

La Voz

de Berkeley

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Zapatista Struggle Continues...

By Luis A. Alejo

After nearly two months of attempted peace talks, PRI President Ernesto Zedillo De Leon, released his frustration by declaring war against El Ejército Zapatista de Liberación Nacional (EZLN) after unveiling the identities of five of its leaders including that of Raphael Sebastian Guillén Vicente, otherwise known as Subcomandante Marcos, a 37 year-old former philosophy professor, on Mexican national television on February 9. The image, portrayed by the President and the Attorney General, of EZLN leaders was that of terrorists and thus they would no longer remain members of a belligerent force and were now susceptible to treatment of criminals without the protection under the Geneva Convention. This decision was supposedly triggered after the seizure of two weapon and ammunition safe houses in Vera Cruz and in the Distrito Federal. Trying to justify his change in approach from negotiation, Zedillo claimed that "the Zapatistas were preparing new and greater acts of violence, not only in Chiapas but in other parts of the country." Although that "the Zapatistas were preparing new and greater acts of violence, not only in Chiapas but in other parts of the country." Although Zedillo claims he is still willing to negotiate, warrants were released for their arrests along with that of another 2,700 Zapatistas and others who were associated with the EZLN, including the leader of the Government in Transition, Amado Avendaño. These warrants carried the enforcement of the notorious Mexican military.

As of now, two of the EZLN leaders and

27 other suspected Zapatistas have been captured, although the Mexican Army has occupied various Zapatista strongholds including former headquarters in the village of Guadalupe Tepeyac. The National Defense Ministry claims that 2,500 troops have moved into the area along with the aid of helicopter gunships, tanks, and armored vehicles. Bombings have occurred in areas such as Altamirano and the Ejido Morelia. Leaders of various human rights organizations have been kidnapped and peace mediator, Diocese Samuel Ruiz, has been surrounded by federal police. Casualties on both sides continue to rise leaving the hospitals overriden. In addition, Guatemalan President Ramiro de Leon Carpio ordered the deployment of 40,000 troops to ensure "that there is no crossing of [the] borders (by the rebels)." However, hundreds of Maya Indians continue to flee the area.

The offensive, which was to last only three days, in which the Mexican government presumed it would have the situation under control, has dreadfully failed for none of the other targeted leaders have been captured and presumed it would have the situation under control, has dreadfully failed for none of the other targeted leaders have been captured and the army is short of having the Zapatista occupied area under control. Guillermo Glen, a spokesman of the National Commission for Democracy in Mexico, USA, said the Mexican government "can't resolve in 3 days what they created in 500 years." Zapatista Major Ana Maria has told reporters that the EZLN is willing to talk, as has been stated before, if the Mexican Army agrees to pull out, but as of

now, the Mexican army flatly refuses to pull back only offering to let the Zapatistas help



shape a new amnesty law that would protect them from being prosecuted. Yet the Mexican army continues its wave of violence and repression. Zedillo had previously offered amnesty to Zapatistas who agreed to surrender army continues its wave of violence and repression. Zedillo had previously offered amnesty to Zapatistas who agreed to surrender their arms except for its top five identified leaders.

Since the offensive began, protest against Mexican military intervention has sprouted throughout Mexico and also onto a international basis including the U.S., Spain, and France. Shortly after Zedillo's declaration of war, over 200,000 people protested in

Mexico City to urge the government to pull out of Chiapas. In the U.S., protest were organized by many Zapatista coalitions from San Francisco to New York and from Chicago to El Paso. On Friday, February 10, the Oakland chapter of the Commission for Democracy in Mexico organized a protest at the Mexican consulate office at the James Flood building in San Francisco in which several demands were made to Consulate Figueroa by 200 protestors including Zapatista national spokesperson in the U.S.,

Cecilia Rodriguez. The demand list is as follow: 1.) the recognition for the legitimacy of the Zapatista struggle and demands: that the fight for human dignity and survival is NOT an act of terrorism 2.) that the Mexican of the Zapatista struggle and demands: that the fight for human dignity and survival is NOT an act of terrorism 2.) that the Mexican Government immediately cease all hostile actions and return at once to dialogue in search of a peaceful solution, using National Commission for Mediation (CONAI) as mediator 3.) Any solution must address the legitimate concerns of the Zapatistas and all

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The New Attack on Minorities

by Elizabeth Naty Santana

With the recent attacks on immigrants, the poor, and people of color, there has been question as to how these communities are to respond. The International Socialist Organization recently held a forum titled "The New Racism" as an event to raise the awareness of the specifics of these attacks. Three speakers from each of the three areas of welfare, immigration, and affirmative-action spoke at Barrows Hall on February 8. Renée Salcedo, a civil rights attorney from San Francisco, spoke on the issue of the recent passing of Proposition 187, which threatens the access to public services to illegal immigrants, and its implied effects. The issue of the attack on Affirmative Action was presented by Professor Percy Hintzen, the chairman of the African-American Studies Department here at UC Berkeley. While Helen Redmond, a social worker from Chicago, spoke about the welfare "reform" sham.

Renée Salcedo, who spoke against the anti-immigrant Proposition 187, commented on how the proposition that passed in recent elections, has been challenged in both state and federal level courts. There are now two state and one federal case in process. There is one more lawsuit being filed not on the injustices and halting of the proposition, but on its speedy implementation. This lawsuit would give the state the right for speedy implementation rather than allowing the

federal court to hold its jurisdiction. The plaintiff is none other than California's state governor, Pete Wilson. Pete Wilson has also announced an emergency regulation which urges all public agencies to implement the proposition immediately when the court rulings come in.

Salcedo believes that this proposition has been brought about due to ignorance, economic scapegoating, and racism within California. "It is important to get involved... immigrant bashing is not in a vacuum," stated Salcedo. Her beliefs are strongly influenced by her daily observations at the law firm where she works. Salcedo says, "People are living in absolute terror. Immigrants are risking their health and their children's education thanks to this anti-immigrant proposition." Salcedo also strained the need to inform immigrants that this new law is not yet in effect.

Another form of attacking minorities according to Percy Hintzen is through the proposed elimination of affirmative action. Some state leaders are trying to cut "privileges" to minorities when obtaining admission to Universities and employment. "If Affirmative Action is cut, minorities will have more difficulty in receiving an education. The government rather spend \$24,000 a year per person to maintain them in prison, than \$12,000 a year to educate them.", according to Hintzen. He believes that the government is wrong to think that they will be able to oppress minorities in this manner. Hintzen stated, "The 1960s is going to be child's play compared

to this decade of the 90s. It's a fact that we will defend our rights until our deaths." Hintzen also rose the fact that stereotypes have been placed on all minorities. Especially that of the black male. He made it clear that because of society's idea that black men do not deserve to be considered human beings we have these "black man fears".

The welfare "reform" issue seems to target unemployed adults. Helen Redmond argues, "This is an attack on children. If this reform goes through, the parents will be forced to accept low wages that will not suffice to a child's needs. We are all at risk. It is not your fault if you become homeless. It is the capital system that is unjust." Through this "reform", health insurance will be cut and those that become ill must either encounter debt or death.

At the presentation, such references were made to organizations which are leading the way in the opposition to the New Attack on Minorities. To halt immigrant bashing and to overturn Proposition 187, the New California Coalition (a statewide anti-immigrant organization), The Pledge of Resistance (welfare and social workers who will defy this law), The Interfaith Coalition (a religious organization mobilizing against Proposition 187), and the Latino Civil Rights Network (who is sponsoring a boycott on Nabisco products), and the Resist 187 Coalition (also known as Students Organizing Against Prop 187) which consists of the U.C. Berkeley community.

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Editor's Column

I take this opportunity to introduce myself as the new Editor-in-Chief of *La Voz* and provide some insight into our new strategy and the goals that we have set.

Recently we underwent some badly needed structural changes in order to meet our goals and expectations. The cleanup process was quite extensive but necessary. By restructuring we have become more effective and consistent in our work.

Some basic goals that we have outlined for the semester include: the recruiting of more writers, encouraging Chicano/Latino participation in advertising, and expanding our circulation.

In order to reach these goals I invite all prospective writers to voice their opinion and let us know how we, the newspaper, can serve the Chicano/Latino community better. If you have anything creative to add or dislike a particular aspect of *La Voz*, let us know. We are open to suggestions and would appreciate any input from our readers.

Likewise I extend this invitation to all the Chicano/Latino organizations on campus to submit ads and articles. Your support is also greatly appreciated.

For now our hope is to expand the distribution of *La Voz* on campus and to reach as much RAZA as possible. We hope to be more innovative and responsive to our community on campus.

With this I close and thank all of our current writers for their submissions. I also extend my gratitude to the staff of *La Voz* for their dedication and hard work.

Sincerely,
Maria Lourdes Ellisea
Editor-in-Chief

Letter from the Ex-Editor

Dear readers and Raza community,

My name is Luis Sanchez and I was the editor-in-chief of *La Voz* for the Fall semester. Last semester can be described in two words: ambitious, yet trying. First, the semester began with an overhaul of roles within the production of the newspaper. For the first time, we organized a structure for *La Voz* that included a finance coordinator, outreach coordinator, layout editor, feature's editor, art editor, news editor, and op-ed editor. This structure allowed us to spread the duties around and make the newspaper production run more smoothly. However, as we all know, when we try something for the first time it takes a while for it to come together. Each week it seemed we were redefining the roles of the editors and coordinators. Therefore, our ambitious goals of doubling the distribution and solidifying a working staff that was constantly communicating, fell through. But like anything, this semester became a learning experience. Now we know what works, how to establish deadlines (that are not affected by Chicano time), and how each coordinator or editor fits within the framework of the newspaper production. Although many of the readers only see a finished product, the newspaper itself, behind the scenes lay the formulation of a structure for *La Voz* that in the long run will benefit its staff and readers. Those ambitious goals we had at the start of the semester, are in some way attainable, if as a staff we continue to work together, take the experience from last semester, and build from it.

In addition, it is the reader's responsibility to constantly pick up a

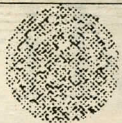
newspaper, read what we have produced, and constructively criticize our work through a phone call to the editor, a visit to one of our meetings, a letter to the editor, or more importantly by joining the staff and bringing whatever skills you have to OUR newspaper (OUR is defined by all Raza on campus). *La Voz* will grow, but it will take a collective effort. Remember, Raza, this is your newspaper, your voice. We are the only campus with so many Raza organizations, yet, many of these organizations never write or contribute to *La Voz*. It is time to write about your group's voice. *La Voz* is a resource that could easily market your club or group, so present yourself and let others know what you are doing!

I say good-bye to the readers and Raza community on campus. I am passing the duties of editor-and-chief of *La Voz* to Lourdes Ellisea, who has done a great job as financial coordinator. Nevertheless, I will continue attending meetings, writing for *La Voz*, and having my voice be heard. I hope more organizations on campus use this resource to voice whatever they have to say about themselves, campus, or community. *La Voz* staff and I thank you, the readers and Raza community, for your support and your patience.

"Of the community, for the community. Por la RAZA habla el espiritu."

Muchas Gracias,
Luis Sanchez

La Voz



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La Voz is the Chicano/Latino Newspaper. Submissions can be left at Heller Lounge in the La Voz box. This publication is not an official publication of the University of California. The views expressed herein are the views of the writers only. They are not necessarily the views of the Associated Students of the University of California or of the University of California at Berkeley. La Voz is funded by the Chicano/Latino Agenda and the ASUC.

La Voz Announcements

The next *La Voz* General Meeting will be held on March 2nd in The 7th Floor of Eshleman Hall. *La Voz* needs News, Feature, Opinion Writers and Artists. Become part of the new and continually progressing *La Voz* staff.

Free-lance writers can turn in their articles in Heller Lounge. You can put the articles or drawings in either the News/Feature box or the Art/Creative Writing box. Drawings must be drawn in pen. Articles must be typed and singled spaced. Articles must be in font style Palatino and font size 12. Title of article must be centered in font size 18 with name directly underneath, also centered. Margins must be aligned. Please write your name and phone number in the front of your artwork or article.

Gracias,
La Voz staff

Larry Trujillo

25 Years of

Larry Trujillo

Ana Lilia Barraza

Academic coordinator for Chicano/Latino development, might be leaving UC Berkeley to join UC Santa Cruz Vice-Chancellor Francisco Hernandez.

"I try to tell everybody that I am thinking of going to Santa Cruz to join Francisco Hernandez, to create a lot of the things we have here over there," Larry told La Voz. "Francisco wants me to be there and I am interested in going."

Dr. Trujillo has a long history as a student, professor, and activist at Berkeley. He came to Cal 25 years ago, part of a 25 student group of special admits, after the Third World Strike of 1969. He majored in Criminology and minored in sociology and Chicano Studies.

"I've spent half of my life here," Larry told La Voz. "I started teaching in 1975, I hadn't gotten my Ph.D. yet and I needed to finish my dissertation."

Despite not having his Ph.D. Larry was appointed as Chicano Studies interim director shortly after joining the department.

"In those days we were doing everything, building the program, working with the community. We were developing the discipline itself through The National Association of Chicano Studies. We didn't have all the student services we have now. All we had was MEChA and Chicano Studies," Larry told La Voz.

"When we started teaching in the early days we didn't have any books. The only one was North From Mexico, by Carry McWilliams. We had to create readers from articles. It was a hodgepodge curricula," he added.

When he first entered the department the administration promised Larry immediate time off to finish his dissertation. Unforeseen events brought Larry into the position of interim director of Chicano Studies. During his two years as director, the program worked on solidifying the curriculum, bringing in tenured faculty, creating the academic librarian position, solidifying the counseling position, and creating support services for students.

"During that time because of all that activity I didn't finish my dissertation until I got time off, two years later," Larry told La Voz. On his sixth year teaching at UCB Larry came up for Tenure. He received strong support from both the Chicano Studies and Ethnic Studies faculty.

"For the last three years, after finishing my dissertation, I had published five articles and had a book in press, I thought for three years it was good, and that the first three years wouldn't be counted against me," Larry

told La Voz.

Larry believed that his work as director of the program would count toward his tenure case. In addition he had strong university, community and professional service.

Unfortunately the university budget committee overturned Larry's case on the basis that he didn't have sufficient scholarly material to meet the tenure, this was in 1981.

The decision to overturn of his tenure case was an emotional time for Larry who had devoted much of his energy and time to an unjust end. Despite his work within the department and within the Chicano/Latino community his work was labeled "not sufficiently scholarly."

"It was part of the history of the time, I was not the only casualty," said Larry. "At some point in time I just made a commitment that I would have to stand on those principles, that they would have to waive those as legitimate intellectual production."

"I'm not naive to think that you don't get demoralized by your own Raza fighting, but I think also that you find that there is also a lot of strength in it." - Larry Trujillo

The results of his tenure case did not stand in the way of this activist though. Larry continued to do the work that he had started when he first came to Berkeley. And despite this early letdown Larry has witnessed a number of positive changes within the University.

"I think first of all, when I first walked on this campus, you can go a whole day without seeing Raza. Now, to be able to go anywhere and see Raza in all facets of student life, is a big change for me from the early days," Larry told La Voz.

As a professor and an active supporter of all student groups Larry of course has seen the Chicano/Latino community grow and go through ups and downs along its path.

"One of the things that has always been a highlight for me is the Chicano/Latino graduation. To see students that I worked with for 4 or 5 years, knowing the struggles they went through, now to see them graduate." He added, "Those are the things that keep me going when sometimes you can get down, fighting in the university and trying to make changes in an essentially conservative, oftentimes racist, and hostile university."

In the midst of conflicts Larry has tried to maintain a neutral position. Treating all students in the community as people he wants to see graduate and get the best out of their lives.

"Sometimes you don't see the [positive] things, with the conflicts that happen," said Larry. "I'm not naive to think that you don't get demoralized by your own Raza fighting, but I think also that you find that there is also a lot of strength in it."

"I don't try to take sides on the issues, Although I have opinions and feelings and politics, I see all of you as a good deal of potential for our community, I try in my work to make sure you grow, succeed and graduate," he added. "When its major conflicts, on an ideological nature, hopefully we can learn from them. And they don't become deep personal issues, hopefully we, myself and others, can help to

have that not happen as much as it might if you didn't have somebody that's been around a little bit. That is why my door is always open," Larry told La Voz.

To be as Paulo Freire put it "Patiently, impatient" is his philosophy in working with the Chicano and Latino community.

"I'm impatient to have things transformed but I have come to learn it's a protracted struggle you have to be committed for the long haul. So there is a certain amount of patience, that its not going to transform overnight. Although you have to work at it daily and you have to patient with people you work with." Larry told La Voz.

Both patience and struggle have been Larry's assets while at UCB. He has seen the campus groups divided among many issues including sexism.

"I've certainly seen and been involve in a number of conflicts. Ten years ago MEChA was split around gender issues, that is where the resolution of having a male and female co-chair came from," Larry told La Voz. "I'm real pleased with your generation. The way students have coalesced. Making change in a concrete way. I think there is a much more diverse feeling of giving back to the community," he added.

Many of the organizations and efforts in the Chicano/Latino community have been helped along the way by Profe T himself. Larry has been involved in almost every aspect of the Chicano and Latino community at Cal. He was a part in developing the Chicano Studies 98 classes, Casa Magdalena Mora, the Parent Orientation, and the Chicana/Latina Pipeline. He was the first chair of the advisory board in the creation of the Raza Recruitment and Retention Center. Many community projects and community leaders have come out of his Chicano Studies 174 class. In addition Larry's CS 133 students are working to create a Chicano music database and collection.

"I think we have done a lot of good things here. Retention rates are at 72 percent for Chicano and Latino students."

Because of his support many of the projects were student initiated and for the most part are student run.

"I actually really believe that the things that we have developed have matured to a level where they can continue to sustain themselves. I feel strongly that we need to replace my position but I feel everything is in place here. So many of the things are almost self sustaining," said Larry. "They will only die if they are useless. I'm sure they will all continue"

He added, "I think that I have tried to live up to the goals that we set from the Third World Strike of self determination. I have never forgotten that I got here because of a strike and a struggle."

503 Years of Oppression

Woman Hollering By Julie Ann Calderon

Almost three years ago, I asked the following question: "How can Latinas improve their status if we are continually viewed only as physical objects?" I had written an editorial for *LaVoz* about Cypress Hill's video for "Latin Lingo" and hoped the Raza community would rethink its degrading media images of Latinas. Today, I am asking the same question except the problem is much closer to home.

This past weekend, someone showed me a flyer for an upcoming party, sponsored by Latino fraternity Gamma Zeta Alpha. Imagine my surprise (rather, my lack thereof) when I saw the lovely lady decorating the front! The creators of the flyer decided to pay tribute to brown beauty through a picture of a young woman in a black cleavage-emphasizing halter top. Why this particular image? Maybe it is what men want to see. Why use it for advertisement? Maybe the picture is meant to lure men to the party. How could the creators of the flyers think women would just overlook this offensive image? Maybe it is meant to be a beauty guideline for Latinas. Maybe it is what we should look like. Who knows?

My brother asked me to explain why the flyer offended me. I can't answer that in one editorial or in one conversation. There are so many issues the image raised. But, to put it simply, the picture is tasteless and dehumanizing. The woman is purely a sexual object. She has no identity or personality. We can only judge her by her appearance. She's just another piece of meat like the Miller Girls, the Colt 45 Girls, the girls gracing the covers of *LowRider*, the car show beauty pageant girls, etc. I don't know about anyone else but I don't think there's anything glamorous about big hunks of flesh.

All my life, I have not measured up to anyone's standards of beauty. I definitely don't fit in with the *Cosmo* supermodel school of thought: I'm short, darkhaired, and nowhere near anorexic. I certainly don't fit in with the images of chicas in Daisy Dukes, ready and waiting to freak you at a party while you down a 40. Latinas face the racism of mainstream society but we must also deal with the machismo of our own culture. We are surrounded by this double oppression in everything from music videos to literature: do we really need it from one of our own campus organizations?

On the other hand, this is not a time to point fingers at one group. Machismo is a problem affecting everyone in the community. Men need to realize that we deserve to be treated with respect and sensitivity, regardless of how we look, dress, talk, or act. It is not right for our brothers to listen to us, the "college educated sisters" and/or the "good girls", as equals and then go out and treat our "less educated, less decent" sisters as playthings, hood ornaments, arm decorations, and sex objects. How would you feel if it was your sister on the flyer? your girlfriend? your daughter? Women need to realize that we must demand respect. We need to realize that we have internalized these images. Why would this woman pose for this picture? Would you do it? Why? Now is the time for each and every one of us, male or female, to answer these questions for ourselves. Blaming one organization for a universal dilemma will only waste more time and hurt more people.

We need to engage in dialogue and create solutions. I commend the members of Hermanas Unidas and Trench for raising the issue at Raza Caucus. Don't stop talking about it. This is not about one flyer. Machismo and its resulting stereotypes won't go away after the party. In conclusion, I will repeat another question and comment I wrote over two years ago: "How we can be a truly united Raza if half of us are still oppressed by our male counterparts? I hope it doesn't take us another 500 years of resistance to get our act together." Make that 503.

Struggle Continued from page one

ordinary and poor Mexicans: land, work, food, housing, health care, education, true democracy, etc. 4.) that the Zapatistas be recognized as a belligerent party to the conflict and be extended all rights due under the Geneva Convention 5.) This includes no singling out of leaders, and full respect for human rights and individual guarantees 6.) Those detained must be considered prisoners of war under the Geneva Convention and their physical integrity must be guaranteed at all times will full access by the Red Cross and human rights organizations 7.) demand that the Government of the United States cease its financial support and bailouts of the failed economic policies and anti-democratic practices of the PRI party-government in Mexico. A march ensued towards the American Federal Building in which the day's protest ended.

Other activities, in the bay area, followed Friday's activity, including a protest the next day at the Mission District in San Francisco, a presentation on Monday by the National Commission for Democracy in Mexico (which included leader Guillermo Glenn) at the Center for Latin American Studies in Berkeley, a protest on Tuesday in S.F. at the Hyatt Regency where President Clinton was present, and finally, on the National Day of Protest, Friday, February 18, there was a guerrilla theatre on Sproul Plaza as well as another protest in S.F. at the Stock Exchange. At the University of California at Santa Cruz, members of MEChA (Movimiento Estudiantil Chicano de Aztlan) began a hunger strike in solidarity protest as well. Students and other community members have been organizing and pledge that this resistance in the U.S. will continue.

The PRI (Partido Revolucionario Institucional) headaches began on New Years Day 1994, the first day of the enactment of the North American Free Trade Agreement, in which a thousand masked guerilla soldiers, calling themselves Zapatistas, took the world by surprise. Naming themselves after the legendary Mexican hero, Emiliano Zapata, whose main cause was that of indigenous peoples for land, they called war against the Mexican government demanding basic needs, human rights, land distribution, and democracy, etc, that the poor indigenous peoples of Chiapas desperately need and have been deprived of for hundreds of years. In a matter of hours, with a sophisticated level of attack, the EZLN took control of four towns including Ocosingo, Las Margaritas, Altamirano, and San Cristobal de Las Casas including another 100,000 hectares of land. After 12 days, the Mexican Army was able to push back the Zapatistas, but along the way they took lives of hundreds of innocent civilians. The death release by the Mexican government was over 100, yet Catholic officials in Chiapas had the toll at more than one thousand. The Zapatistas reminded the world, when Mexican leaders were trying to modernize, that there remained "another Mexico." Since then, several peace talks had ensued.

However, pressure by the EZLN on the demands intensified once more on December 19, with the first major "military action" since the uprising on January 1. The EZLN expanded their extent of land occupation throughout Chiapas during this peaceful uprising. The following day, Mexico was in its worse financial crisis in over 10 years as the Bolsa de Valores fell. The value of the peso devaluated as foreign investors panicked and the flight of capital intensified. However, this devaluation was already predicted and expected to occur in the market that was already risky to begin with. As for the demands of the Zapatistas they once again remained to be resolved.

As for now, Zedillo has only ordered more army patrols into Chiapas. In defense, Zedillo said "the conflict in (Chiapas) has represented a constant risk to the public tranquility, peace, and justice...It has meant the sharp deterioration of the economic and social conditions of

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Chiapas' population, above all the Indian population." Zedillo, however, whose image has been severely deteriorating by several economic and political crises and who was under constant pressure by foreign and domestic investors was prompted to respond. Since the majority of foreign investment is from the U.S., the National Commission for Democracy in Mexico claims that the decision to enter Chiapas was made in the U.S. One example, which came from an internal document of Chase Manhattan Bank, states "The government will need to eliminate the Zapatistas to demonstrate their effective control of the national territory and of security policy." As for the American media, it has not been very enthusiastic in exposing to the American audience what is occurring in Mexico, the country which the American economy is bonded to and vice versa.

As for the Zapatistas, they have said they are willing to fight for their cause at all cost even death but their ultimate goal is to seek out peaceful negotiations which the Mexican government is refusing to do. In an interview with *La Jornada*, the newspaper of Mexico City, Subcomandante Marcos said "What is coming, if nobody stops it, is guerilla war...They are taking us towards long-term, debilitating armed resistance...We will win...The army continues cornering us, taking us to an alley with no way out except to die or fight... we will fight if they make us." Some analysts have stated that this could become a "Mexican Vietnam." On one of the recent communiques (2/13/95), Marcos said "no matter what happens, I thank everyone for everything. If we were to turn back the clock of history, we never doubt that we would take the same action again. One time, ten, a thousand times, we would say 'Ya Basta! Enough!'"

So what can be done to support the Zapatista struggle that continues every hour that passes by? The most basic start would be to inform oneself of what has led to the uprising and keep up with what is occurring every day. Decide to be in solidarity with the Zapatistas and join a solidarity coalition (there is a student coalition on the UCB campus). Be part of the mobilization for urgent action whenever possible which is done by attending protest and other public demonstrations which help keep resistance in the U.S. strong. One can also write letters or call the Mexican consulate to express your concerns. During the last uprisings, the international press and public demonstrations and outcry within Mexico and abroad were major factors which forced the Mexican government to seek peaceful negotiations with the EZLN. The Mexican government is especially susceptible and sensitive to outcry and public demonstration in the U.S. since, again, the majority of its investors are from the U.S. As Raza, the Zapatista struggle is our struggle. Every hour that is passing by our brothers and sisters are suffering, being tortured, and are dying. Please, support the EZLN! Y Que Vivan Los Zapatistas!

Please Call the Mexican Consulate in San Francisco: (415)392-5554; 393-8024 or the Mexican Embassy (202)736-1600; consulate (202) 736-1000.

For more information/Take action, write or call:

Immigrant Rights Movement (415) 822-5203 or

Campaign For Peace and Democracy in Mexico
c/o NNIRR 310 8th Street, Suite 307
Oakland, CA 94607 Ph. (510) 465-7548 or

National Commission for Democracy in Mexico, USA
601 N. Cotton Street #A-103
El Paso, Texas 79902 Ph. (915)532-8382

Diversity of Identity

by Albert Orso

"Chicano Studies 135, section I, lecture: US Latino Experience in Film." I found this class listed in the Spring '95 schedule of classes, which to me meant it would examine Latino identities in motion picture media, so I enrolled. Although I usually check the offerings in Chicano Studies every semester, rarely do I find anything that attempts to look at the variety of Latino culture—the breadth of historical and cultural backgrounds that exist here in the United States as in all of Latin America.

Unfortunately, when I attended the first class, my hopes for a balanced view of different Latino backgrounds deflated: more than half of the films selected focused on Chicanos, and likewise, the readings focused entirely on Chicano cinema. Right then and there, I could not help but ask myself where the rest of the Latino world was supposed to fit into this view. I mean, where were the Puerto Ricans, the Cubans, the Guatemaltecos, the Nicaraguenses, the Peruanos, the Argentinos? Do they and all the rest not count?

Since the early 1970's, Latino groups across the nation have fought the majority to gain certain rights of language and cultural preservation in a nation that demands assimilation of all its distinct minority groups. And although the effectiveness of bilingual education and to gain certain rights of language and cultural preservation in a nation that demands assimilation of all its distinct minority groups. And although the effectiveness of bilingual education and other similar programs is often challenged by more dominant groups of American society, as Latinos we seem to have forgotten to ask ourselves some basic questions about what these programs have done to our individual, historical, and cultural identities.

So now I ask: How does it happen that a Chicano Studies class espousing to examine many Latino identities really represents only the majority group (at least in California)? Who gets represented and why? What kind of Latino culture is being created for us when we let government agencies formulate bilingual programs to encompass all "Spanish speakers"? And ultimately, what impression of Latinos do government-sponsored programs paint for mainstream society?

One of the major complexities of Latino identity today stems from the fact that we have allowed the government to represent us and to formulate an agenda for our various, distinct identities. As one of the primary goals of bilingual education, language-culture preservation remains paramount in the numerous programs across the country. Yet, the manner in which these programs are taught, as well as the way students are placed in them, ties a common language to a common heritage—a union that to this day holds little bearing on reality. Just as English attempts to cross all linguistic and cultural differences in the United States, so does Spanish in the whole of Latin America. But just because Latinos come from a common "Spanish speaking" background, a label that hardly holds in view of the many indigenous groups in Latin America, it is absurd to equate that singular commonality with cultural similitude. The differences between a Salvadoreño and a Chileno could not be greater; nor that of an Equatoriano and a Peruano, two groups that appear regionally and historically tied, and yet are currently

warring. Especially in this latter case, linguistic ties mean very little in the face of long-established national identities. Thus, the bringing together of Guatemaltecos, Salvadoreños, and Mexicanos in Los Angeles to learn about their "common history and culture" simply because they have "Spanish surnames" denies these and all groups their right to have distinct backgrounds and ancestry.

"All the same." Latinos are told they have the same culture, or at least that they belong to one of three majority groups depending on the region of the country: Mexicano/Chicano in California and the Southwest, Puertorriqueño in New York, or Cubano in Florida. This, in turn, causes mainstream society to view Latinos as a homogenous group in which everyone must eat rice and beans and listen to salsa music, or whatever the cultural ties the majority of Latinos in their region happen to express most. I cannot remember the countless times that I, a Dominicano growing up in a Los Angeles suburb, was told that I spoke "Mexican," not Spanish; or that I should bring enchiladas to celebrate "my culture" on Cinco de Mayo, when I had never eaten enchiladas in my household. Most if not all of the references made to "Spanish speakers" usually tie Spanish with Mexico—a connection that is true but omits the fact that not everyone who learned Spanish at home comes from just south of the border. What I consider my cultural background, as well as the culture for Spanish with Mexico—a connection that is true but omits the fact that not everyone who learned Spanish at home comes from just south of the border. What I consider my cultural background, as well as the culture for many other groups, has little to do with Mexico.

As Latinos, we have given the government the power to forge this misrepresentation of Latinos as a whole. When Latinos, or any group for that matter, give the government the right to regulate their culture, cultural agglomeration inevitably results. Local and national governments alike refuse to make distinctions between different nationalities: the government simply looks for the strongest common link and builds from there. Although it alleviates fiscal problems, this approach remains culturally detrimental and tarnishing for the diversity of the Latino community, especially for its representation to mainstream America. Latinos must demand a diverse society inside and outside of our community, and not simply allow the majority to dominate.

I do not see many easy solutions to our quickly homogenizing Latino identity. Here at UC Berkeley, Chicano Studies caters primarily to the Chicano campus population, as it rightly should under that name. At a state university in a state where Chicanos have played a historically defining role, how could there not be classes about Chicano culture, history, and politics? Yet, Chicanos do not represent us all, perhaps as our state government or Californians would like to believe; and a class about "US Latino Identity in Film" cannot pretend to claim that by studying Chicanos, we have managed to study all Latinos as well. The minority of other Latinos in this state should not be denied their cultures and histories because of the strength of the overshadowing Mexicano/Chicano majority. Under a more general category, like US Latino Studies where Chicanos as well as Salvadoreños, Cubanos, and all the rest of us could study our culture, our history, and our relevance to defining this country, Latinos as a whole could study the diverse reality of "what it means to be Latino" and society at large could know that we are not all one and the same.

Dear Norma Alarcón:

This semester, like all semesters, your office is responsible for the scheduling of classes under the Chicano Studies Program. This semester all classes landed on Tuesdays and Thursdays. At least two (2) classes were offered simultaneously, Chicano Music class and the Chicano Art 30 class. Both of these classes happen to be of the humanities. Furthermore, all classes, only available on Tuesdays and Thursdays, conflict with classes outside of this discipline.

Chicano/Chicano Studies was founded on the principle of service to Chicano/Chicana people, their issues and cultural productions. This includes all Latino academics on this campus who are "aided" by this office. However, this department has failed to serve its student population by making poor scheduling decisions. In other words, you, Norma Alarcón are responsible and accountable to us, the Chicano Studies students and all Latinos requiring your services. You and your poorly run Chicano Studies office have not been very helpful.

Wasn't Chicano Studies created so that it would be accountable to the students it served? You and your office have not upheld this belief and have not acted accordingly.

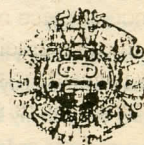
We, the students demand to be served according to our needs as such. May this sad display of ill regard not continue in the semesters to follow.

Next Month's Question: What opinions have been formed concerning the aftermath of 187 and the new Civil Rights Initiative? Is there a reason why these type of laws take passage by way of initiative?

Please submit all comments/editorials/opinions/responses to the La Voz box in Heller Lounge by March 15, 1995. Please include your name and phone number so that submissions may be verified.

CALENARIO de MARZO

- 3/2 La Voz General Meeting @ Eshleman (7th) 5pm
- 3/2 Caridad Souza, "Teen Pregnancy, Poverty, and Identity: The Links Between Structure, Sexuality, and Self." **
- 3/3 Casa Joaquin Marieta Retreat
- 3/6 Raza Student Caucus @ 290 GBC 5pm
- 3/9 Mari Pizarro, "Reconstructing Education for Chicano/a Latina/o Youth: Empowerment through Heightened Racial Consciousness." **
- 3/11 MECHA Men's advance
- 3/16 John Ogden, "Community Forces and Educational Strategies: A Report on Blacks, Chinos, and Hispanics: A Comparative Study in Oakland, California." **
- 3/18 Rudeles de Mayo Invitational - Baller Hall (7th)
- 3/20 Raza Student Caucus @ 290 GBC 5pm
- 3/23 "Immigrant Labor Change Night" @ Casa Joaquin Marieta 7pm
- 3/24 Vilva Ortiz, "The economic Progress of Mexicans in Los Angeles from 1970-1990" @ CH Room Bess Hall School of Law 2-5pm
- 3/25 MECHA Springwide Conference @ UCSB
- 3/27 M.M. SPRING BREAK
- 3/31 Cesar E. Chavez's Birthday-Hell 1pm
- 3/31 M.M. Springwide Conference @ UCSB



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Arts And Literature

Poem for the young Latino men who wonder how I, a "good girl", can believe in the war between sexes

(Inspired by Lorna Dee Cervantes)
For Aurora

In my world, there is sisterhood and
unity. We are not armed for battle.
We drink beer, smoke virginia slims,
have lunch outdoors in the sunshine.
The closest we come to
mentioning the enemy
is when we giggle about the boy who's running
scared.

In my world,
women write poems inspired by nice guys,
watch telenovelas, smoke joints to
reminisce about junior high.
We read Sandra Cisneros and nod.
There are no battles.
There are no bruises covered by make-up
or bulimic binges.
We don't waste tears on men.

Like my comadres and camaradas,
I am a guerillera.
My poems are meant to be political.
Do you think I can ignore this war
between us?
I can't turn my back on it
even when I'm safe
relaxing in my father's house
or clubbing with my boys in the City
or hanging out with my brother,
these few men who understand.

Como siempre,
I am ready for la guerra
because everywhere
the women are dying,
fist fly fiercely from fathers and frenzied
lovers. There are rapist among our friends.
You think I'm crazy, que soy
exagerada but they are not
beating
violating
murdering you.
I'm a target because of my mind.
My outspoken tongue is a red bullseye
for enemy fire.
I've already been wounded.
These are my scars:
my memories of rape,
my constant repetition of "there are no good men,"
and this stupid, stupid belief
that I am not strong enough.

The enemy is powerful.
He does not feel like we do.
We can't earn this understanding.
He is waiting for us to surrender,
ready to laugh at
our little white flag of submission.

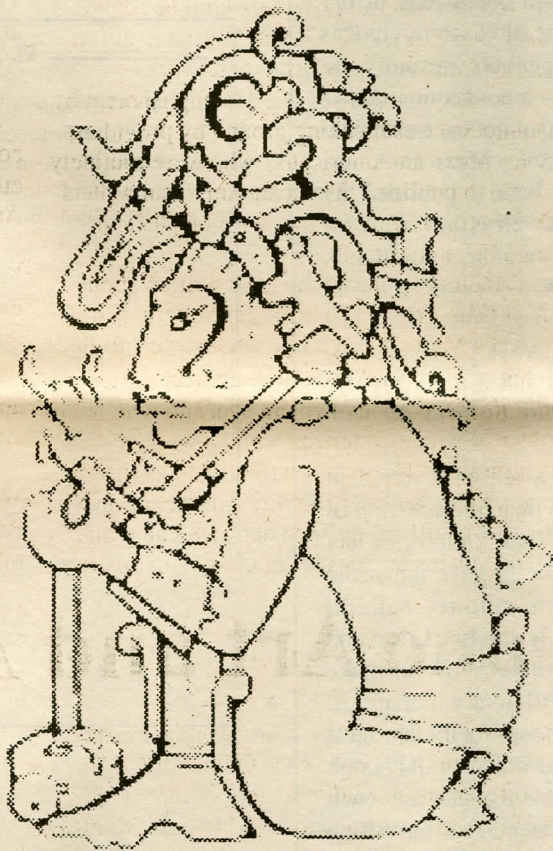
In site of the war,
I cannot forget who I am.
I am a woman
who wants to live in peace, to write
lines that inspires and touch,
to be loved by a man who respects me.
I do my best. I find strength through my pen,
fortify myself behind the printed
page, and load my weapon with words.
Nevertheless, I'm brought back to
reality by fashion magazines,
an ex-boyfriend's bruising hand and cruel "how've you been,"
girls whose lipstick doesn't smudge but who never say a word
in the presence of men.

This world is controlled by men
yet women like me
have survived.
I have to believe
in the war between the sexes
because this is the war

brave new world
full of fear
not knowing what they fear
scared of being brave
tired of being scared
now too long ago to remember the past
now they...
forget...
now they...
Assimilate...

become like everyone else
every one alike
no differences
supposedly
except money
the poor
becoming poorer
and the rich
the rich
the rich get richer

what was it all about
remember
the stolen land
our Raza killed
the birth of the Meztizo
the Movimiento
now can you remember
the fight
the fight for La Causa



Could it be that I'm suicidal?
Living in the middle of a battlefield
And not bearing arms

Am I a punk when feeling anxiety?
Every night gunshots echo through the dimness of a street light
Followed by a silence of no hope of a police siren
When for once it'd be welcomed

Heath St. John
Urban Native Son
N-de / Lakota

Could it be that I'm against my surroundings?
Not having my street number tattooed on my chest
Or the city on my back

Am I to be judged by those that do?
Drinking their souls away, beating wife and children
Preaching to me about La Raza

Could it be that I will never know what it is like to be a man?
That my father never was there for me to be
A shadow of a figure that never was
A man

Therefore I am, and can be a man
My own person, grown from the blood of my mothers hand
Giving me respect for our women, and love for our youth

La Raza is embroidered into my soul
And the meaning known to my heart
The justification of my manhood is in no tattoo

Where it's true that one man can make a difference
There I will stand and die for the love of the people in my surroundings
And not for becoming a part of my surroundings

It may be that I'm suicidal
Living in the middle of a battlefield
And not bearing arms

COST

Feeling's drawn
But the love is lost
Noway to tell the truth
When they cover my eye's
Meanful thought's
With dreadful cries
From the love that's lost
With all its costs!

Confused by love
Within the hands
Of the white dove
A sheltered heart
Torn in two
By the one who said,
"I Love You"

The pain inside
Which has driven me insane
Unable to keep it in
For this is the life
I live in.

Homero Espinoza J.R.

LIES.....

Lied and deceived to
Walking amongst our land
As they hold hand and hand
Dammed for my color!
Dammed for who I am!
As our children
roam this mother land

Trying to justify their answer's
By feeding us lies
Our right's are taken
As our heart's are braking
Didn't they tell me
That this was the land of the
free?

Will they ever understand?
Will they ever care?
That the people they hurt
Are the people who share.

Homero Espinoza J.R.

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Arts And Literature

BOOK REVIEW: La Vida Loca

By Elizabeth Jiménez

La vida loca: gang days in L.A. is what is told in the book called Always Running by Luis J. Rodriguez who tells about his experiences growing up in the poverty areas of Los Angeles and his gang life. He tells about his encounters with racism in school and on the streets, and the struggle to overcome prejudice, drugs and violence. Rodriguez began writing Always Running when he was 16 years old but he was not motivated to complete it until his own son, Ramiro, joined a gang in Chicago. It took him 8 months to put all his pieces together and then edit it to create the inspirational biography for his son Ramiro and his 25 friends whom he saw be killed for Lomas.

At the age of 11, growing up in LA was hard, Luis had already joined his first gang "The Animal Tribe," "for power, I thought joining a gang would make me powerful." And had been kicked out of three schools because "he was a threat to others and others' education." At the age of 13 he had his first arrest. At the age of two his family left Ciudad Juarez, Chihuahua, for Los Angeles. His Great-grandmother was a Tarahumara Indian who lived in the mountainous area of Chihuahua, where her people lived in seclusion for centuries. The Spanish never conquered them.

In 1968 30,000 students walked out for better education. That was the first time Luis walked out. He soon started to get more involved in El Movimiento and slowly started to leave his violent life. It is because of the movement he left the violence. He also started working. He worked in a factory for 7 years and later attended UC Berkeley. Then he moved to Chicago 8 years ago. When he became a journalist, he worked for CNN during the Persian gulf war, and it got him angry how the journalists reported on the war, he knew that they were lying.

Luis is now 39 years old and has been married 3 times, has 3 kids and his wife is an editor for a newspaper. He still is active in making changes, he works in getting kids in retreats for skills, to get them off the streets. Also he has worked with many gangs where there has been truces.

SHORT STORIES AND ETHNOCENTRISM

Gabriel Martinez reviews Edward Simmen's 1994 collection of short stories, *North of the Rio Grande*.

Identity between Chicanos and non-Chicanos is distinguishable in Edward Simmen's 1994 collection of Mexican-American short stories. *North of the Rio Grande* is not an anthology that articulates an essential Chicano experience. Simmen believes his collection of short is part of an "American" voice. Simmen writes that Mexican-American short story "... fits comfortably into American literature and adds one more dimension to the ever-increasing complexity of the American character and culture." The Mexican-American experience, in short fiction at least, is a "mestizo affair" rather than a dichotomy of Chicano and non-Chicano experiences.

The year 1967 was a watershed for Chicano literature. Simmen started his search for literature that would reflect the lives of his Mexican dominated class in Texas. He only found a handful of writers until he found out about *El Grito* and *El Espejo*. Quinto Sol Publications at the University of California produced these works beginning in 1967. Simmen praises this accomplishment by writing, "... Quinto Sol was breaking ground by providing an opportunity for Mexican-Americans, who were routinely ignored elsewhere, to publish." Mexican-American writers were "ignored" by others, yet the experience of Mexican-Americans would be inclusive of others.

Simmen includes whites who have written about the Mexican-American experience. Chester Seltzer, pen named Amado Jesus Muro, was a white who wrote "truth and reality" in his writings on Mexican-Americans. Seltzer's *Cecilia Rosas*, is about a young Chicano who is in love with an older Mexican-American woman who is completely acculturated. The author writes that Cecilia "... did her best to act, dress, and talk the way Americans do. She hated to speak Spanish, ... disliked her Mexican name." The young Chicano character tries to act more American to

win her over, but then discovers she has a white boyfriend. Ultimately, he decides to go out with Emalina Uribe so he can "go back to being a Mexican again." The meaning behind this story can be interpreted as not to trust sell-outs, but a white man wrote this powerful statement. Seltzer's *Cecilia Rosas* is a story any Chicano nationalist could be proud of. Thus, outsiders can articulate a Mexican-American experience.

Mexican-American writers can share their experience and also see their identity in relation to others. Hugo Martinez-Serros' *Ricardos War*, is a story that finds a common experience with the Japanese. According to Martinez-Serros, the story takes place during World War II, when patriotism was at its highest. The main character is afraid of anti-Japanese attitudes, resulting from the phrase "Remember Pearl Harbor?" being used to stir resentment— analogous to "Remember the Alamo?" The implicit meaning behind the character is that darker skinned people can not be trusted. In fact, the main character sees himself as a Japanese with his dark skin and similar features. In addition, the author points out that the Germans were not looked down upon as the Japanese were, because Germans looked like "many Americans." Yet, the main character later becomes involved in resource drives and is very proud to participate in the war effort. the main character accepts his "Americaness" in the end.

Simmen's book also includes other stories concerning issues of immigration, racism, and ethnographic accounts. Yet, these stories are now a part of American mainstream. "As Mexican-American writers break out of the confines of regional presses and into the literary mainstream, they are winning a wider and more diverse audience." Simmon believes the Mexican-American experience in literature is for everyone. The inclusion of white authors and the use of Asians for analysis of the Chicano experience confirms that Mexican-American literature is open to everyone.

Read any good books lately? Please submit reviews on new Raza literature to Heller Lounge in La Voz box.

Culture Clash: Chicano Art and Activism

By Ana Lilia Barraza

Doña Flora, an *illegal immigrant*, becomes a superhero on Culture Clash's, self titled, Fox TV show, after getting electricuted on a wire fence crossing the border. Richard Montoya, Ricardo Salinas and Herbert Siguenza memebers of the comedy troupe Culture Clash, showed a sample of their show including Doña Flora, and other out of the ordinary characters at The Climate Theatre and The Center for the Arts in San Francisco last month. The program itself aired on Fox in 1994, in Texas, Los Angeles, Chicago, and Florida but never in their native Bay Area.

"The TV executives in San Francisco didn't think that there was a market here for a Latino show," said Rene Yanez, SF artist and promoter. A lack of an audience, though, is doubtful. Culture Clash has had a consitent audience in the Bay Area, both of their recent presentations were sold out and people had to be turned away.

Disheartening as it may be rejected by local stations it's not suprising. Siguenza cites the statistic that less than one percent of TV characters are Latinos and the majority are negative.

"Proving that somebody doesn't want Chicanos on TV is like trying to prove who killed John F. Kennedy. You can feel in your heart. There's a conspiratory of ignorance and negligence that works very well to serve Hollywood executives," said Montoya.

Not really knowing who to blame makes the struggle more difficult. Culture

Clash itself has been blamed for not mobilizing enough. The troupe, though, has been working steadily for the past ten years. Before the latest Fox show, Culture Clash had made a previous show for Fox. They were working with comedian Cheech Marin, but were disappointed with its outcome mostly because the writers were all Anglo. This show did not air to the collective relief of the group and their fans. In order to make the current Fox show the troupe elected to be executive producers.

Their current success is attributed to their non-conformist attitude, and focus on "chicanismo."

"Within the skits themselves, our work is very satirical, I think we really poke fun at everybody," said Montoya. The one criticism that has come to them from the Chicano community is the lack of positive Chicana roles in their work.

Cultuer Clash should be credited for showcasing such Chicana luminaries as Dolores Huerta, Rosana de Soto and Gloria Molina. Yet, Chicanas are still subjected to roles of sexual stereotypes.

"Because Culture Clash steps so far out, suddenly every injustice is placed on our shoulders," said Montoya. "Does there need to be more Latina images? Yes. Are we vulnerable to that criticism. Yes. Are we doing something about it? Yes."

Culture Clash plans to start filming their first feature film, "Gomez, Gomez, and Gomez" in the spring. They have been working on the script for about 6 months for United Artists. In this film the three actors will play private investigators in search of a sacred

Aztec headdress that must be found before the end of the Quinto Sol or the world will end. "It's the story of three Chicanos who have to save the world," said Montoya.

In addition to the movie their work has not stopped. They have continued to keep up their theatre work, their latest show is Carpa Clash. They recently performed Carpa Clash at the Kennedy Center in Washington DC.

In November of last year Montoya put on a Big Top Loco in Los Angeles. "We thought, lets produce a concert with 20 bands. Something to ignight and excite the youngsters of LA. They came and they loved it."

The concert was a benefit for the United Farm Workers, The Wall (Latino AIDS memorial), Leonard Peltier fund and a childrens network.

"That is the whole movement. We have to help other people. It cant just be Culture Clash," said Montoya. "When you get access to certain information in Hollywood, you want to be able to help people. Behind Culture Clash there are about 1000 artists that are struggling that dont get the half the attention that we do. I take that real personal," added Montoya.

In addition Montoya has a strong connection to the veterans of the Chicano movement, including his father Poet Jose Montoya.

"I feel that the spotlight should be on the older poets, what is fascinating of the Chicano movement is that the architects of that movement are still alive, with the exception of Cesar Chavez," he said.

This connection has also given the group

the basis for their struggle in Hollywood. "Going back to the street, is one thing that the movement taught us. Quit buying products that is one of our most powerful weapons, we are consumers. If we dont buy their advertiser's products, then the [TV producers] will understand what a Chicano is," said Montoya.

Montoya added, "I think that the political climate is really ripe for that, even with 187 and Newt Gingrich, that is really going to force us to do some mobilization."

Presently, Rence Yanez is organizing a Boycott against Paramount Pictures and five Latino organizations in Los Angeles are organizing a boycott against ABC.

"You cant give up. I grew up in the times of the civil right, the economic boycott forced the hand to stop segregation. That is how we have to assert ourselves," said Yanez.

Yanez is also organizing a Post - 187 Statewide strike for Monday October 16, 1995. On that day the coalition asks all Latinos and Chicanos to not go to work, school, send your children to school, go shopping and if possible not leave your home.

"We're looked upon as the other, you never see a Chicano college graduate, people dont know us and distrust us because that is the way that we are portrayed on TV," said Yanez. "Culture Clash is breaking those doors."

You can write letters in support of Culture Clash to President, Fox Network
The Office of F.B.C. Entertainment, 10201 West Pico Blvd., Building 88, Room 336, Los Angeles, CA. 90035.

Chicano/Latino Community at Cal!

Veronica Melvin

The lack of unity amongst Chicanos and Latinos at Cal is a commonly discussed topic on campus. Some promote a homogeneous community in which all Chicanos and Latinos strive toward similar goals, while others argue that such a community is unrealistic. Opinions of these Chicano and Latino communities and of the problems they confront vary almost as much as the members of the 'communities' themselves. Here's what a few of your fellow Chicano and Latino students had to say when asked the following questions.

1. Do you feel a sense of community amongst Chicanos Latinos on the Berkeley campus? How does this community interact with the rest of the student body on campus?
2. What do you consider the greatest challenge facing the Chicano/Latino community and how would you address this challenge?

Tricia Angulo
Sophomore
Mexican-American

1. "I believe there is a sense of community, however, I am not part of it. It may be paranoia on my part, but I see the Chicano/Latino community as very exclusive and 'click' like."

2. "I don't really know - maybe overcoming the stereotype associated with the Chicano/Latino

community (gangs, drugs, 'cholos', etc.) I don't think a lot of Chicanos/Latinos are taken seriously and if they are successful, they are viewed as more the exception than the rule. I really don't know how to change this other than everyone making a commitment to change; chances of that happening are slim."

Gilbert Contreras
Junior
Chicano

1. "There is definitely a sense of community but it is flawed with a divergence of interests among different groups. I think the Chicano/Latino group is very separated from the rest of the campus community. From my experience, I find Cal to be a very segregated place even though the university promotes unity; all the different ethnicities and cultures don't interact."

2. "The greatest challenge facing the Chicano/Latino community is to become a more unified group but not to promote separation but appreciation of different ethnicities and cultures but still not losing the sight of the movement or the vision of representation and empowerment of Chicanos and Latinos in all facets of the society."

Elisa Rodriguez
Junior
Chicana

1. "From my point of view, I don't identify with it that much

because I am not part of the Chicano/Latino community in Berkeley. What I've heard of, although I have never been to a meeting, is that the members of Mecha tend to stick together in their own click. Identifying or associating with them is hard because I'm not close to them. I think is a close-knit association for certain people if you belong to Mecha or CHE where you can get to know the members and they can introduce you to other Chicanos or Latinos. It is not a close knit community unless you join a club or already know Chicanos/Latinos in the community."

2. "In my opinion, keeping our identity. We are influenced by many of our surroundings but we must keep in mind who raised us, what culture we come from, and respect our homes and family to keep our identity intact. After we come here we tend to forget what we had before, what we left behind."

Russell Rodriguez
Sophomore
Puerto Rican

1. "I'd say there is a strong bond between them, at least between the ones I know. I think that they don't try to be exclusive but they can be. I would say that they are exclusive because they are trying to keep a cultural connection amongst themselves. They have a connection within themselves, but they don't hold anything against anyone else."

2. "The lack of higher education, highly educated role models that they

can look up to and see what they can become. Also a lack of educational opportunities, in some cases."

Lourdes Elisca
Sophomore
Mexican-American

1. "I would say yes. But I think it's kind of exclusive because I think there are clicks within us that makes it difficult for new people to join us because they feel alienated. But I do feel once you are in a group it is a good form of support that becomes like a little family because we all share similar experiences and backgrounds that we can relate to each other. I think it chooses to be separate and critical of the whole system and even though there are these groups on campus, like Mecha and Raza Recruitment, there's definitely a breach with the clubs and the rest of the university. There is a lack of integration within the campus community because they see a double standard within the university and the Berkeley community. They kind of want us as token individuals for when issues come up about intermixing and including Chicanos and Latinos in higher education. They want to feel as if they are doing their share."

2. "I'd say more education."

The basis upon which one constructs a community determines the nature of the community. According to the responses of the surveyed students and to many others I've spoken with the Chicano

and Latino community at Cal centers around an individual's identification with particular groups. Affiliation with such associations is automatically equatable to membership of the ascribed community. But in establishing the parameters of the Chicano and Latino community solely on one's affiliation to certain groups a large segment of Cal's Chicanos and Latinos are eliminated from the community. These associations are indeed communities but one should view them sub-communities of the greater community that encompasses all Chicanos and Latinos and is strengthened by the diversity within it.

Although the Chicano and Latino community, based on race, has long been recognized it is generally not accorded the value and potential it deserves. Often criticized as the source of the lack of unity amongst Chicanos and Latinos, the diverse interests instead represent a large pool of resources from which all Chicanos and Latinos can benefit and embody the various accomplishments of Chicanos and Latinos that the entire community can boast of. These diffuse specializations represent the dexterity of the community to succeed in what ever it chooses to attain. The diverse interests do not resign us to a decentralized community without direction but rather empower and enable us to inundate all corners of the world through individual representatives of Chicano and Latino community.

Attention!!! All Chicano/Latino Seniors!!!

If you are participating in the Chicano/Latino Graduation in May 1995, you must attend the following meetings:

March 15 5 to 7 pm at 159 Mulford Hall
April 12 5 to 7 pm at 2050 Valley LSB

You must also fill out a PARTICIPANT INFORMATION FORM. Forms are available at the Chicano Studies Office and must be returned by:

March 31, 1995

For more information contact:

Lupe Gallegos at 510 Barrows Hall, 642-0240
or
Larry Trujillo at 291 Golden Bear Center, 642-1802

Mariachi Memories

by Jennie Marie Luna

What comes to mind when mariachi music is played? Is it your cousin's quinceñera or your tio's wedding? Anna Vásquez commented that the mariachi music reminded her of the times her father would wake up her and her sisters early on Saturday morning to the welcoming sound of mariachi. Others remember being sung Las Mañanitas by mariachis on the morning of their birthday.

To some, the only knowledge they may have of mariachi is that of the movie "El Mariachi," but for most, the music stirs an inner childhood memory or a desire to give a loud grito, coming from deep within. This seemed to be the mutual feeling of all who attended the concert held Saturday, February 18, 1995 at Zellerbach Hall. The auditorium was filled with people just waiting to see the much awaited performance of Mariachi los Camperos de Nati Cano.

The Musical director, Natividad Cano is originally from Ahuisculco, Jalisco. Coming from a musical family background, he studied the many facets of music. Little did anyone know that he would one day be the director of one of the most well renowned mariachi groups. Mariachi los Camperos have gained international attention and esteem from their contribution to Linda Ronstadt's albums and their appearance on the Johnny Carson Show and the Grammy Awards Show. Mariachi Campero now reside in their home of Los Angeles. The group has existed for over 30 years now and have proven their fine skills as a group, as well as individually.

Their performance on Saturday gave not only the Raza community, but others a chance to experience a piece of our culture and music tradition. Natividad Cano's life experiences were reflected in his music and showed the group's ability to perform an array of different types of music all with a mariachi sound and flavor. Mario Nuñez comments that the Mariachi Camperos "were entertaining and inspirational. It made me think of many old memories of when I was growing up in Sinaloa. My favorite song was their rendition of El Niño Perdido."

Many of these sentiments were expressed by students and elders alike as they gave out a loud grito and reminisced of those mariachi memories.

Dolores Huerta's: Strong Chicana Organizer

By Joel Angel

In the middle of the 1970's, somewhere in the fields of the blazing Arizona sun, a desperate campesino complained about the impossibility of winning any struggle against the growers. "No se puede; en California si, pero en Arizona es diferente, no se puede..." he kept saying when, suddenly, someone fired out: "What do you mean it can't be done?" "Si, se puede!" "Si se puede." It was Dolores Huerta, co-founder and vice-president of the United Farmworkers Union (UFW), who made this assertion of optimistic determinism which became a legendary chant throughout the Chicano Movement during the late '70's.

When I think of Dolores Huerta I think of the black eagle on the popular UFW flag, salient and standing defiantly against injustice. In a tribute to Dolores Huerta, Luis Valdez writes:

"The wonder of Dolores Huerta is that she has never given up struggling for what is right, decent and human in the world, and she never will. She seems possessed of a determination to help those less fortunate, and she has laid her life on the line in repeated marches to the edge of violence and social confrontation." (Image, August 12, 1990 page 11)

In fact in 1998, during a demonstration against George Bush's presidential campaign in San Francisco, she was severely beaten by a police officer and suffered two broken ribs and a ruptured spleen. Her courage of risking her life for what she believes is what makes her who she is—a warrior.

Dolores Huerta was born in Dawson, New Mexico, on April 10, 1930. Her father was a mineworker and also a farmworker. Her mother worked in the canneries. When her parents divorced she moved to Stockton, California with her mother. After high school, she enrolled in Stockton Junior College, where she got her provisional teaching credentials and was the only Chicano on campus. She later enrolled in some night classes at the University

of the Pacific. She gave up teaching to organize farm-workers and credits Fred Ross, whom she met in the 1950's when he was setting chapters of the Community Service Organization (CSO) to help Mexican-Americans, for changing her direction in life. She says, "...I always thank the day that I met Fred.

I always hated injustice, and I always wanted to do something to change things. Fred opened the door for me. He changed my whole life." (La Voz del Pueblo, November 1972) Her first job with the CSO was voter registration. She describes the power of registering people to vote: "...It was just like magic. You start registering people to vote and all these things start happening." (Regeneracion, pg 21, volume 1, number 10) Later, she became a lobbyist and fought hard passing many bills helping farmworkers and other misrepresented people. She lobbied and ended the Bracero program and got disability insurance for farmworkers so they

would continue to get money, even if they were physically unable to work. She also lobbied for the right of the people to take the driver's license test in their own language, and the right to register voters in their own houses instead of making them come to the courthouses, or a central location. She worked with CSO for two years before she joined Cesar Chavez. To work with the National Farmworkers Association (NFWA), which later changed its

name to what it is now, the United Farmworkers Union. Ever since, she's gained the reputation of challenging corporate lawyers at the negotiating table. As one of the chief negotiators of the UFW, her self-taught negotiating skills are fortified by her acute shrewdness, and inborn stubbornness. In an

articulate, I came to the forefront." (La Voz del Pueblo, Nov. 1972)

Dolores Huerta's admirable character is even more revered for the fact that she's done all this and raised eleven children: Celeste, Lori, Fidel, Emilio, Vincent, Alicia, Angela, Juanita, Maria, Ricky, and Camila. The oldest and youngest are 26 years apart. Her children had a difficult life because she was paid only five dollars a week by the union, and their subsistence largely depended on contributions of food and clothing. She explains their hardship: "We've had some rough times, particularly in Delano during the strike because my kids went without fresh milk for two years. They just had powdered milk we got through donations." (Regeneracion)

Dolores Huerta not only sacrificed her life, but also the lives of her

children, for La Causa. She told me how she had to drag her children with her to the picket lines. All of her children got arrested at least once. One of them actually went to Juvenile Hall at an early age. She was criticized harshly by her family and at one point, they even considered her a traitor because they thought she was neglecting her children for her own selfish reasons. I asked her what she thought was one of the things she wished she could go

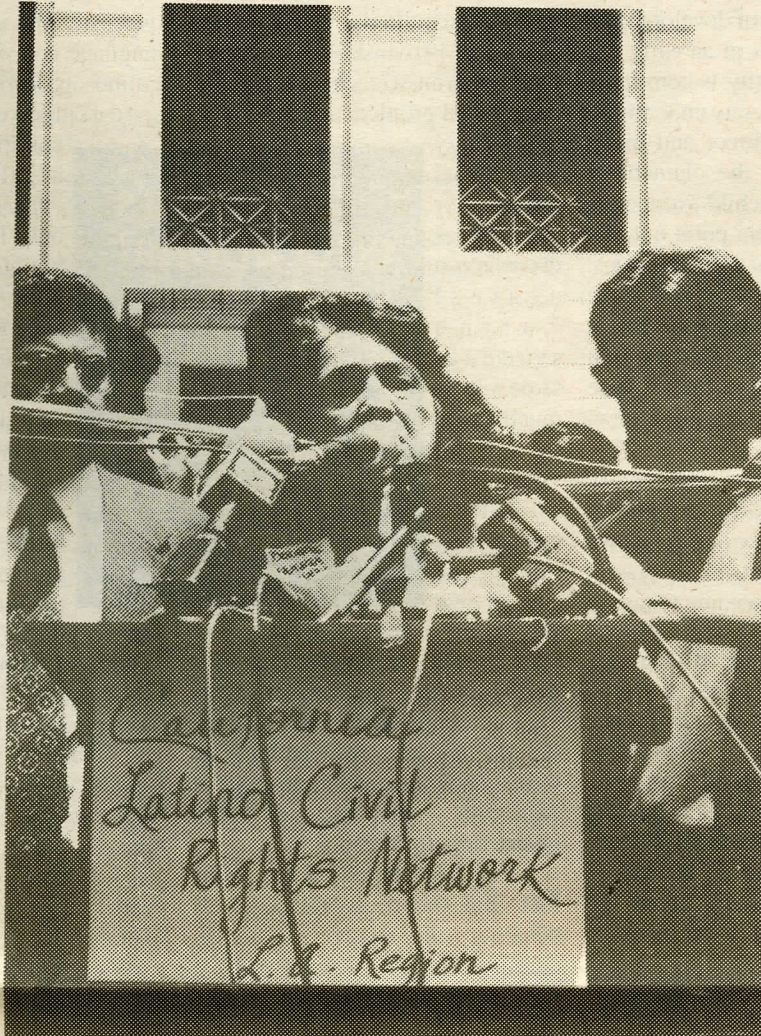
back and change. She said she wished she had demanded more help for her children. But she does not regret not giving her children a more materialistic lifestyle because, she says, their lives were enriched differently. She explains, "They became more political and had a sense of purpose to their lives". In La Voz del Pueblo, she further explains

"Sometimes I think it's bad for people to shelter their kids too much. Giving kids clothes and food is one thing, you know, but it's much more important to teach them that other people besides themselves are important and that the best thing they can do with their lives is to use it in the service of other people. So my kids know that the way we live is poor, materially speaking, but it is rich in a lot of other ways."

Her children admit that, while growing up, their lives were always disrupted but they say they know their mother always cared. She told me that faith, commitment and ignoring the criticism helped her keep her focus.

Currently, Dolores is fighting for a contract with the tomato growers and stresses a possible tomato boycott. She is also always on the run speaking at anti-Wilson and anti-Prop 187 marches. When I asked her at what stage in the Movimiento she thought we were in she described it as a "quantum leap" she says, "Didn't you here anything about the L.A. March, it was the largest one ever in the history of Los Angeles, 200,000 people ..." She mentioned other marches and student walk-outs all over the Bay area. She says "...this [Movement] might be bigger than the last one, [70's movement]..."

Dolores Huerta is the "Adelita" of the 90's, a true revolutionary, a woman of blazing eloquence, humble confidence and tireless determinism. I asked her what advice she wanted to leave to UC Berkeley students she said, "...get involved, be active ...we need to build our political muscles and not just feed our brains."



interview with her, I asked about her accomplishments in the UFW. She explained how she formulated and signed the first contract for the union. "I was responsible for most or all of the contracts signed, the major chunks of the union..." she noted. And she credits herself for organizing the Grape boycott. She recognizes her skills and says, "I have a lot of experience in legislation and I guess I've become sort of a trouble-shooter in the union...I guess because I'm



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PODER DE LA MUJER!

Children Dealing With Racism

By Jose Angel

"It was one or two years ago, when my little sister, Michelle, came to me with this story she said, 'Joel, you know what? The girls at my school are racist.' She was only six years old, in first grade, and already had heard the term 'racism' from my other siblings and I. Amazed at what she had just expressed I quickly asked her 'Why? Why are they racist?' She said, 'They wouldn't let me play hopscotch because I didn't have brown or blond hair?' She went on by asking, 'But don't I have Brown hair? I think they didn't want to let me play because I was Mexican.'"

"Researchers have found that between the ages of 2 and 5, children not only become aware of racial differences but begin to make judgements based on that awareness." (Rethinking Schools, Vol. 8, pg.8)

Children mirror the attitudes of society and their families. Just like Michelle mirrored the attitude towards racism from what she saw and heard at home. But not every Latino or Latina is informed about racism. What would happen to a six year old Latina like my sister that confronted this same situation but couldn't direct her frustration to anyone but herself because she didn't know that she was experiencing discrimination? How would this affect her self esteem? How would this, in turn, affect her future

academic performance?

The educational future of Latino students is attacked at an earlier age in their educational experiences than most people suggest because they are constantly shot-down by racist situations that they can't cope with and that the educational system in most schools perpetuates by ignoring this problem of Racism. Latino students are in risk of developing an inferiority complex at an early age because their identity is constantly being attacked. Society undermines the affect that indirect and direct discrimination at the elementary level can have on a child's academic future. Most people point out that Junior High is one of the most critical periods of their education but I argue that a lot of battles are already lost in elementary school. Battles that permanently damage their future success as students and human beings.

In another case, elementary teacher Rita Tenorio explains a racial conflict that she had to resolve between two students in her class:

"When Angela came to talk to me, she was close to tears. With a sympathetic 'witness' on each side, she said, 'Matt called me a name, I don't like it.' Matt was summoned for a quiet conference. 'What did he call you?' I asked Angela. 'Browski,' she said, 'He's making fun of me.' Matt came to his defense. 'Well I was just teasing,' he said. 'I mean, I wasn't talking about her color or anything.'" (Rethinking Schools, pg1)

Matt was blond, blue-eyed and was shooting Angela down by criticizing the color of her skin. Rita further explains, "[Matt] knew he'd get a reaction from Angela and counted on the power of his light skin to win the argument [they had over the puzzle they were sharing]. He hadn't counted on Angela speaking out," (Rethinking Schools, pg1). A seemingly innocent put-down as "Browski" is racist and unlike Rita most teachers will ignore these racial problems. Teachers fail

when they let racial remarks or any type of discrimination against Latino students slide. It is much easier to let

remarks slide, rationalizing that the children don't really understand what they've said or that it might lead to a discussion that the teacher is not entirely comfortable with. I think it's the teachers responsibility to immediately respond to this type of behavior, just like any other inappropriate behavior.

Teachers should recognize the fact that the most subtle racist behavior can damage a student emotionally and psychologically.

Other examples of discrimination that children encounter, other than alienation on the playground such as what my sister experienced or racial put-downs as what Angela had to put up with, is racist body language behavior and make belief stories that kids play that are defined by race like when a Latina is told "you can't be a queen, there are no brown queens." An example of racist body language is a situation like when a Latino sits down next to a White kid and the kid gets up and moves. Latino

children suffer from such negatively reinforcing experiences coming not only from other students but also from the system itself. They are tracked at an early age, they are taught a history that they can't personally identify with and when they can it's usually interpreted as inferior to the Anglo-saxon experience. Teachers further contribute to the problem by not being able to understand each student's personal experience. Rita Tenorio explains how this is one of the most crucial responsibilities she takes into account as a teacher:

"The first year of my teaching I came across a quote that asked, 'How much must a child trust himself, others, and the world in order to learn?' Throughout the 20 years I've worked with children and their families, I've always felt that trust was a key component to success.

The changes I've made in designing the curriculum in my class have deepened my respect for the notion of trust. I've come to understand that feeling 'safe' in school includes the students knowing that the teacher understands and respects their experience and backgrounds." (Rethinking Schools, Vol.8, No.4, pg. 8).

The standards of teaching that Rita Tenorio follows of creating a safe environment for all students from all backgrounds and experiences should be demanded from all elementary teachers.

These obstacles that Latinos face such as early tracking, irresponsible teachers, and discrimination by their peers affects their self-esteem in many unintended ways which leads to negative consequences such as the acceptance of negative stereotypes which they later act out and perpetuate. The California educational system is institutionally racist and is design for Latinos to fail but the problem is not just at the Junior High and High School level. In fact, the root of the problem starts in grammar school ends up affecting the Latino community in many drastic ways such as our 35% nationwide "drop out" rate or better yet our 35% push-out rate because in the majority of cases our students are given no choice. We need to stop this cultural genocide and demand just and fair opportunities for our children.

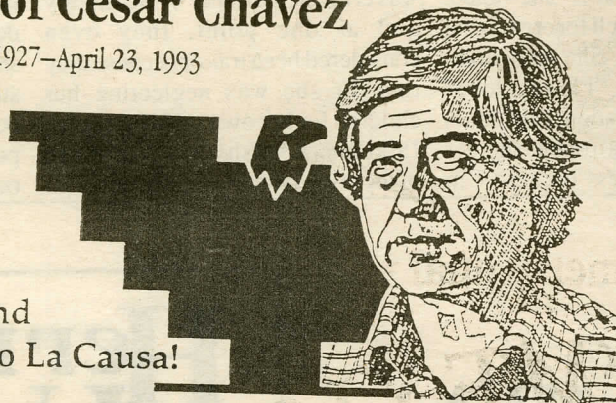
"California's educational system is institutionally racist and is designed for Latinos to fail"

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Representative from The University of El Salvador

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 - Women's Rights
- Impact of Proposition 187
- Judicial System Reform

Thursday, March 2, 1995

4:00 p.m.

166 Barrows Hall, UC Berkeley

Sponsored by: Students Against Intervention in Central America (SAICA), Central American Student Association, U.C. Berkeley Center for Latin American Studies

The Center for Latin American Studies is a Title VI National Resource Center and a member of International and Area Studies (IAS)

The African Legacy In Mexico

by Jennie Marié Luna

"La Zeta! Sintoniza!" click. "La KOFY La KOFY diez cincuenta...AM!" You decide to leave the station tuned to la KOFY. They're playing your favorite cumbia, "La Negra Tomasa." "Estoy tan enamorado de mi negra Tomasa...que cuando se va de casa, triste me pongo!" When that song is over, you decide your in the mood for a little banda. You pop in your Banda Pelillos tape. "La negrita...Mira como baila la negrita socio. Mira come mueve la colita y todo!" Finally you decide to mellow out with Maná. "Un tambor sono muy Africano, es el pumping, pumping de tu corazon...Un tambor sono muy Mexicano, es el pumping, pumping de mi corazon!" You most likely, listen to these songs and others and never once question why these cumbias Mexicanas or these grupos Mexicanos are singing about "la negrita." Or why is it that one of the most well-known cancion mariachi se llama "La Negra?" Many may choose to disregard the lyrics and assume the singers must be singing about a Cubana or una Puertorriqueña. But WAIT! While most people are aware of the African influence on "some" parts of Latin America and the Carribean, why is México excluded from this list?

Unbeknownst to many, there is a strong African Legacy in México. The African influence is documented in many areas including Costa Chica (along México's west coast), the states of Guerrero, Oaxaca (on the Pacific coast) and in Veracruz (on the gulf coast). While we may excuse "our" ignorance or lack of knowledge to the fact that we may be many generations away from México, the reality is that the people themselves of these specific areas survive culturally in a society that is unaware of their own history. In other words,

they themselves don't know or choose to deny the roots which tie them to African ancestry.

There's no place in the "New World" which Africa has not touched. Period. Many people, whether they are aware or not, are descendants of African slaves. When Cortés conquered México from 1519 to 1521, Africans accompanied him. It is not clear whether they were free or enslaved. The first record of African slaves appeared in 1523. Africans from west and central-west Africa were brought to México ("New Spain" as it was called) to provide labor in households as well as in industries like silver mining, textiles, fisheries, and sugar.

By approximately 1570, there were more African slaves in México than Spaniards (although blacks were never more than 2% of the population). Approximately 200,000 slaves were imported from Africa to México before slavery was abolished in 1829. Although México had more slaves than Peru in 1570, Brazil would be the largest of slave owning colonies.

The state of Veracruz served as a slave port that distributed slaves throughout Central America. As more slaves passed through México, the presence of Africans became more pronounced, while the indigenous population declined from diseases brought by Europeans.

Of course, we should be aware that our African roots stem even farther than during the slave trade. Not only through the Spanish did we receive the Moorish blood, but many historians believe that there was a pre-Colombian African presence in México under the Olmec civilization. African features in the art of the Olmecs and linguistic similarities between indigenous and West African languages are their evidence.

Today, probably 75% of the population of México has some African ancestry. It is almost impossible to count the

number of black Mexicans because like most of Latin America, México does not categorize its population by race, despite the fact that up to 90 million people of African descent live in Latin America.

There are varying degrees of "Africanness" in most all people. After 1700, the African genetic pool diminishes over time. This "blending" has resulted in many terms including mestizo and mulatto. Many tend to disagree or not completely identify with those terms. Some see those terms as a way to deny the African component in the mixture of the races and cultures. In Latin America, it is very common to think that being closer to the dominant culture is better. There's the myth that to mix races with white blood is to improve the race. For this reason, some tend to believe that the term "mestizo" is a mythical one, only favorable to the dominant culture and therefore people choose to identify as "African-Americans who speak Spanish."

Whether we realize it or not, the African influence continues to be steadfast in our roots, legends, stories, music, song, and dance. The legacy of Africa touches all Mexicans. Many of us still don't know much about the heritage of our brownest brothers and sisters, but we can educate ourselves by supporting groups such as the Asociación de Estudiantes Puertorriqueños who remind us of the African diaspora of our Raza brothers and sisters. We can also keep open our minds and not ignore the African influence in our own heritage as Mexicanos.

For these reasons and more it is time to stop the barriers we sometimes place between African-Americans and Chicanos y Latinos. As the issue of affirmative action arises, it is time to join forces on one side, as people of color. It is time that we throw away the "us" and "them" and realize we can be all one.

Reflejos de México Grupo Folklórico de UC Berkeley

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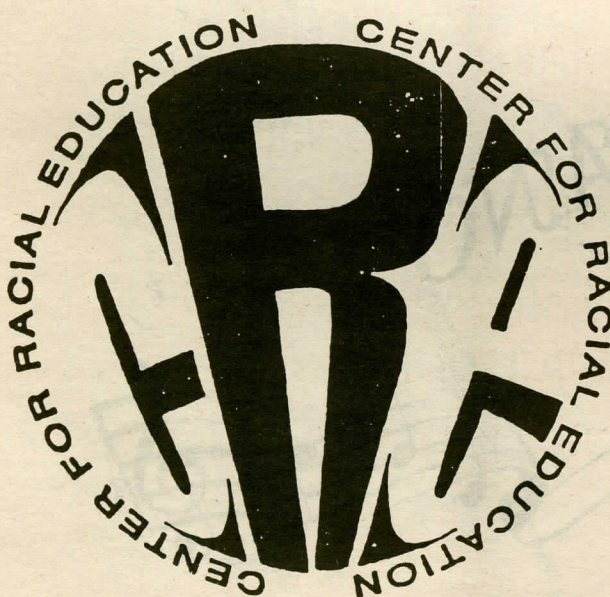
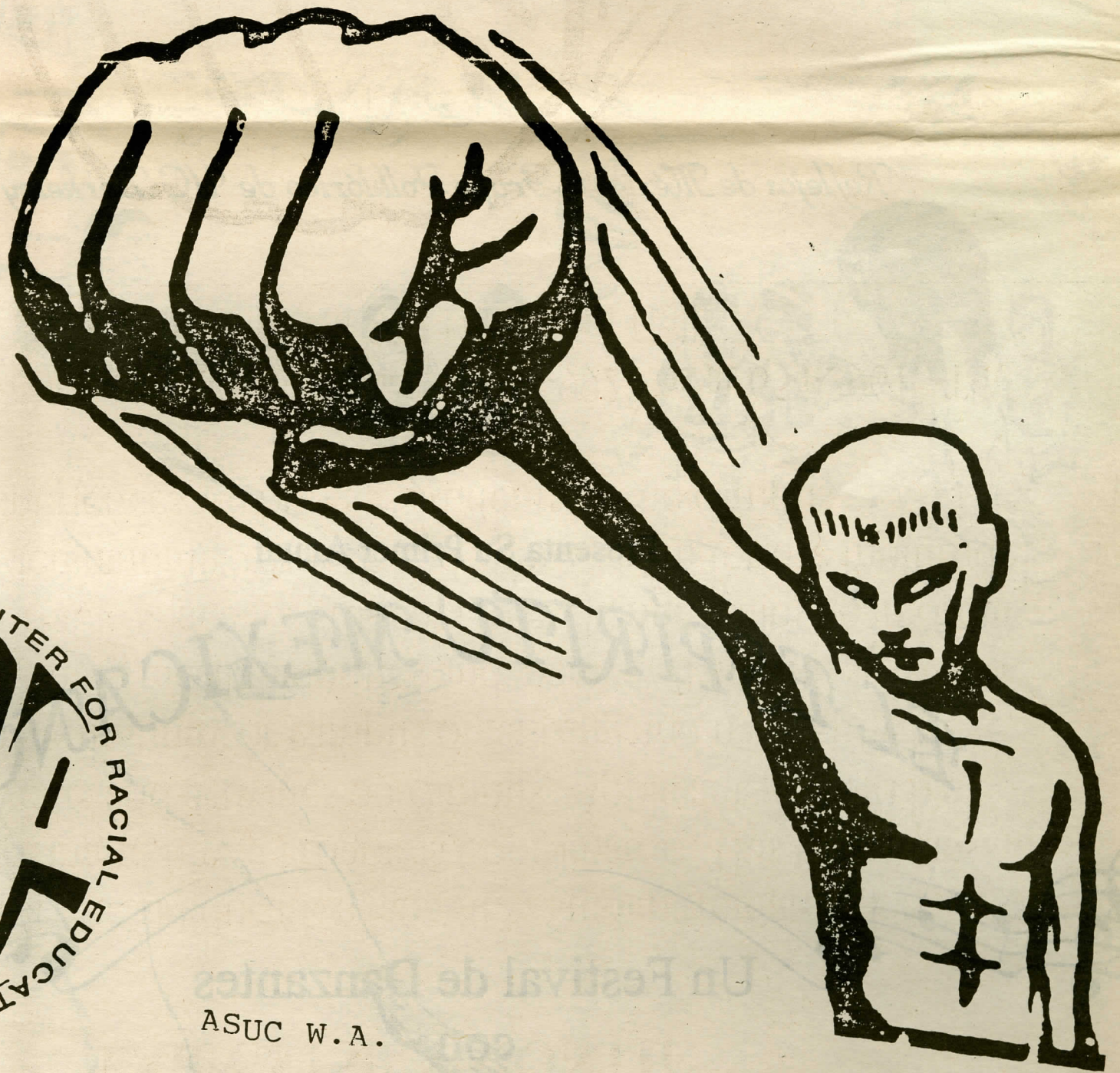
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For more info contact: Gabe Martinez at 643-9921 or at 654-2961. The CRE is located at 312 Eshleman Hall.



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