse, or chat with other parents. As one mother pointed out, "If I couldn't come here, where else could I go? Can you imagine me sitting out on Sproul Plaza all day holding my baby?"

The need for a place to go with children during the day arises from the lack of child care resources available to student parents at Cal. The University provides a limited number of parents access to a limited number of free hours of child care. Infants must be born in certain months of the year in order to be eligible for child care during their first year of life. Those who do qualify are only provided with four hours of child care per day. Children over one year of age are eligible for a full day of child care, but are offered inflexible child care schedules. As a result, parents are restricted in the times that they can take classes or work depending on the child care schedule assigned to their children. Although there are currently over 900 children living in UC Village, the university's family housing units, the university only provided a few of them child care. Student incomes are limited and their schedules are scattered. Thus, many parents must search for child care alternatives. Swapping free child care with other parents is an efficient way for parents to find child care with people who they trust. Without the Parent's Place, there would be no place on campus where parents could take their children for

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Look for *Madres Xicanas*

Crisis at Big Mountain Over Land Rights

Continued from page 11

the war to feed growing cities like Los Angeles, Phoenix, and Albuquerque. These are the developments in and around Navajoland that bring attention to Navajo sacred places, like Big Mountain. They generate profits mainly for interests far outside the Dineh Nation, and do not give the Dineh enough work or income to create a standard of living anywhere near the United States median. These Third World standards, the geography of exploitation, and the history of invasion and expropriation, all substantiate the fact that the relationship between the United States and the Dineh Nation is based on economic subordination and subservience.

The United States government has historically suspended its own laws whenever these got in the way of commercial expedience, and more so with the great energy consortiums that continue to loot the reservations in Arizona and New Mexico. The reality is that reservations are unprotected by the moratorium on strip mining of public lands in effect throughout most of the West. The authorizing legislation for the Department of Energy would theoretically permit it to seize and hold any mineral lands that it deemed strategic, even when the courts had decided in favor of the Native Nations' opposition to the expropriation.

The greatest opposition to strip mining by many of the Dineh was the discovery of uranium at Big Mountain in 1974, located within land that both the Hopi and the Dineh share. Energy corporations have manipulated the United States government to form tribal councils controlled by company lawyers whose main purposes are to sign leases allowing them to mine. In the 1950's, Peabody Coal Company, a subsidiary of a British transnational, orchestrated a plan to begin strip mining by negotiating with only the Hopi Tribal Council, which has jurisdiction over the Big Mountain area, and not the traditional Hopi and Dineh peoples. Peabody lawyers created the illusion of a land dispute between the Hopi and Dineh. In response to this supposed Land Dispute, in 1974 the U.S. government divided the land that was jointly shared by the Dineh and the Hopi people and established Hopi Partition Land and Navajo Partition Land.

Peabody Coal Company continues to ignore all United States government's regulations on mining. The mine operates without the necessary permits for the slurry line, access road, railroad, and without posting reclamation bonds required for strip mining. Peabody has not adhered to the Surface Mining Control and Reclamation Act (SMCRA) of 1977, and with other relevant federal laws, including the Clean Water Act, the Safe Drinking Water Act, the Clean Air Act, the National Environmental Policy Act, and the Executive Order 12898 on Environmental Justice.

President Bill Clinton's signing of S.1973, The Navajo-Hopi Land Dispute Settlement Act of 1991, on October 11, 1996, brought the land struggle at Big Mountain to the foreground. The new legislation brings the impending forced relocation of a remaining 3,000 Dineh people. The Hopi Tribal Council supports the executive order, maintaining the relocation necessary to keep the more numerous Dineh from encroaching on Hopi land. But many traditional Hopi are against the relocation. A closer examination of the political dynamics encircling Big Mountain shows that the real forces pushing for the Dineh's removal are the profit and capital accumulation interests of Peabody Coal.

The economic interest in these mineral resources beneath the earth's surface, specif-

ically coal and oil, are at the expense of the indigenous people at Big Mountain. Close to the surface are large quantities of coal, which could easily and inexpensively be strip-mined, the second layer holds enormous deposits of uranium, and below that there are large deposits of oil. People living in nearby areas have been tormented by the mining activities of Peabody Coal since 1966. Their livestock, medicinal herbs, air, water, land, sacred sites, and burial grounds have been contaminated by the process of coal extraction. In October 1996, almost 200 people of the area sent citizen's complaints to the Office of Surface Mining to notify the government of illegal nighttime blasts and airborne coal dust that poses a health hazard.

According to the traditional people who live on the land being mined, the company has neglected their legal requirement to minimize environmental damage. Despite this, Peabody Coal contends that the ruling by the Department of the Interior of Land Appeals to renew their mining permit reflects overwhelming scientific evidence that the company has complied with federal and tribal environmental regulations. Regulators within the Interior Department, the Dineh Nation and the Hopi Tribe continue to allege that Peabody's coal mining activities are managed responsibly and with respect to the environment.

The third Agreement-In-Principle (AIP), stating that the Dineh can only remain at Big Mountain for an additional 75 years, is being forced upon the Dineh living on Hopi Partition Land. The Hopi Tribal Council has shown hostility during the mediation process. The Hopi Tribal police has stepped up livestock, wood, and wood tool confiscations. They continue to deny home improvement and grazing leases to residents on Hopi Partition Land. Residents are being told that there is no alternative to the signing of the AIP.

However, many residents continue to resist and refuse to accept living under Hopi or Dineh Tribal Council jurisdiction, refuse to accept the concept of a time constraint to be able to remain on their ancestral land, refuse to accept no burial of their deceased, and permits to erect ceremonial structures. In the open letter to all shareholders of Peabody Coal, written by the Sovereign Dineh Alliance, they state that this is the last traditional stronghold and must be preserved and protected, and that the presence of the traditionals protects their sacred land from expanded mining activities.

It is apparent that lands belonging to the Dineh and Hopi suffer from a disproportionate amount of environmental contamination. The Black Mesa issue is the first case of environmental justice brought by Native people to the executive branch of the U.S. government since President Clinton signed the Executive Order for Environmental Justice. Documents have been submitted to the National Environmental Justice Advisory Council (NEJAC) and work has been ongoing with environmental justice offices within the federal agencies. All federal regulatory agencies must make environmental justice a priority. There must be equal protection for Native and non-Native people and Native and non-Native lands. Native people must have their human rights protected. Complaints have also been filed at the United Nations concerning human rights violations and demands that a resolution be passed which suspends relocation. The Big Mountain situation is a blatant example of environmental racism and is clearly a violation of human and environmental protection.

M.E.Ch.A National Conference 1997, Lansing, Michigan: Xicanas asserting their voice in the student movement

The following Resolution and Xicana Caucus document were presented at the National M.E.Ch.A conference 1997, in Lansing Michigan, by women from the UC Berkeley campus and other campuses from all over the country. This resolution was a response to the invisibility and marginalization of Xicanas, Xicana issues, and the issue of sexism within this particular conference's agenda, structure, and in its preparation. The document is an on-going project for all M.E.Ch.A. chapters to deal with the different dynamics of sexism, undermining, disrespecting, and overlooking within organizing. There was support and disagreement for both statements. It was disheartening for the women who believe in what both these papers say to have had their work invalidated by fellow M.E.Ch.istas. What keeps us fighting is the love we have for both Xicanos and Xicanas.

Resolution

***Put forth by those in attendance of the "Xicana Feminism Workshop"**
April 11, 1997 : MEChA National hosted by MSU

Whereas this year's 1997 National MEChA conference failed to address sufficiently the issues of mujeres in MEChA. (i.e., no women honored for the MEChA lifetime achievement award, conference mailouts had no women representation on the graphics, all keynote speakers were men, hosting campus did not comply with the national resolution which makes Xicana and Xicano caucus mandatory on the agenda, not an equal representation of women workshop facilitators in comparison to men, and there was only one workshop concerning Xicana issues.)

- Whereas issues of Xicanas are rarely put on the forefront of the MEChA agenda.
- Whereas balance and duality have always been a part of our Indigenous traditions.
- Whereas Xicanas have demonstrated their leadership in all facets of MEChA and have often gone overlooked, invalidated, unrecognized and unappreciated for their contributions to the establishing and organizing of MEChA.
- Whereas the Xicana and Xicano community must begin to heal and combat the sexism, violence and degradation that continues to plague and oppress mujeres and hombres.
- Whereas Xicanas have taken a step forward to initiate a positive change for Xicanos and Xicanas alike and demand that issues of sexism and homophobia be dealt with by the entire community now.
- Whereas in order for our community to move forward the voices of Xicanas must be heard and be placed equally beside men.

Therefore, Be it Resolved at this 1997 MEChA National Conference that next year's conference theme be one pertaining to Xicanas. Which ever campus is chosen to host the 1998 conference must be responsible and accountable to the National MEChA body to choose a theme that surrounds issues of Xicanas. The hosting campus will make a concerted effort to make the majority of general workshops correlate with this Xicana theme. The hosting campus will follow resolution guidelines which mandate a Xicana and Xicano caucus time slot to be allotted on the agenda. The hosting campus will be conscious of making all presenters and speakers gender balanced. All literature will be representative of both hombres y mujeres. If a man is to be honored by the hosting campus, so must a woman and vice versa. This hosting campus will set a precedence to future MEChA conferences to maintain a true dual and equal balance of leadership and representation for Xicanas and Xicanos.

Xicana Caucus Michigan National Conference Spring 1997

As MEChistas we must respect each other as an organizing family for the work that we do. There is no room for sexism and homophobia in El Movimiento. Learning to deal with sexism and homophobia is part of decolonizing our minds, so these issues are priorities in MEChA. The following is a list of sexist and homophobic attitudes that are not part of our original traditions, or manners of respeto. These situations are problems that get in the way of everyday MEChA organizing and disrespect, violate, and dehumanize us as women and men. This is a list compiled by MEChA women who have both experienced and seen these things firsthand. The type in bold is the name of the problem or situation and the regular type describes specific examples of how these situations are played out or take place. We hope this list is a first step to ending the cycle of sexism and homophobia in MEChA. When any of the problems on this list arise again, they are to be dealt with immediately at any general body meeting or Xicana and Xicano Caucus in order to prevent rumors, divisions, or resignations.

1) Divisive assumptions and stereotypes that undermine Xicanas

Men and women many times divide each other based on the work and ideas they are associated with. Stereotyping Xicanisma and women's issues as male bashing and as irrelevant undermines Xicanas as people and leaders. Women need to empower women and men, and men need to empower each other and women.

2) Internal sexism:

Women assuming women aren't main organizers, but girlfriends or helpers of organizers (usually assumed to be the men who express themselves as the loudest, more assertive, and talkative personalities.)

Women sometimes tend to not talk to each other, not approach each other, or exclude themselves from other women, or make other women feel unwelcome, creating an unfriendly environment. Women are not always supportive or encouraging of each other. We need to communicate with one another.

3) Patronizing

This is evident in the manner in which men act like fathers, patronizing women, treating us like children, wanting to know all our business, and keeping track of our business. Men tend to talk too much, not giving others a chance to speak. Men seem to want to be teachers for women, flocking especially to new women in order to take them under their wing. Men reinforce gender roles in an effort to control women or other men, especially by specifying jobs and duties. Women and men need to share power instead of competing for power. Competing for power is part of the invader mentality.

4) Distrusting and restricting women

Men want to overstep, out do, women's organizing, and projects. They do not like to see women organizing too much. They question women's work or ask them if they need any help and end up taking over the project.

5) Tokenism

Appointing any women or man to a project just because we need female or male representation is tokenism. Matches should be made based on a person's experience, consciousness, or a person's wanting/volunteering to do it. We need to enforce duality and true balance of leadership. If environment/membership of MEChA makes it impossible for dual leadership, then an effort must be made to be more inclusive. There must also be an effort to address the reasons why there may not be a balance in membership.

6) Male dominated discussion and leadership

Men tend to want to set the rules and call the shots in organizing. Men don't step back to give women and other men a chance to develop their organizing skills and keep balance in the leadership. A dual and true balanced leadership is not respected. Men predominantly do most of the talking, arguing, and problem-posing/solving during committee meetings, mesas, and general meetings. Men talk over women and other men, interrupting, and do not listen to women or themselves. Outside of meetings, male dominated MEChA discussions and brainstorming takes place. A facilitator is needed during discussion so that it does not become male dominated.

7) Indirect confrontation

Avoiding gay or women organizers to avoid problems or confrontations is harmful and violent. Not talking about or being open about sexism and homophobia creates a sexist and homophobic environment.

8) Competition

Men try to out do men and women. Women try to out do women and men. People hate and disrespect someone for being very active. Organizers also hate and disrespect someone for not being as active as others. Men take credit for work they did not do or give each other props while ignoring the work women accomplish. Recognition needs to be given to women and men who do the grunt work, and credit needs to be given where credit is due.

9) Exclusive Environment

Outside discussion leads to ideas not being shared with the whole group. MEChA goals, logistics, history, and structure are not always known to the whole group. Withholding information and access to networks gives control of what goes on in the group to those that dominate discussion and give themselves individual recognition for projects accomplished by the entire group.

10) Personal business and conflicts should stay out of MEChA

Men try to get into the personal choices and business of women, concerning who they do or do not date. Men make assumptions that taint men and women as less Xicana and Xicano. It is both racist and homophobic to impose double standards regarding personal sexual choices/orientation



SUPPORT MEXA

Office located in 5th Floor Eshelman

For more information
call 642-6673

Thousands March in Watsonville

Continued from Page 8

Despite such minor distractions, march attendee Alberto Rivas concluded that the march had a very positive vibe, displaying unity among people of all colors for a common goal: the attainment of justice for the farmworkers. Rivas, representing an affiliate organization of the Southwest Network for Environmental and Economic Justice, marched with SNEEJ banner aptly emblazoned with the slogan, "Building Power Without Borders." According to Rivas, one of the highlights of the march was the rousing speech given by the Reverend Jesse Jackson, who led the march along with AFL-CIO president John Sweeney and UFW president Arturo Rodríguez. Jackson's speech centered on the plight of working families in this country's current political climate of "mean-spirited" leadership. Chanting "save the family" and "keep hope alive," Jackson addressed the fact that the working poor are being unduly scapegoated and attacked for the nation's socioeconomic ills.

"They work in the fields, they work in our hospitals," said Jackson. "They care for our sick, but when they get sick themselves, they can't afford to stay in the beds they make up for other people day after day." On this note, Jackson continued on to emphasize the purpose of the march, which was to put pressure on the strawberry growers to raise wages and benefits for the workers. "If necessary, we'll take this campaign city to city, distributor to distributor, and even store to store if we have to."

While flying campaigns at supermarkets have been an ongoing effort throughout concerned communities in California, Rivas thinks that the impacts

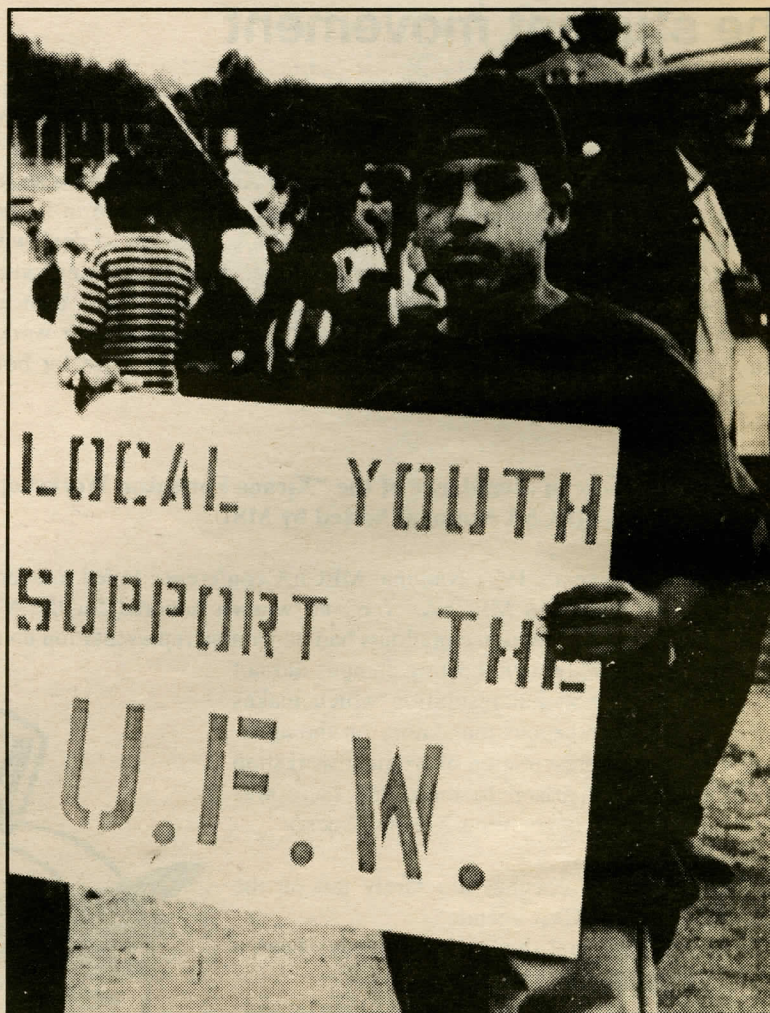
of the UFW's organizing will not be visible unless information is quickly expanded into other regions of the country. "I'm from Texas, and I know for a fact that the stores there are pushing Watsonville strawberries big time now because of the recent Hepatitis scare from strawberries grown in Mexico," says Rivas.

Despite this, Rivas also feels that even in California, emphasis is being placed on the consumer risks associated with the consumption of strawberries at the expense of educating about central concerns around farmworker health, safety, and economic wellbeing. "This marginalizes the UFW's efforts by making the environmental justice issue a peripheral issue," he says.

According to Rivas, the strawberry displays at local supermarkets in the Berkeley area reflect this in that their labels address methyl bromide's ecological and ingestion effects, but skirt around the issue of the environmental health risks that it poses to the farmworkers in the fields. "When you eat a strawberry, you should really be thinking about those who picked it," said Rivas, echoing the sentiments of the tens of thousands of supporters who made the trip out to Watsonville for the march. Que Viva la Union de Campesinos!

Photo by Luis Angel Alejo

A junior high student from Watsonville displays his support during the national UFW march last April.



Strawberry Workers

Continued from page 9

that was hired by local growers to strategize against unionization efforts. The Dolphin Group has a history fighting against the UFW. This front group organized an anti-UFW march several months ago in an effort to divide the mounting UFW support.

The front groups representatives, such as Gary Caloroso, keep claiming how strawberry workers own their own homes and cars, and how they have children in college in an attempt to portray a false image of the harsh realities of all strawberry workers. One only has to go to the local Murphy or San Andreas labor camps to see what local farmworking families really endure. Picking strawberries is ranked as one of the hardest and most grueling jobs.

Some local conservative radio program hosts, such as David Betz and Rob Roberts, have also launched a publicity campaign to fight against unionizing efforts. Along with their listeners, they have sent editorials to various newspapers stating that the UFW is fabricating strawberry workers conditions.

Growers further try to dissuade UFW support by telling the workers that they don't need a union and that the union only wants to make money off the union dues. The anti-UFW organizers spread information about how companies could relocate to Mexico and cause a permanent job loss. Others talk about how the future legislative ban on methyl bromine will devastate the industry and that the UFW is one of the major proponents behind such a ban.

Other growers have already warned their workers that if they support the union their jobs will only be at risk. Gargiulo Inc., for example, already fired several strawberry workers who wanted to unionize through the UFW. The UFW has kept demanding the rehiring of those workers and although the company has promised to do so, they have moved slowly on their actions. Actor Martin Sheen was arrested on April 30, 1997, after protesting against Gargiulo to stop harassing its employees who support the unionization. He was charged, along with seven others, with trespassing after allegedly blocking the entrance to the strawberry farm.

Some of the farms, such as VCNM Farms, have even gone as far as plowing under an entire strawberry ranch after its non-unionized workers went to the UFW asking for help to improve their wages and end their mistreatment. A few days later, the UFW was voted in and when they returned to their jobs, the field was plowed under. The job loss would cause future fear in other strawberry workers from other companies. The Agricultural Labor

Relations Board charged VCNM with unfair labor practices and VCNM was forced to pay \$113,000 in back wages to workers.

With such fears going around, it is hard for some to join a unionizing campaign when local families are already dealing with an extremely high rate of unemployment, poverty, alcoholism, high school push-out, and incarceration. Watsonville's booming cannery industry has dwindled which has resulted in increasing problems. Most of the frozen food canneries have either closed or have shifted their production into Mexico, costing the community up to 4,000 jobs. In 1989, the Loma Prieta Earthquake, which centered just outside Watsonville, also devastated the community and destroyed several downtown businesses. This cost the community another estimated 1,500 jobs. Such job losses have meant a deterioration of the livelihoods of many Xicano families and the disappearance of year-round jobs that provided better wages than farm labor. Downtown businesses have also suffered since the purchasing power of Watsonville residents has diminished.

There are also health and environmental issues that are being addressed with the UFW campaign. Strawberries utilize more pesticides, including methyl bromine, than any other fruit or vegetable, which poses serious health risks to the workers, consumers, and the local ecosystems as well. Strawberry workers also suffer from spinal injuries from being bent over all day.

Some local city officials state that if the UFW is successful at unionizing workers, the victory would be helpful, not only for the families who will have better incomes, benefits, and livelihoods, but for the local economy which will thrive from the renewed purchasing power from local residents. Currently, the average income for strawberry workers is about \$8,500 which falls way below the poverty level of \$15,500 for a family of four.

Furthermore, the organizing in Watsonville is very symbolic not only for local workers, but for the entire country whose eyes are on it. The campaign to organize our local workers has been called the largest, most intense organizing drive in America. As David Bacon states, "If the Watsonville campaign succeeds, it will do much more than change the lives of strawberry workers. It will help establish a new style and scale of organizing

that can inspire similar industrywide drives among thousands of workers across the country. That gives the whole labor movement, especially its most progressive voice, a stake in its success."

Until the Last Ounce of Strength!

What the UFW has been fighting against is the exploitation that, in fact, has been observed and experienced by farmworkers in Watsonville. These are not fabrications or exaggerations, as some claim, but are in fact the realities that many of our local parents and families experience in this community. Over the last twenty years, not much has changed in the fields including the negative repercussions for those who wish to unionize. Many of our local workers have already been instilled with fear of reprisals for those who want to fight for justice by supporting the UFW.

However, on April 13, after seeing so many people from different unions, ethnicities, states, and backgrounds come to Watsonville, local workers know that they are not alone. As Dolores Huerta stated, "I hope these crowds show the growers how much support there is for the union, and convince them to talk to us." The dream and vision that César Chávez had when he started organizing farmworkers is still alive, not only in Watsonville, but throughout Aztlan. Many told César that what he envisioned was impossible and yet the UFW has been able to create better working conditions for farmworkers. That is what they are continuing to fight for.

The UFW has been gaining even wider nationwide support. Several major supermarket chains representing over 2,000 stores have already endorsed the campaign. Others are still being targeted, such as Whole Foods in Berkeley which buys Driscoll strawberries from Watsonville. Moreover, the UFW is already preparing for a summer of heightened union activities with its expected 100 organizers, many whom are from various unions throughout the U.S. The AFL-CIO will be sponsoring Union Summer for its second year, sending a large group of students to aid with the organizing. The determination of this campaign is one that César Chávez would surely be proud of! Que vivan los freseros! La lucha continua...



TWO SPIRITS: Remembering our multi-gendered native identity

by jose d. lopez

"The Aztecs used to kill people suspected of being homosexual," this gay homeboy once said to me at a male caucus. Somehow, I knew, I felt that this could not be true. The same way I knew we did not sacrifice and eat people, even though every anthropologist swears by it, I knew that native peoples have had the upmost respect for all peoples. But I found it difficult to find anyone who was willing to tell me otherwise. People reconnecting to their Indigenous roots were talking about the "two-spirits." In a native perspective, both males and females have a dual spirit, that can be interpreted as feminine and masculine, that make up their being. However, some people are said to be created with two spirits of one gender, or have the ability to be wholly one gender. Depending on the Nation, two spirits are seen as having special ceremonial abilities, special spiritual healing abilities, as the best bridges between heterosexual females and males, or as people who simply have more freedom to choose their gender.

The difference in the native perspective is that gender identity is seen as important rather than sexual identity. Gender is more important because it determines roles in our communities, lifestyle patterns, and marriage ability. Some nations, like the Mojave, have up to four genders. In remembering our wisdoms, our ways of thinking, we must remember that in our histories we were multigendered. There was no straight male/female. There was no gay female/male.

We were not only denounced as savages, cannibals, and killers. In fact it is no

secret that the invaders also used non-heterosexuality along with accusations of human sacrifice, cannibalism and savagery as reasons for our inferiority and necessity for our colonization. As a people decolonizing we must remember this. As we continue to reclaim our landbase, our histories, our medicines, our bodies, it is important that we also relearn all our knowledges. Hernan Cortes, in his first report letter to Emperor Charles V on July 10, 1519 wrote that the natives of Itzachilatlan "are all sodomites and have recourse to that abom-

inable sin." Additionally, areas of what they call Mexico and Peru had much erotic art that displayed male-male and female-female intercourse.

Moreover, in our native languages we do not have words or ceremonies for prisons, human sacrifices, cannibalism, or machismo but we do have words and songs for multi-gendered peoples. There is iramuxe to the Zapotec, winkte to the Lakota, dass to the Pomo, fafardini to the Somoan, mexoga to the Omaha, lhamana to the Zuni, i-wa-musp to the Yuki, mahus to the

Hawaiians, haxu'xan to the Arapaho, shopans to the Kodiak, nadle to the Dineh, hwame and alyha to the Mojave, and so on.

The Spirit and the Flesh: Sexual Diversity in American Indian Culture by Walter L. Williams and *Zuni Man-Woman* by Will Roscoe are two books published within the last 10 years that try to inform people about what anthropologists call the Berdache (male-woman). Beware, these books are very male, very western, and very white. Works by Paula Gunn Allen and bibliographies compiled by Gay American Indians (GAI) in San Francisco are native perspectives of two-spirits. Again as a people decolonizing our minds and spirits we must try to remember all our systems of knowledge. Any actions towards decolonization need to be supported. Exploring non-western religions, non-western traditions, non-western sexualities is a part of remembering. When Ellen is able to come out nationally as a lead character, it is a small decolonizing step for us all. It is important. Yes, we can not ignore that she is not raza, has no raza

characters and probably never will. We can also disagree on her appropriation of Frida Kahlo (the lesbian cafe they go to on the come-out episode was called "Little Frida's"). But it is, nonetheless, an important step. It is far from a lead character coming out on national television declaring, "I am a Xicana!" But it is important. As our native movement continues to grow we will remember, relearn and reteach all our selves. It is important. As important as Danza. As important as the sweat lodge. As important as the sacred medicines.



By Judith Francisca Baca, *Uprising of the Mujeres*. Taken from CARA.

MADRES XICANAS

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informal child care.

The issue of accessible child care is especially pertinent among communities of color. Patti Rede is a Student Parent Project coordinator and advocate on behalf of undergraduate student parents. She herself is a student parent of color. According to Patti, "The UC system is insensitive to who student parents are and what their needs are. The poorer students tend to be Latinos and African American students who have less resources and need more child care availability." Although SPP does not specifically target women of color, the vast majority of parents who utilize its resources are African-American and Raza women, who are affectionately known as the "Xicana-mamas." When asked what their main concern as student parents is, most responded that providing more accessible child care should be a top priority of the University.

Because there are no campus records kept of student birth rates, there is no way of knowing whether white students get pregnant less often, have more abortions, or simply have their own means of accessing parenting resources than do women of color. However, most of the mothers at the Parent's Place speculate that white women have more resources than do women of color. The Raza and African American mothers all expressed that they initially became involved with SPP because they needed child care for their babies. In most cases, lack of child care had to do with the fact that they were single undergraduate students with a low-income background. Since students of color in general tend to receive very little financial support from their parents, student parents of color have limited financial resources with which to pay for child care.

"Part of the reason university officials have been unsupportive of student parents," stated Rede, "is that women in the administration are on the career track. They don't understand the needs of poor women and Xicanas." However, the student parents have organized a task force which has succeeded to some degree in pressuring the university to be more responsive to their needs. Yet, the university continues to provide limited child care and other services for student parents and women of color. The lack of information about the student parent population

makes it difficult to address the needs of student parents and outreach to them. Thus, the parents must rely on their self-maintained networks for support.

In the process of arranging child care swaps, the student parents have created a network of friends with whom they can exchange resource information, share parenting advice, and give them emotional support to help them through their parenting years at Cal. On the walls of the parent's place, the students post flyers about family oriented events, job announcements, birthday party invitations, and other useful information. Occasionally pregnant women will join the student parent community before they've given birth and in this way receive support and advice from other women who have been in their situation.

Another result of the Student Parent Project's informal support network is that the students participate in each other's lives outside of the Parent's Place and school hours.



Most of the students live with their families in the UC Village where, according to SPP students, residents are mostly older white graduate students and their families. The white student parents are generally more established and have different needs than do undergraduate student parents of color. Thus, SPP has become a way for undergraduate student parents of color to know one another and extend their SPP network into the home lives. Although it does not occur through mainstream avenues such as formal support group meetings, these parents have created their own support network, as women of color are so often compelled to do.

Juggling work, studies, and raising a family simultaneously is no small undertaking. Many women of color on this campus do it alone. Little things such as going to the movies requires planning for child care. Getting involved in other student organiza-

tions is difficult because, as one mother said, "We're too busy having lives." Yet, these women continue to struggle on behalf of themselves, their families, and other student parents. Relying on each other's support, they continue to work towards their goals despite the lack of institutional support they receive.

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Call Admissions Coordinator, Luis Alarcon to arrange tour and apply.

Fees for the 1996-97 school year range from 4,700\$ to 6,200\$. The Casa Community welcomes applications from all Cal students, particularly students of color who come from very low-income families. Casa Joaquin Murrieta is a Frente Foundation project which was started by Chicana/o students at Cal.

