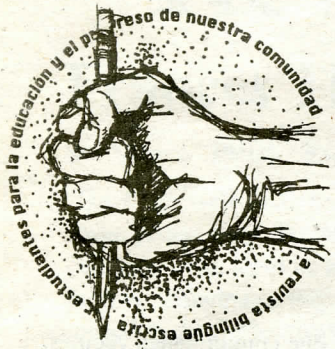


La Palabra

¡Hace la Fuerza!

volúmen 10, número 2, Marzo 2005



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La Palabra Mission Statement

La Palabra is a bilingual publication organized and produced by Raza students for Raza and the local communities on the UC Davis campus. La Palabra was created in order to promote our ideals of education and progress.

Our mission is to educate our community about issues that profoundly affect us as a people. In addition, as a progressive publication, we seek to develop social, cultural and political consciousness to our community. The name of our publication reflects our desire to establish a forum for cultural communication, utilizing the written word. Therefore, we hope that through La Palabra, we can, not only inform, but incite community members to partake in the political process as active individuals of our society. As students and members of the community, we hope to offer our readers a publication that aims to present the truth about current issues and realities. For those writers, artists, poets, and students that care about community and truth, La Palabra serves as a stepping stone to launch your thoughts and ideas. For further information, or, to get involved please contact svorozco@ucdavis.edu or lapalabra@ucdavis.edu.

Declaracion de La Palabra

La Palabra es una publicación bilingüe organizada y producida por Raza-estudiantes para La Raza de la universidad de Davis al igual que comunidades vecinas. Nuestra misión es educar a la comunidad acerca de temas que nos afectan como grupo minoritario. Esperamos que a través La Palabra, incitar las comunidades para que participen activamente en el sistema político. Además, como publicación progresiva buscamos concientizar política, social y culturalmente a la Raza.

La Palabra fue creada para promover nuestros ideales de educación y liberación.

El nombre refleja nuestro deseo de establecer un forum de comunicación que represente la Verdad. Como Raza estudiantes deseamos ofrecer a nuestros lectores un espacio para expresar sus experiencias y realidades. Aun más, queremos informar y educar a la Raza. La Palabra es el primer paso para jóvenes escritores, poetas y artistas buscando una carrera en periodismo. Como Raza estudiantes deseamos ofrecer a nuestros lectores un espacio para expresar sus experiencias y realidades. Aun más, queremos informar y educar a la Raza. La Palabra es el primer paso para jóvenes escritores, poetas y artistas buscando una carrera en periodismo.

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Lapalabra ¡hacela fuerza!

Saludos Raza,

Aquí les presentamos nuestra más reciente producción deletreada por sus servidoras y amigas de La Palabra. Nuestro propósito en esta edición es transmitir un mensaje positivo y una representación digna de nuestras diversas culturas y experiencias que llegan mas al corazón que las imágenes que los medios estadounidenses tratan de hacernos tragar. Somos mas que objetos sexuales, y criminales. Somos gente fuerte, diversa, alegre, inteligentes, competentes, y capaces de crear nuestras propias identidades. Debemos tomar el mando sobre nuestras vidas y nuestra humanidad. En esta edición ilustramos algunos aspectos de lo que nos distingue del resto de la sociedad, al igual que aspectos que nos unen a todos como seres humanos. ¡Disfruten!

Sus Compañeras de La Palabra

Greetings,

We present to you our most recent production delineated by your humble allies and friends of La Palabra. Our purpose in this edition is to transmit a positive message and a worthy representation of our diverse cultures and experiences which come closer to heart than the images that the US media tries to make us swallow. We are more than sex symbols and criminals. We are strong people; diverse, joyous, intelligent, competent, and capable of creating our own identities. We must take control over our lives and our humanity. In this edition, we have illustrated some aspects of that which distinguishes us from the rest of society as well as those aspects which unite us as human beings. Enjoy!

Your Amigas of La Palabra

La Palabra

¡Hace la fuerza

Lydiana Alfaro
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La Palabra

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Please send submissions, questions, etc.

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Invitamos a todos a expresar sus opiniones, comentarios, críticas a sumitir artículos, fechas y eventos para nuestro calendario, o poemas para publicar. La Palabra es una organizacion no lucrativa con fines de mantener libertad de expresion y un medio de comunicaciones de confianza.

volúmen 10, número 2, Marzo 2005

Brazil



The United States has lost the final round of a high-profile dispute with Brazil over US cotton subsidies. A World Trade Organisation (WTO) appeals body on Thursday upheld an earlier ruling ordering the US to stop the payments to its farmers. The organization had found in its initial September ruling that the subsidies violated global trade rules. Brazil said the US practice depressed world prices and hurt cotton producers both in Brazil and other countries. The US will now have to bring its cotton subsidies, which wrongly include export credits for producers, in line with global trade rules.

<http://news.bbc.co.uk/2/hi/business/4316671.stm>

Chile

La histórica líder del Partido Comunista (PC) chileno Gladys Marín, uno de los símbolos de la lucha contra de la dictadura del general Augusto Pinochet (1973-1990), falleció la madrugada de este domingo 6 de marzo a los 63 años, víctima de un tumor cerebral irreversible. El gobierno dispuso dos días de duelo nacional hasta que se realicen sus funerales, que tendrán lugar el próximo martes, en coincidencia con la conmemoración del Día Internacional de la Mujer. La dirigente, reconocida por las fuerzas de izquierda del mundo como uno de sus estandartes, nació el 16 de julio de 1941 en la ciudad de Curepto, y alcanzó a vivir casi 17 meses después que en septiembre de 2003 se le detectó un tumor en la cabeza que resultó ser de los más invasivos y temidos.

<http://www.jornada.unam.mx/2005/mar05/050307/029n1mun.php>

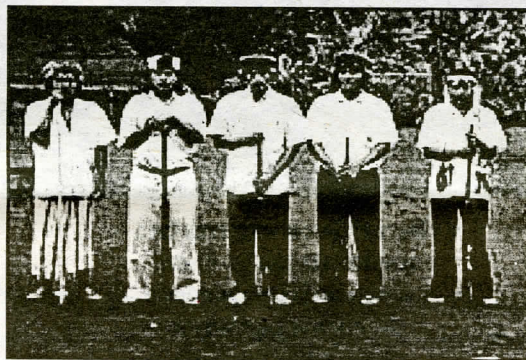


Noticias

Ecuador

One of South America's poorest countries, Ecuador, is believed to be sitting on huge untapped reserves of oil and gas. Much of it, though, lies beneath remote areas of the Amazon rainforest. Now the indigenous people of the region are starting to organize themselves politically in a bid to keep the oilmen out of their ancestral homes. In global oil terms, Ecuador is a relatively small player. But revenues from its existing Amazon oil reserves are critical in keeping the country's economy afloat. Now, with the country sitting on huge potential new reserves, there is enormous pressure to expand production.

<http://news.bbc.co.uk/1/hi/world/americas/4308537.stm>



México

Mexico has allocated \$2.7m (£14m) to compensate relatives of more than 300 women murdered in the northern city of Ciudad Juarez since 1993. Federal attorney Maria Lopez did not say how many people share the fund or how much they would receive. The killings have been variously attributed to serial killers, drug cartels and domestic violence. Some relatives have protested

<http://news.bbc.co.uk/2/hi/americas4316479.stm>



Bolivia



La Paz, 6 de marzo. El presidente de Bolivia, Carlos Mesa, anunció este domingo en un mensaje radiotelevisado que presentará el lunes su renuncia a su investidura ante el Congreso nacional en medio de un rebrote de las demandas sociales y del llamado a la radicalización de los bloqueos en todo el país. Por lo pronto, cientos de personas se congregaron esta noche en el centro de la Paz para respaldar a Mesa. "No queremos que se vaya, presidente", dijo uno de los asistentes a la céntrica Plaza de Murillo, ubicada frente al palacio presidencial. En la tradicional zona del Prado, en pleno centro paceño, también se reportaron concentraciones en apoyo al jefe de Estado, mientras grupos de vecinos llamaban a movilizaciones en favor de su administración para este lunes.

<http://www.jornada.unam.mx/2005/mar05/050307028n1mun.php>

United States



In a precedent-setting move, fast-food industry leader Taco Bell Corp., a division of Yum! Brands (NYSE: YUM), has agreed to work with the Florida-based farm worker organization, the Coalition of Immokalee Workers (CIW), to address the wages and working conditions of farmworkers in the Florida tomato industry. Taco Bell announced today that it will fund a penny per pound "pass-through" with its suppliers of Florida tomatoes, and will undertake joint efforts with the CIW on several fronts to improve working conditions in Florida's tomato fields. For its part, the CIW has agreed to end its three-year boycott of Taco Bell, saying that the agreement "sets a new standard of social responsibility for the fast-food industry."

<http://www.ciw-online.org/we%20won.html>

Ventana al mundo: un viaje a México

Anoche regresé de la Ciudad de México a mis estudios en California. Cargado de regalos, recuerdos y relatos que quería compartir, me puse a escribir para pasar la voz—siempre la palabra. Aquellas personas que han tenido el privilegio de conocer el Distrito Federal Mexicano han de decir, “Oye, chico, pero ¿que ganas en visitar esa ciudad asquerosa?” Yo respondo que si para los chilangos veteranos el distrito es de repente desconocido, entonces nosotros, que somos menos vividos, no hay que criticar lo que no conocemos.

Para los que no han tenido el gusto de estar en el sur de México, es realmente otro mundo. Si claro, es porque se encuentra en un país del “tercer mundo,” pero mas a fondo, es una ventana a un mundo que no llega a California, ni a través de Univisión, ni de la Superestrella. Es una ventana al resto de la República y sus historias, llenas de intersecciones maravillosas entre pueblos, sus procesos sociales, y sus personajes representativos; una ventana a la América Latina que no llega más al norte del Río Grande.

Estando en México, hay que aprovechar el acceso a la información que de repente no se encuentra afuera de Latinoamérica. Aunque ya puedo leer un buen periódico Mexicano desde California en el internet (www.jornada.unam.mx), no es lo mismo leer sin tener que trabajar con el ratón de la computadora. Últimamente, se ven muchas noticias de las políticas en la Ciudad de México. Ha habido mucha polémica entre el gobierno federal y el gobierno del distrito federal. Por lo que me han platicado algunos taxistas, el gobierno de la ciudad se ha hechado unos paquetotes—desarrollando unos puentes muy necesitados por el tráfico de la ciudad y también por varios programas sociales que siempre hacen falta. Según algunos estudiantes, ya son varios los proyectos democráticos en Latinoamérica que dan esperanzas. Entre Lula da Silva en Brasil y Hugo Chavez en Venezuela, algunos estudiantes



Recuerdo a los muralistas
que declaraban verdades
pintando las realidades
del mundo capitalista
con analisis marxista
y vision de Vasconcelos
Rivera, Orozco y Siqueiros
recuerdate aquellos hombres
siempre siempre con los pobres
—campesinos y obreros

me platicaron que tienen fe que estos proyectos puedan frenar ciertas políticas económicas que amenazan al desarrollo independiente latinoamericano.

Lejos del distrito, pase un tiempo en México en el sur de Veracruz, con los Cojolites, un grupo de jóvenes que se ha dedicado a la investigación, documentación, y enseñanza del Son Jarocho tradicional a través de un centro cultural allí mismo en Jáltipan. Últimamente hicieron una grabación para el disco sonero de la película “Frida” con Salma Hayek.

No hay mejor manera de aprender de tu cultura y historia que vivirla. Y en México, los bailes tradicionales se siguen bailando, los cantos de los viejos se siguen cantando y la historia de nuestra América sigue viviendo. Con eso en mente, les paso una décima del Jarocho revolucionario Arcadio Hidalgo del grupo Mono Blanco, unos de los grupos originales del Movimiento Jaranero en Veracruz que sigue andando.

Yo fui a la revolución
a pelear por el derecho
de sentir sobre mi pecho
una gran satisfacción
mas no vivo en un rincón
cantándole a mi amargura
pero con la fe segura
y anunciándole al destino
que es el hombre campesino
nuestra esperanza futura



Pictures courtesy of S. G. Sarmiento

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A Campesina Speaks Out

-Anonymous

Cesar Chavez' anniversary has come upon us. During this time, you will usually hear about the grape strike, the march to Sacramento, or of the UFW. This time however, instead of writing about stories and facts you've most likely already heard, we decided to do a story on the current farm worker's lives. The story focuses on a woman that works around the Delano area in the Central Valley, where the UFW headquarters were located, however, farm workers can be found anywhere across the U.S. She describes what a normal day consists of for a farm worker and makes indirect references to what resulted from the farm worker's strike, such as better wages and breaks:

"My name does not matter. I am a farm worker. I wake up at four or five in the morning, depending on what month it is. That is the time when my work starts. I will usually work for eight hours, but sometimes nine if there is a lot of work to be done. When it is grape season, we start work a little later because the grape's color is not

visible if it is too dark. We start with a 'little school,' that is what we call it when the supervisor gives a lecture on what needs to be done that day. He never fails to say 'you all need to work faster today because there were too little boxes packed yesterday!' There are three workers per table. These people need to work together to make a certain

amount of boxes. If the target amount is not met, you can be fired or harassed until you decide to quit. Every two hours we get a fifteen minute break and around noontime we get a lunch break. Sometimes the days can get as hot as 102 degrees, but we have to keep on working. The day consists of picking grapes, packing, and giving them a good appearance so they can be sold. There are different ways to pack the grapes, in big and small bags, and what we call shell bags. Your job depends on the grapes being sold to

many different companies and store, although, our superiors are never satisfied with our work and they usually have something to say to us. Unless you get along with your supervisors, then you are not harassed and left to your own devices. Those of us, who are not so lucky, are left to fend for themselves. I speak of grapes because that is the work I do. I like that I work close to home, that way I can get home from work and be with my kids when they get out of school. A lot of workers commute for over an hour and you always hear about accidents on the roads, especially when there is fog. I have been a farm worker for over fifteen years and even though it may be a harsh job, I like what I do and I can earn a decent living while doing an honest job."



Picture courtesy of www.sjvls.org/cgi-bin/dig_b3/tc/20

Una Campesina Habla

-Anonima

Llego el aniversario de Cesar Chávez una vez más. Cuando llega esta temporada siempre se escucha sobre la huelga de las uvas, la marcha hasta Sacramento y del UFW. Pero decidimos que en vez de dar una historia que por lo mas seguro ya han oído, decir una historia de una campesina de hoy en día. Ella trabaja en Delano en el Valle Central, en donde estaba situado el UFW. Sin embargo, los campesinos trabajan en todo lo que es el EE.UU. Ella habla de lo que consiste un día normal en el campo y también se refiere de lo que resulta de las demandas del movimiento de los campesinos, como lo de sueldo y breaks:

"Mi nombre ni importa. Soy una trabajadora de campo. Me levanto a las cuatro o cinco de la mañana, dependiendo del mes del año. Es la hora en que se empieza el trabajo. Trabajo por ocho horas, o a veces nueve si hay mucho trabajo. Cuando es temporada de la uva empezamos a trabajar mas tarde porque temprano no se ve el color de la uva. Empezamos con una 'escuelita,' así le decimos cuando el mayordomo nos da las instrucciones sobre el trabajo que se va hacer en ese día. Lo que nunca falta en esas instrucciones, es que nos digan: '¡necesitan apurarse porque ayer se hicieron pocas cajas!' Una

mesa esta compuesta de tres personas. Esas tres personas trabajan juntas y se tienen que hacer cierta cantidad de cajas. Si no las hacen pueden ser despedidos o hostigados hasta que tu mismo renuncies. Cada dos horas nos dan break de quince minutos y al medio día tenemos lonche. A veces puede llegar la temperatura hasta 102 grados, pero tenemos que seguir trabajando. El día consiste en pisar la uva, empacarla, y darle buena presentación para que pueda ser vendida. Se hacen diferentes empaques, bolsas chicas, bolsa grande y en shell. Tu trabajo depende de que la uva se venda a las compañías y tiendas. Eso si que nunca queda uno bien con el trabajo. Siempre tienen algo que decir el mayordomo o el patrón. Bueno, a menos que sean amigos del mayordomo o el patrón, su trabajo esta bien y no son molestados. Y los que no tenemos esa suerte, tenemos que lidiar con todos. Yo hablo del trabajo de la uva porque es lo que hago en el campo. Me gusta que esté cerca del trabajo, así puedo llegar temprano a casa para llegar con mis hijos cuando

salgan de la escuela. Muchos viajan hasta más de una hora para trabajar y siempre se oye sobre accidentes en las carreteras, especialmente cuando hace neblina. He trabajado en el campo por quince años y aunque sea muy duro me gusta lo que hago porque ya se gana bien la vida y es un trabajo noble y honesto."

Me gusta que esté cerca del trabajo, así puedo llegar temprano a casa para llegar con mis hijos cuando salgan de la escuela.

Are you a wanna be?

**Want to be published?
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Next submission deadline for
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Send your submissions to
lapalabra_ucd@hotmail.com**



La palabra hace la fuerza!

DQU Student Speaks Out!

Student states his personal opinion on the matter, March 7, 2005.

People that we do not know constantly are trying to take pictures and walk/drive on DQU grounds (who). Planes are flying over (DQU) constantly, there are not crop dusters. They circle our university and fly directly over it. I do not know why a tribal institution that teaches the culture disturbs them so much. We need people to keep in contact with us; we fear that this will turn into an unjustified air strike on upright native students trying to get an education. We do not want to be painted as "terrorists", "rebels" or any other label that demonizes us so they (who) can harass us or even kill us. We encourage people to come see the Spirit of DQU for yourselves. You will see who we are. We are upright students who want culture with our education because we know that it is useless otherwise. We are willing to stay (at DQU) and fight for our right to be educated not trained or molded into something that we are not.

~Tek-Pat

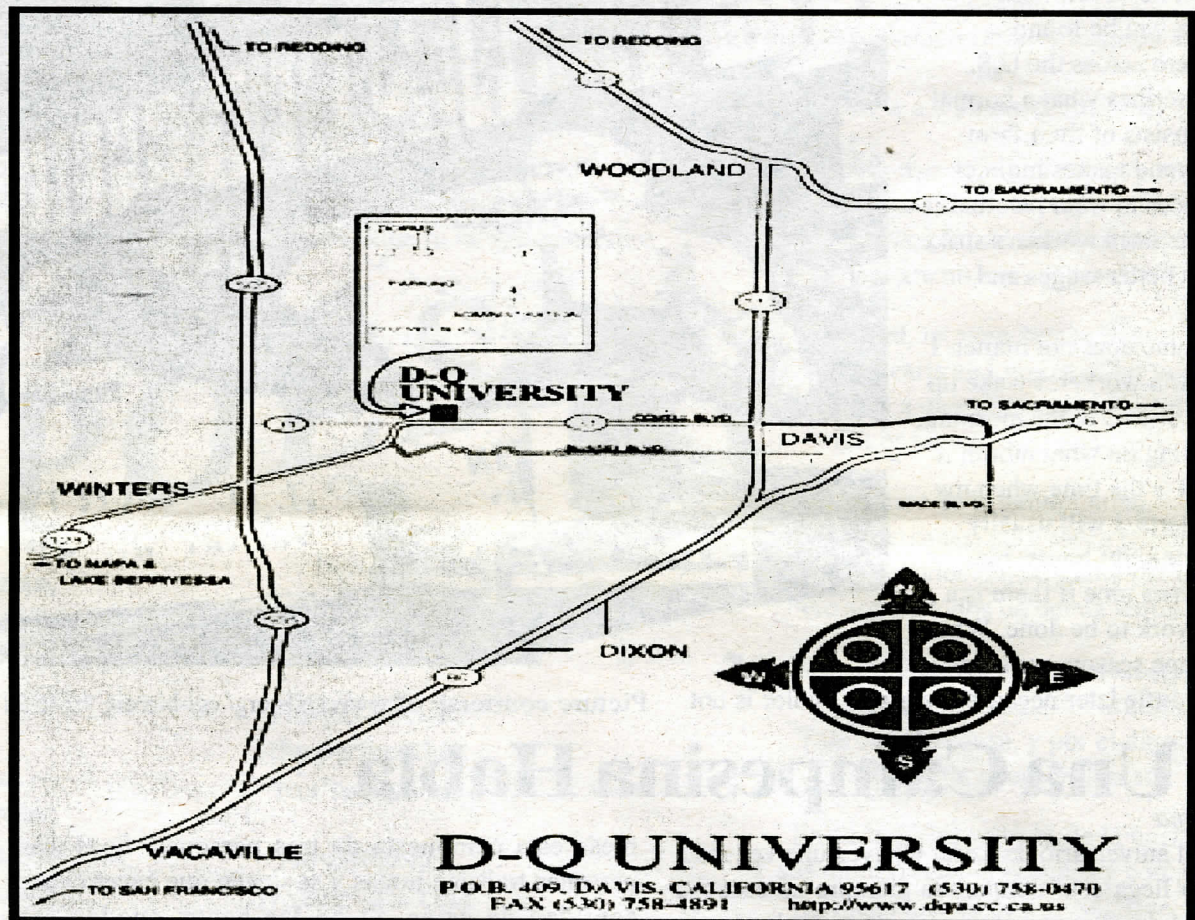


Attention: Students ask for your help to keep the D-QU open

D-QU students refute previous statements made by the D-QU administration asserting that the university is closed. Despite the danger of losing the land where the school is located, with no funds to continue running its facilities and no staff, 20 students remain at the school and make specific demands. The students feel that the main objective at this moment is to replace the current Board of Trustees and Administration due to their poor leadership and fraudulent administration, for one that cares about the school, the students and the D-Q prophecy. However, the administration has refused to resign their position, although students have proved that administration hinders the foundations of D-QU. After the school stopped running facilities and the administration decline to resign, D-QU students have struggled to keep the school open, although face many challenges. The current conditions for students could not be worse, but they remain hopeful that the administration will resign and take responsibility for the mismanagement of school funds. There is also talk among the student along with community members to start a tribal university from scratch and move on from the D-QU problem. The students' list of demands and needs is long but the most urgent (in order of priority) are:

- ❖ Legal Advice-Students need advise
- ❖ Teachers willing to Teach at D-QU-Students are not willing to leave the campus, they want to be able to learn at the school site
- ❖ Hygiene Products: toothpaste, toilet paper, toiletries, etc.
- ❖ Food Donations: Need food and special request for pepper
- ❖ Volunteer Cooks: Since the school has no funding for cooks
- ❖ Spread the Word: Post info. On the web, send e-mails, flyer and word to mouth
- ❖ Show support

To provide support contact Salvador Martinez at (707) 206-5591, D-QU student leader.



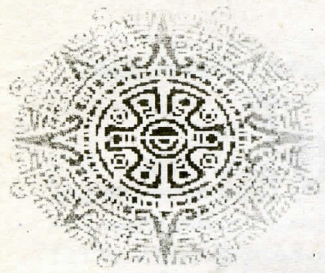
D-Q University: California Tribal College?

Not many people understand the issues pertaining with DQ University. Nor have many individuals heard of DQ University. The background that needs to be known is that this school is one of two in the country. This University caters to the Native American community, but does not limit just to that community. It has been a vital asset to the Native American people and for the future of so many.

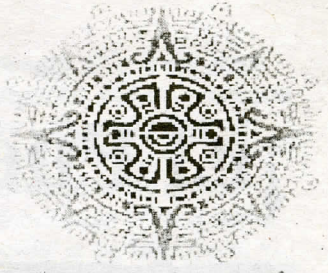
Over the past year the students of DQ have been struggling. The administration that is responsible for the students has failed them in every way. Over the course of one year's time the students have lost their accreditation, inadequate food was being fed to them, and their financial aid money which was awarded to them was not dispersed. I have gone to the University to become aware of the problems. The students are very determined to stay afloat. They have rallied, mobilized, and pleaded with the community for support. The UC Davis campus students have tried to support the DQ students, but can only offer so much. The UC Davis Native American studies department has not offered much. Currently the department heads have not even commented, nor gone to the information presentations that the students of DQ put on at our campus. The DQU students have been on the news and currently struggle to get the administration to resign. As the administration has held meeting after meeting the DQ student body have not been allowed to know what they are deciding pertaining their future.

In my opinion, the administration has motives for the actions that have the University on the brink of closure. Talks about the land have me curious as to how these actions can be already in the making. I feel that the current administration's actions have been in the progress to have this be the end result. The school has a ton of money for the small student body, and how can just a few people in the administration destroy a University? The students deserve a chance, but without any help they have had to rely on many sources of support. Why have the biggest asset to the Native American community at a top ten University's (UCD) in the country not answered the call for help? The support for these students needs to increase and without it we can only guess the outcome of the students of DQ University.

~Written by Anthony Pineda



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 Do you want to learn how to better retain yourself on campus?

Yik'al Kuyum is one of the six components of the Student Recruitment and Retention Center. The SRRC is a student-run student-initiated center that works to help alleviate some of the disparities that can be found in our educational system. Utilizing a holistic empowerment approach, we put on a variety of events on and off campus. Yik'al Kuyum provides outreach services for underserved Chicana/o Latina/o students from surrounding areas along with putting on programs for the campus community in the hopes of creating a welcoming space for Raza students on campus and increase retention.

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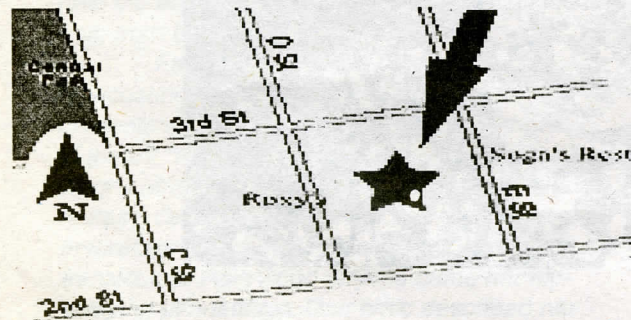
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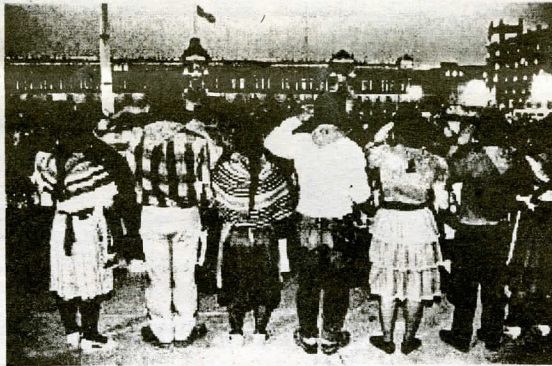
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US Navy Leaves Vieques After 60 Years of Bombing

Declaration of **ULTIMATUM** of the People of Vieques
to the United States Navy
Approved by the Assembly of the People of Vieques celebrated the *31st day of July, 1999* in Vieques, Puerto Rico.

The People of Vieques, with the unanimous support of all of Puerto Rico's community sectors and with the support of the Puerto Rican Government, demands that the United States military forces in Vieques, Puerto Rico cease permanently all war practices, exercises and other activities; the immediate departure of all its personnel, equipment and artifacts from the island municipality; and the return of all presently occupied territories by any branch or department of the U.S. armed forces to the Municipality of Vieques.

We proclaim our inalienable right to build a future of peace and well-being and continue the historic and heroic struggle that for more than six decades has taken place without respite to end the abuse of the U.S. Navy in Vieques.

We reaffirm the commitment of the people of Vieques and of all Puerto Ricans to support the right of our fishermen and fisherwomen to defend our sea resources.

We accuse the U.S. Navy of polluting our air, water and land and contributing significantly to the high level of cancer and other diseases related to the degradation of the environment that affect our population. We make them responsible for all the dead, wounded, ill and other victims of their military activities during these six decades, and for the profound psychological damage caused to our children.

We deplore the use of depleted uranium, napalm bombs and other chemical and toxic weapons condemned by international public opinion because of their adverse impact on health and the environment.

We demand that the United States government clean up all waste and toxic materials from the island of Vieques, as well as the decontamination of the areas used for military practice, including the removal and defusing of the bombs and ammunition.

We accuse the US Navy of thwarting, for more than half a century, the healthy development of our economy, forcing our people to emigrate in search of work and well-being, with the resulting family disintegration.

We demand from the US government a just indemnification for the use of the land, the damage done to the population of Vieques and to the environment, as well as for the cost of the decontamination of all of Vieques territory.

We declare that the Navy is an usurping entity of our territory, whose presence and activities violate the natural right of the people of Vieques to enjoy our natural resources and the right to peace.



If the Navy does not respond to the demands of our people, we declare the intention of all the people of Vieques and of millions of Puerto Ricans in solidarity throughout the Puerto Rican Archipelago and in the United States, to participate in, and support, the acts we carry out inside the territories restricted by the US military forces in Vieques.

We hold the US government responsible for any harm or injury against any Puerto Rican who exercises his or her right to defend our land.

Furthermore, we declare that repression or arrests will not weaken the determination of the Puerto Rican-Viequense people to rescue from the United States Navy the territorial patrimony that belongs by historical and natural right to the people of Vieques. This Declaration of Ultimatum will be given to the military officers in Vieques, the President of the United States, the United Nations and the Governor of Puerto Rico.

Approved by the Assembly of the People of Vieques celebrated this 31st day of July, 1999 in Vieques, Puerto Rico.

We, the undersigned, assembled in Vieques on July 31, 1999, in representation of the Puerto Rican-Viequenses civil society, endorse the Declaration of Ultimatum of the People of Vieques addressed to the United States Navy.

<http://www.viequeslibre.org/>

Indymedia.org

May 8, 2003

The US Navy bombing tests and military practice on the island of Vieques, Puerto Rico, has ended. On May 1, citizens in Vieques celebrated the first day in over 60 years without a US Navy bombing run.

Puerto Ricans of Vieques objected to the US Navy's presence across many other ideologically divisive issues regarding the US. Until recently, the US Navy owned over two-thirds of Vieques. When the US bought this land in the 1940s, many families and farmers were forced out of their homes and off their lands to make way for military exercises, which began in 1947.

Bush announced that the Navy would leave Vieques in June 2001, and it is widely accepted that it was the success of the protest movement that led to this decision and to the US Navy's withdrawal.

While resistance to the Navy's military exercises was ongoing, it was not until 1999, when a civilian security guard was killed by a bombing accident, that popular resistance began to have a lasting effect on US policy.

Many problems remain in Vieques, however. Environmental destruction and unexploded ordnance ravage the land. The land has not been returned to the people of Puerto Rico, rather, it has been transferred to the US Department of Fishing and Wildlife, so that an environmental assessment can be obtained. Early Puerto Rican estimates have produced a figure of \$400 million necessary to clean up the land used by the US Navy, but only \$23 million has been allocated so far.



Davis Uncovered: The Origins of Davis



Hunger strike at Mrak Hall

Davis

Long before the University of California made Davis city so famous, Davisville (as it was known till 1907) was an even smaller town in search of economic progress. When the railroad was laid down, it successfully enabled Davis residents to bid for a University of California to be brought to their town. Recognizing it would be competing against the neighboring town of Woodland, in 1906 Davis began an active campaign to publicize their town as the ideal place where to situate an agricultural university. By 1908 it had accomplished its goal and by 1951 it boosted a full fledged Social Science college.

Thanks in part to the agricultural jobs and World War II, Yolo County boosted an 11% Mexican population by 1979. However, despite that both the Mexican and African-American population

continued to grow, Davis refused to take out the welcome mat for either of these two populations. The first person to have ever sold a home to a person of color immediately received death threats. During the forties and fifties, a Mexican person could not find a place that would cut his/her hair in the entire Yolo County. So representative was Davis of the wide spread racism that existed in the United States in that time (and today) that even the famous braceros (actively recruited temporary agricultural Mexican workers) would avoid Davis City at all causes since its infamous reputation preceded it throughout California. Even the Asian populations, who are commonly forgotten in the civil rights struggles, were subject to racism; the first Asian American professor could not find a home until a university director intervened on his behalf in 1959. However, it was Proposition 13 which accurately illustrated Davis residents' sentiments towards people of color. Declaring there were insufficient funds for school busses, the school board completely stopped offering this service to all residents. When immigrant families, who lived in the outskirts of the town, complained that their children would have no way of getting to school, the school district stated it could not provide them with a bus since then they would be forced to provide a bus for El Macero residents who also lived in the outskirts of the town. What officials failed to mention, but was obvious to everyone, was that El Macero residents were very affluent families who owned more than one car and could, thus, easily find means of transporting their children to school.

The history of Davis is the history of California, one of many small towns in the mist of large cities attempting to escape the troubles of integration. However, like the rest of the United States it could not avoid the inevitable and was subsequently forced to deal with its racial attitude. Thus, in the end, Davis is just one of the many places where people of color have struggled to break down barriers and create bridges for themselves.

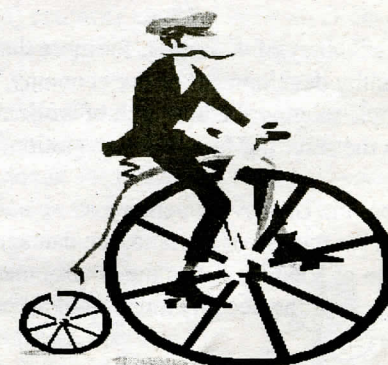
Las raíces de Davis

Caminando por las calles de Davis, podemos casi mirar su historia. En parte de esta ciudad, tenemos un riachuelo llamado Putah, mientras calles como Chiles acompañan una biblioteca llamada Shields. Pero, si nos paráramos a pensar en estos nombres un poco, nos daríamos cuenta del peso que cargan en sus simples pronunciaciones. Putah es una desviación del nombre Poewin, el grupo indígena que estuvo aquí muchísimo antes que todos nosotros. Y, cualquier hispanohablante te diría que Chiles no es un nombre de una calle, sino, un ingrediente que no falta en la comida de cualquier respetable latinoamericano. Entonces, comencemos la exploración al pasado de Davis.

Poewin

Mucho antes que los estudiantes llegaran a Davis el grupo indígena Poewin ocupaba estas tierras. Ellos habían abitado en esta ciudad por más de quince mil años y su gente se extendía hasta el oeste de Sacramento. Principalmente eran cazadores y cosechadores quienes tenían fama por sus creaciones de canastas. Irónicamente, fue bajo el poder de México que el riachuelo llegó a ser conocido como el "Río de los putos", de donde los Estados Unidos desviaron el nombre "Putah". Tristemente, este nombre trajo más fama a esta área y, en 1830, exploradores de Canadá obliteraron la mayoría de la población indígena en Davis. Ahora, muchos de sus descendientes están luchando para reclamar los artefactos dejados por sus antepasados. Encima de esto, mucha de la tierra en que nosotros como estudiantes montamos a bicicleta podría ser parte de un panteón indígena. Los huesos de algunos indígenas fueron descubiertos en la tierra en donde ahora se encuentra el mentado "Mondavi Center". No se sabe que ha pasado con estos huesos, pero se rumora que están en el sótano del departamento de antropología.

Continúa en la página 12



Opinion piece: Ethnicity

By Cynthia M. Funes

Today, in U.S. mainstream media, Latinos are portrayed in two ways: on one hand we see a great deal of fascination with "Latin Heat," living "La Vida Loca," and Jennifer Lopez' booty. The other, a suspicious Latino male, can be seen regularly on the nightly news. Latinos are being placed under commercial racial labels which sweep us under common umbrellas and make us into a sort of social curiosity. Criminals, promiscuous women, charity cases, are the "consumer ethnicities," as Juan Flores refers to them, which cause our people to be labeled and set under chains of all-purpose categories.

Of course, there are sectors of a population benefiting from these "consumer ethnicities"—those driven and enthralled by the consumer image of *Latinosity*. Consoling American fears, this "invasion from the south" is perceived as separate from the earliest of social pariahs: the black community. Middle class America is set at ease by the pale faces of Daisy Fuentes, Salma Hayek, and Alberto Gonzales. However, this notion of acceptance is not the case in the streets, where young brown men and women are ostracized alongside their black brothers and sisters. Latinos are still the "suspicious Hispanic male" as seen on the premises of many a crime scene. Police brutality and "racial profiling" still run rampant among the brown and black people of the urban areas. Latinas are always seen as the loose, backwards women who can't use birth control properly. Americans would rather see glamorous white "Hispanic" faces on television which makes it easy for them to disregard Latino realities.

The separation created between brown and black in the media, and even in our own communities, is bullshit. There are many Latinos who are black and their undeniable influence can be seen in our lifestyles and expressions. Not only do we share a common history but our music, our literature, our visual arts—display fusions, cross-overs, "mutual fascinations and emulations." All we need to do to realize this is to look at our music, our soul, our "alegría," the blend of our very spirits. These are tangeabilities that put to shame whatever lies separate us.

The Latino community also has illusory ideas fueling racism among our various nationalities. Whether it be Salvadoreños against Mexicanos in Los Angeles, or Puerto Riqueños against Cubanos in New York, society has pegged us against

each other through economic competition. Similar to controversy between black and brown peoples, problems arise from an idea that the other groups are corroding the availability of jobs. The reality of the situation is that we are all being used for cheap labor, and experiencing inequalities and racism together. On the contrary, these common experiences should be used to sway us away from racism within our own groups.

Most Latinos in the U.S., many who come here because of oppressive circumstances in their native lands, end up serving as cheap labor and living in Ghettos in the "land of milk and honey." They do the jobs that "Americans won't do" and are later condemned for taking away employment from U.S. citizens. Why should citizens do these types of undesirable jobs when the US has cheaper labor coming in everyday? In a society, all members should do the work in order to keep it afloat. "I don't like that job, lets have these other people do it" equates to vast unemployment and a demand for labor that is easily exploited by contractors. But as Dominican writer, Junot Díaz states, "I'd rather have us start out as fractured so we don't commit the bullshit and erasures that trying to live under the banner of sameness entails." When we as students think about "Latinos," it is extremely important to recognize our unique cultures and different nationalities. I do not mean that we should use our differences as a division but rather, we should not assume that we are all ethnically the same. We are different, and we must acknowledge these differences. Only by acknowledging them can we move past them and identify what unites us.

Within activist groups this same type of typecasting comes forth when categorizing all Latino activists under Chicanismo, a Mexican-centric type of banner which masks Latino culture under that of the Mexican struggle. This Chicano mindset, full of pride in the Aztec and Mayan heritages, neglect the cultures of most Spanish Caribbean, Central and South American Latino cultures. Modern Chicanismo claims to include every conscious Latino but still has a very centralized depiction of who a Chicano is. This labeling turns many non-Mexicans, and even some Mexicans, away from the movement.

If we truly want to understand our common struggles, we must come to appreciate our different human experiences without forgetting that we're all subjects of oppression. Education is the key against oppression, and we must educate ourselves about each other. We should not take images we see on the television at face value. We must always acknowledge that our homelands are still used for target practice and our slit of soil as the siphon for our dignity, as is the case in Iraq. This is what unites us, and our cultural differences are what strengthen us.

The construct of "consumer ethnicities" not only wishes to degrade our similarities and mask our differences under a glorified, sex-driven, bunch of white-washed Hispanics, but also separate our lives from other communities of color. Among us, the death toll rises in America [and abroad] as our pulse-less people, with lips sealed by humiliation, pick tomatoes in the fields, scrub blood off hospital floors, die in foreign countries on imperialistic expeditions and clean up what North Americans "won't do." Generalizations disrupt our unity, and our ignorance about each other



divides us and robs us of our shared humanity. We must be awakened, be reborn and fight towards change.

Opinión: Étnica

Hoy, en los medios de comunicación, los latinos son percibidos en dos maneras: por un lado hay una fascinación con el "calor latino," viviendo la "vida loca" y el trasero de Jennifer López. El otro, un sospechoso hombre latino, se puede ver cada noche en las noticias. Latinos están siendo puestos en etiquetas raciales comerciales que nos juntan bajo clasificaciones comunes y nos trasforman en un tipo de curiosidad social. Criminales, mujeres promiscuas, casos de caridad, son las "pertenencias étnicas del consumidor," como las llama Juan Flores, que tienen el efecto de causar a nuestra gente hacer clasificadas y puesta bajo unas categorías muy generales.

Casi todos los latinos en los EE.UU., muchos que vinieron aquí por situaciones opresivas en sus tierras nativas, resultan sirviendo como labor barato y viviendo en barrios decaídos dentro de la tierra imaginaria de "leche y miel". Hacen los trabajos que los "americanos no quieren hacer" y después son condenados por supuestamente quitarles los trabajos a ciudadanos americanos. ¿Por qué harían los americanos estos trabajos "sucios" si los EE.UU. tienen trabajadores baratos entrando todo los días? En una sociedad, todas las personas deben de hacer el trabajo para que sobre viva. "No me gusta ese trabajo, deja que esta otra gente lo haga" iguala a desempleo extenso y una demanda por trabajadores que son explotados fácilmente por los contratistas.

Claro, hay sectores de la población que benefician de estas "pertenencias étnicas del consumidor"—ellos que son conducidos y cautivados por la imagen consumidora de

Latino?

la *Latinidad*. Consolando miedos americanos, esta "invasión del sur" es percibida como separada de una de las más tempranas parias sociales: la comunidad Afro-Americana. La clase media americana es calmada por las caras pálidas de Daisy Fuentes, Selma Hayek, y Alberto Gonzáles. Sin embargo, esta noción de aprobación no es la misma en las calles, donde jóvenes latinos son aislados junto a sus hermanos y hermanas negras. Los latinos todavía son los "sospechosos hombres hispánicos" vistos en las premisas de la escena de crimen. Brutalidad de la policía y "perfilares raciales" todavía corren desenfundados entre la gente latina y negra de áreas urbanas. Las latinas siempre son vistas como mujeres promiscuas e ignorantes que no saben usar propiamente los contraceptivos. Los americanos preferirían ver hispánicos glamorosos y pálidos en la televisión porque se les hace más fácil darle indiferencia a las verdaderas experiencias latino/as.

De paso, la separación creada entre latinos y Afro-Americanos en los medios, e igual en nuestras propias comunidades, ¡es pura mierda! Hay muchos latinos que son negros y sus influencias innegables se pueden ver en nuestras formas de vida y expresiones. Compartimos no sólo una historia común sino que nuestra música, nuestra literatura, nuestro arte visual - exhibe fusiones, cruces, "fascinaciones y emulaciones mutuas." Todos lo que necesitamos hacer para realizarlo es mirar a nuestra música, nuestra alma, nuestra alegría, la mezcla de nuestros mismos espíritus. Estos son ejemplos palpables que ponen a vergüenza a cualquier mentira que nos separan.

La comunidad Latina también tiene ideas ilusorias de racismo entre nuestras varias nacionalidades. Así sean salvadoreños contra mexicanos en Los Ángeles, o puertorriqueños contra cubanos en Nueva York, la sociedad nos ha enclavijado cara a cara a través de la competición económica. Similar a la controversia entre la gente negra y Latina, los problemas crecen de una idea que los otros grupos están corroyendo la disponibilidad de

trabajos. La realidad de la situación es que todos somos utilizados para el trabajo barato y sentimos desigualdades y racismo juntos. Al contrario, estas experiencias comunes se deben utilizar para



sacudirnos lejos del racismo dentro de nuestros propios grupos.

Pero como el escritor dominicano Junot Díaz dijo, "Prefiero que comencemos fracturados, para no cometer las mierderas y las borraduras que el intentar vivir debajo de la bandera de la igualdad exige." Cuando nosotros como estudiantes pensamos en los "Latinos," es extremadamente importante reconocer nuestras culturas únicas y nuestras diversas nacionalidades. No digo que debemos utilizar nuestras diferencias como divisiones pero nosotros no debemos asumir que somos todos étnicamente iguales. Somos diferentes, y debemos reconocer estas diferencias. Solamente reconociéndolas podemos superarlas e identificar lo que nos une.

Dentro de grupos activistas ésta misma clase de estereotipo categoriza a todos los activistas debajo del título de Chicanismo, un tipo de bandera México-céntrica que enmascara la cultura Latina debajo de la

lucha mexicana. Esta mentalidad chicana, llena de orgullo en las herencias azteca y maya, desatienden a la mayoría de las culturas del Caribe, centrales y suramericanas de Latino América. Las definiciones modernas y políticas de Chicanismo claman incluir a todos los Latinos conscientes pero todavía tienen una pintura muy centralizada de quiénes son los chicanos. Esta etiqueta causa a muchos Latinos no-Mexicano, e incluso a algunos mexicanos, a alejarse del movimiento

Si realmente deseamos entender nuestras luchas comunes, debemos apreciar nuestras diversas experiencias humanas sin olvidarnos de que somos todos víctimas de la opresión. La educación es la llave contra la opresión, y debemos educarnos sobre uno al otro. No debemos tomar a valor las imágenes que vemos en la televisión. Debemos reconocer siempre que nuestros países todavía son utilizados para práctica militar y nuestra raja de tierra como el sifón de nuestra dignidad, como es el caso en Irak. Esto es lo que nos une, y nuestras diferencias culturales los que nos dan fuerza.

La construcción de "pertenencias étnicas del consumidor" no sólo desea degradar nuestras semejanzas y enmascarar nuestras diferencias bajo una imagen glorificada, sexo-conducida, y blanqueada, sino también separa nuestras vidas de otras comunidades de color. Entre nosotros, el peaje de la muerte se levanta en América [y en el exterior] pues nuestra gente sin pulso, con los labios sellados por la humillación, pizcan tomates en los campos, friegan la sangre de pisos de hospitales, mueren en países extranjeros en expediciones imperialistas y hacen los trabajos que los norteamericanos no "quieren hacer." Las generalizaciones interrumpen nuestra unidad, y nuestra ignorancia sobre uno al otro nos divide y nos roba de nuestra humanidad compartida. Debemos despertar, renacer y luchar hacia el cambio.

Continúa de la pagina 10

Davis

Mucho antes que la Universidad de California Davis hiciera esta ciudad tan famosa, Davisville (como se llamaba hasta 1907) era una simple localidad en búsqueda de desarrollo económico. El hecho de haber instalado los rieles de tren permitió este desarrollo y es entonces que los oficiales pensaron en traer la universidad hasta Davis. Reconociendo que estarían compitiendo con ciudades como Woodland, en 1906 Davis empezó una campaña de publicidad para presentar la ciudad como el lugar ideal para construir la nueva universidad de agricultura. Esto se logró en 1908 y para 1951, cuando agregó el colegio de ciencias sociales, se había convertido en toda una universidad.

Gracias a trabajos de agricultura y la Segunda Guerra Mundial, el

Condado de Yolo era 11% mexicano para el año 1979. A pesar que la población mexicana y africana seguía creciendo en el condado, Davis se negaba a ser hospitalario con estos residentes. La primera persona que vendió una casa a gente de color recibió amenazas de muerte. Durante los cuarentas y cincuentas, un mexicano no podía obtener un corte de pelo en el Condado de Yolo. Tanto era el rasismo que existía en Davis que los braceros trataban de eludirlo porque el racismo que les esperaba se había hecho famoso en California. Los asiáticos tampoco escaparon este tipo de racismo; el primer profesor asiático no pudo encontrar casa en 1959 hasta que el rector de la universidad intervino.

Pero, fue la Proposición 13 la cual demostró la hostilidad que existía entre los caucásicos y la gente de color. Declarando que no había suficiente fondos para operar autobuses para todos los residentes de Davis,

pararon de proveer este servicio. Cuando los emigrantes advirtieron que sus hijos e hijas no tendrían como llegar a la escuela (vivían en campos varias millas afuera de la ciudad) el distrito escolar les negó un autobús con el pretexto que no podrían jugar favoritos, ya que los niños viviendo en El Mecero (una residencia periférica y completamente caucásica) entonces también tendrían el derecho de demandar autobús porque vivían igual de lejos.

La historia de Davis es la historia de California: una ciudad pequeña en medio de muchas ciudades grandes donde sus residentes trataron de resistir la integración de varias culturas, pero al fallar tuvieron que cambiar sus actitudes hacia ellos. Ultimadamente, Davis es otro sitio donde la gente de color luchó para crear un espacio donde construir sus vidas.



Mexican Portrayal in Classic Hollywood and Mexican Cinema

During fall quarter I took an introductory film studies class. One of my papers was based on Mexican cinema and Mexican representation in Hollywood cinema from the mid 1920's to mid 1930's; it also focused on critics' responses to such movies. What I found was an overabundance of Hollywood films that exploited the Mexican culture and critics that did not give enough credit to classic Mexican cinema.

Hollywood films would often typecast Mexicans as conniving, untrustworthy people who usually operated outside the law. Up to the 1920's, the word greaser was synonymous with Mexicans in Hollywood, some of those films include: *The Greaser's Gauntlet*, *The Greaser's Revenge*, *Guns and Greasers*, or, just simply, *The Greaser*. Such movies portrayed Mexicans as covetous and sex crazed and all of the greaser characters would rob, assault, kidnap, or murder. Westerns were especially critical of portraying Mexicans in this manner, and whenever the greaser would violate the moral Saxon code, the Anglo cowboy was the one who brought the greaser to justice. These controversial Hollywood films were usually not shown in Mexico, making Mexican's oblivious to their Hollywood image.

In direct contrast to the greasers, were the Castilian caballeros. These light skinned heroes would often snub their darker-hued brethren, Zorro being a primary example of the Castilian caballero. He would help the mestizos, people of mixed heritage, as if they were incapable to mount their own resistance movement against their oppressors. One critic hailed *The Mark of Zorro* because Zorro accurately enacted chivalry, righteousness, fearlessness, moral and physical courage of heroic proportions. Critics thought very highly of Zorro for all the help he has given to the underprivileged. It sounds as if these people desperately need the help of this brave hero because they are too defenseless to do anything for themselves. Critics often ignored the possibility that perhaps the mestizos could have defended themselves, and did not need Zorro's help. It is true that *The Mark of Zorro* was meant to be an entertaining piece and not a quasi-Marxist social commentary but, it would not have the same effect if the hero was a Mexican or if the people Zorro rescued, were able to rescue themselves. Zorro's character attracted many because of his mystique and charm that came from his Castilian heritage. The fact that he was a pampered son of Spanish nobility made critics admire him even more because, he took the time out of his privileged life to help the disadvantaged whose only hope was the help from this Castilian caballero.

Females were also being subject to typecasting in Hollywood cinema. The female characters usually fit into the virgin or whore category. The virgin is the pure and innocent woman worthy of marriage, and the whore is the exotic fantasy. One actress that incorporated the sexy firecracker image was Lupe Velez. Along with her transition to Hollywood cinema came her hip-swaying pirouettes. One critic described her movie, *The Girl from Mexico*, as a senseless slapstick comedy. Although, according to the critic, the film is shrill spirited, it is crazy and fun because of Velez's sexy dancing. Even though this critic may not like the film, he certainly admires Lupe Velez's sexy curves. Her acting skills may be loopy but, her

sex appeal is the only thing that makes this film interesting. This stereotype of the exotic dancing Mexican woman is the only thing this critic really speaks of. He neglects or mentions Velez's skills as an actress and instead focuses on her skills in attracting men. To mention Velez's skills as an actress and instead focuses on her skills in attracting men.

Despite harsh competition and an unshakable image, Mexican cinema did have successful films and actors. Before the Mexican revolution, films were

often restricted to propaganda type shorts, newsreels or documentaries, a lot of which were European imports. Mexico's first major film production was *El Grito de Dolores*. Following the revolution, film production would not increase as much as it was anticipated. In the early 1920's Hollywood was producing between 500 and 700 films a year. It was hard to compete with Hollywood's mass production of films. As a result, only two films were made in 1923 and none in 1924. It was not long, however, before theater companies from the U.S. went to Mexico including: First National Pictures, Universal, Paramount and Fox.

An important actor during Mexico's Golden Age was Pedro Infante. Infante's versatility as an actor was evident in his movies, ranging from melodramas like *La Razon de Culpa* to comedies like *Escandalo de las Estrellas*.

Critics respected Infante's movies because of the musical incorporations, but often times he would not receive recognition for his skills as an actor. In *Escandalo de las Estrellas*, Infante plays a lawyer who becomes star struck by a Hollywood actress. Critics called his film an amusing lampoon and there was no need to worry if you did not understand Spanish because anyone can enjoy the singing and dancing numbers. It is evident that music plays an important role, but if he hadn't been a good actor to begin with he would not have been



able to act out the musical scenes so proficiently. Another critic stated that no Mexican film is complete without abundance of music. Infante's *El Norteno* was no exception; everybody sings with slightest pretext

the beautiful melodies. Although he is complimenting by calling them beautiful melodies, this critic does not acknowledge Infante as an actor, which is a great injustice considering his ability. Another famous artist was Maria Felix. In her film, *Mujer Sin Alma*, she plays Theresa, a siren, who because of her beauty and magnetism wins every man who comes within the radius of her influence. Felix is subjected to the previously mentioned stereotypical Mexican woman, and once again critics only mention her ability to attract men. Critics say that if it wasn't for her beauty she could not have any influence. One critic claims she is quick witted by luring a married man and keeping a

rich man at arms length. She is not quick witted because of her intelligence, but because she is able to tease men. These critiques further exemplify how too often films with Mexican actresses were only appealing because of their beauty and not necessarily because of their talent. Although being called beautiful is a compliment, it can also be a stereotype because opinions are only based on physical appearance. It is clear that Maria Felix's appeal was in her beauty, but her talent was as equally evident in her roles even though it was not explicitly stated by critics.

The portrayal of Mexicans in Mexican Cinema and in Hollywood presents an unusual juxtaposition. On one side there are films that show Mexicans as wrongdoers who never succeed, or females who are exploited. On the other side, there are films with depth and substance, which incorporated real passion, but they were not understood in the manner that they were meant to be. Critics did not see the films as profound pieces of art. They only thought of the films as if easy entertainment because of the singing and dancing. In actuality, the musical aspects were only there to compliment the entire work as a whole.

United States critics enjoyed both the Hollywood representation of Mexicans and these authentic Mexican films, but critic's perception of Mexicans was warped because their understanding of Mexicans was based on what they saw in Hollywood film. They thought of Mexican's as hoodlums, underprivileged, angry, sex objects, or dancing and singing amusements. A critic would see a real Mexican film, but because of their preconceived notions, they would believe that the same stereotypes from Hollywood would apply. They could not decipher the difference between the stereotypes and the authenticity that came through Mexico's classic cinema.

~Estela S.

Representación Mexicana en Hollywood y el Cine de Oro

Durante la sesión del otoño tome un curso sobre la cinema. El tema de unos de mis ensayos fue sobre el cine Mexicano y la representación Mexicana en Hollywood durante los años 1920-1940. También me enfoque sobre las opiniones de críticos. Lo que yo encontré fue una abundancia de películas de Hollywood que representaban a la cultura Mexicana en un modo negativo y críticos que no respetaban al cine Mexicano.

El cine de Hollywood frecuentemente clasificaba a mexicanos como poco fiables que no seguían la ley. Hasta los años veintes, greaser (que se traduce a bandido o villano) era sinónimo con la imagen mexicano de Hollywood, y algunas de estas películas son: *La Venganza del Greaser*, *Pistolas y Greasers*, o simplemente, *El Greaser*. Tales películas representaban a mexicanos como lujuriosos y todos los personajes robaban, mataban o secuestraban. Las Westerns, o películas de vaqueros, representaban a los mexicanos de

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Representación mexicana en Hollywood y el Cine de Oro

~Estela S.

de tal modo que cada vez que el mexicano violaba la ley del Anglo-sajón, el vaquero gabacho fue el que lo juzgaba. En este tiempo, no se enseñaban estas películas en México y los mexicanos no sabían sobre su imagen en Hollywood. 2

En contraste con la imagen greaser, eran los caballeros castellanos. Estos héroes güeros se creían superior a los mestizos, Zorro siendo el mas conocido. Él ayudaba a la gente mestiza como si no se pudieran ayudar ellos mismos. Un crítico alabo a Zorro por ser un caballero heroico con valor y morales. Este crítico cree lo mejor de Zorro por la ayuda que ha dado a los más desdichados. Parece como si esta gente seriamente necesita su protección porque son tan indefensos que no pueden hacer nada por si mismos. Este crítico ignora la posibilidad que los mestizos pudieran salir adelante sin la ayuda de zorro. Es cierto que el propósito la película no era para hacer un comentario marxista, pero no creo que hubiera tenido el mismo efecto si el héroe hubiera sido mexicano. La gente estaba atraída hacia la personalidad del Zorro por la gracia y caballerosidad que viene de su herencia castellana. Por el hecho que era hijo de nobleza castellana, hizo que los críticos lo admiren aún más. Y también porque sacrificio sus privilegios para ayudar a los pobres, para los cuales su única esperanza era este caballero.

También mujeres, al igual que los hombres, eran objetos estereotipos de Hollywood. Los personajes frecuentemente caían entre las categorías, de inocente o la mujer exótica. Lupe Velez era una actriz que era famosa por su belleza. Un crítico dijo que su película, *The Girl from Mexico (La Niña de México)*, era una comedia sin sentido y sencilla. Sin embargo, también creyó que la película era divertida porque Velez baila en un modo atractivo. 3 Aunque el crítico no le gusto la película, si le gustaba Lupe Velez. No la cree buena actriz, y lo único que le atrae de ella es su apariencia. Este estereotipo de la bailarina exótica es comúnmente lo único que mencionan los críticos. No mencionan sus habilidades artisticas o profesionales. Solamente se enfocaban en que era una linda bailarina que atraía los hombres.

Aunque era difícil competir con Hollywood y tener estigmas, el cine Mexicano tuvo películas y actores exitosos. Antes de la Revolución mexicana (1910-1917), solamente habían películas de propaganda o documentarios y muchos eran importados desde Europa. *El Grito de Dolores* fue la primera película cardinal del cine mexicano. Los productores anticipaban muchas películas después de la Revolución, pero no resultado así. En los años veinte, Hollywood estaba produciendo 400-500 películas al año. En 1923 solamente había una película producida en México y ninguna en 1924. Pero después compañías de teatro vinieron a México, incluyendo: First National Pictures, Universal, Paramount, y Fox y comenzaron a producir mas películas.

Un actor que fue muy importante durante el Cine de Oro, fue Pedro Infante. Su flexibilidad como actor fue evidente en sus películas desde melodramas como *La Razon de Culpa* a comedias como *Escandalo de las Estrellas*. Críticos

respetaban sus películas por sus incorporaciones musicales, pero casi nunca le daban el reconocimiento que merecía por ser buen actor. En *Escandalo de Las Estrellas*, Infante interpreta a



un abogado que esta enamorado de una actriz de Hollywood. Los críticos dijeron que era una película divertida y que se podía entender sin saber el idioma español porque todos pueden disfrutar los bailables y los cantos. Es obvio que la música es muy importante en el cine mexicano, pero si Infante no era un buen actor, entonces

no podría hacer las escenas musicales con tanta habilidad. Otro crítico dijo que ninguna película mexicana esta completa sin una abundancia de música, y que *El Norteño* no era la excepción. Todos cantan por cualquier razón unas hermosas melodías. 7 Aunque dice que las melodías sí son hermosas, no se refiere a Infante como un actor, y sigue siendo una gran injusticia considerando el talento que tenía Infante.

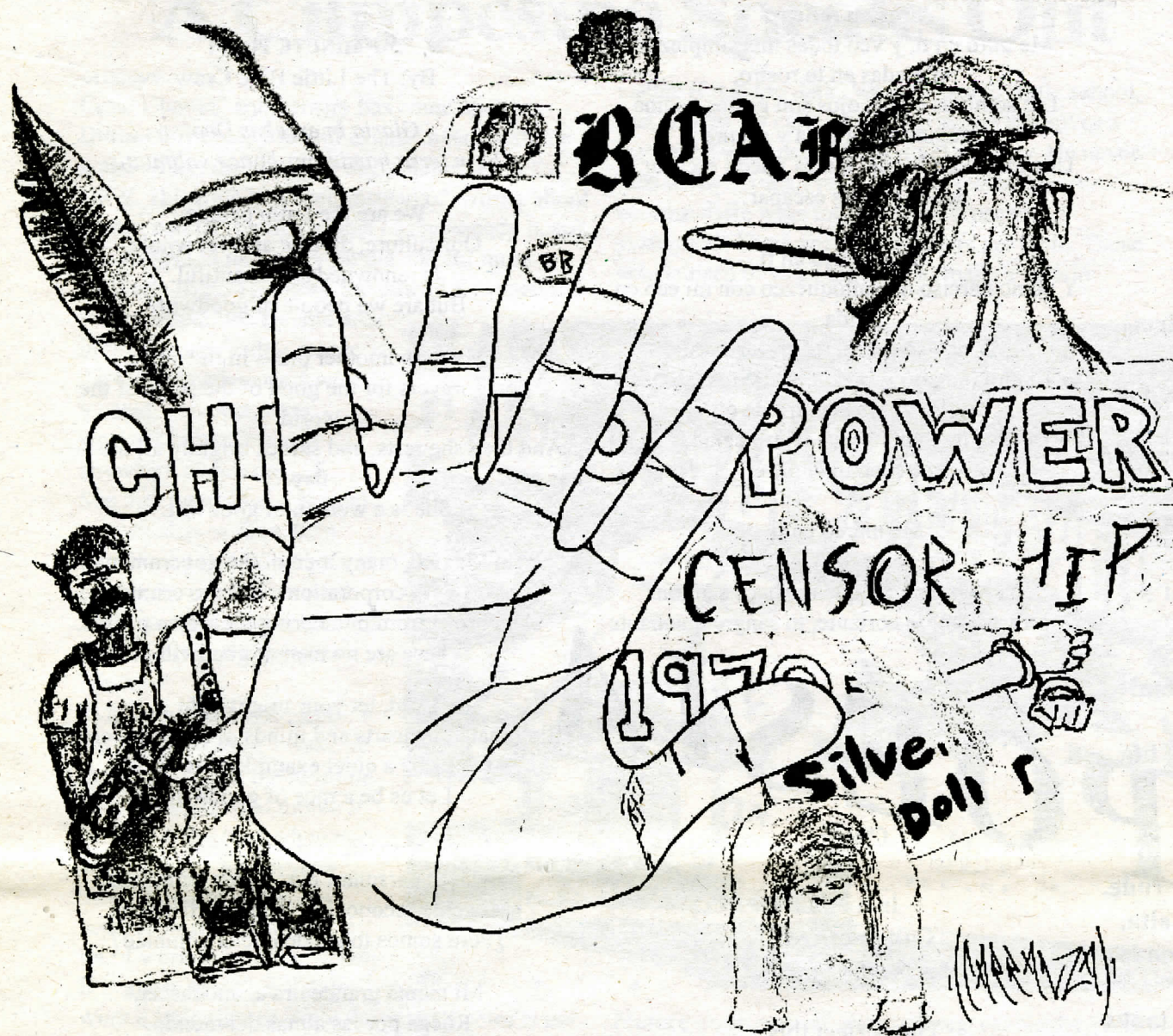
Otra famosa actriz fue Maria Felix. En su película, *Mujer Sin Alma*, interpretaba a una bella seductora que por su belleza y magnetismo se ganaba a cualquier hombre que viene en contacto con su influencia. Felix también está sujeta al estereotipo que previamente fue mencionado. El crítico dice que sin su belleza ella no seria conocida por los hombres. Otro dice que es sabia por atraer un hombre casado, y por tener a otro rodeando. No es sabia por su inteligencia, si no pero porque sabe cautivar a los hombres. Estos críticos hacen el estereotipo de la actriz mexicana que solamente es bella y sus talentos no los ponen en cuenta. Aunque ser llamada atractiva es un complemento, también puede ser un estereotipo porque solamente esta basado en la apariencia física. Es evidente que Maria Felix cautivaba al público por su belleza, pero su talento era igual a su belleza aunque críticos no lo reconocían.



La representación de los mexicanos en el cine Hollywood, comparado al cine de México, hace una extraña comparación. En un lado hay mexicanos que son malhechores que nunca triunfan. Y por el otro lado hay películas con profundidad y pasión, pero no eran entendidas en el modo en que estaban dirigidas al público. Críticos no creían en las películas como obras de arte que en realidad lo eran. Solo les creían como formas de diversión por sus bailes y canciones. Pero en la actualidad, los aspectos musicales solamente eran una porción del arte. Los críticos del EE.UU. les gustaron ambas películas con representaciones mexicanas y el cine autentico de México. Pero las percepciones de los críticos sobre los mexicanos eran trastornadas porque estaban basadas en estereotipos de Hollywood. Creían que los mexicanos eran vagos, desvalidos, rabiosos, objetos sexuales y entretenimientos.

Recommended películas

- La Niña de la mochila azul
- El Abrazo Partido
- Nicotina
- Angelitos negros
- Lola Casanova
- Machuca
- El abuelo y yo
- Tizoc
- Norte
- Pelo suelto
- Lola la trailera #1
- Por tu maldito amor
- Ahi Esta El Detalle
- Diastole y Sistole
- Y tu mamá también
- Obsecion
- El Crimen del Padre Amaro
- City of God
- The Revolution Will Not Be Televised
- The Fourth World War
- The Motorcycle Diaries
- Whale Rider
- Yossi & Jagger
- The Magdalene Sisters
- Suite Habana
- Mala educación
- Duel in the Sun
- Ramona
- La ley de herodes
- Niño pobre, niño rico
- El Barrendero
- Nosotros los pobres
- La puerta negra
- Zapatos viejos
- Los de abajo
- Benjamin Argumedo
- Temporada de patos
- Sexo y Lucia
- Amores Perros
- El tiempo de las mariposas
- Como Agua Para Chocolate
- Butterfly
- Dirty Pretty Things
- My Life In Pink
- Farewell My Concubine
- The Shawshank Redemption



**IF YOU WANT
TO DO
SOMETHING
ABOUT THE
PINCHE
GABACHO
WAR, CONTACT
lapalabra_ucd@hotmail.com
AND WE'LL
GET YOU IN
TOUCH WITH
YOUR LOCAL
ANTIWAR/
MILITARY
GROUP.**

To the Chicano/Latino Community

We are showing great disrespect to our community by not fighting against this government that pulls us down and is killing us. Have the partying and the comfortable level of this country been hurting our community? How is it that in these times of war our campuses have been so quiet? Where are our progressive political organizations such as MEChA, who in the past have taken the initiative to stage walk-outs and large rallies, been doing? Not that I'm implying that the 60's should be duplicated, but that we should seek strong activists. That connection from the past should be strong so that stories and advice can be passed along. They have for us the words that cannot be easily searched on the web because EVERYTHING is monitored. We should not wait around for information to be spoon-fed to us. Since we did get ourselves into college we should be capable of researching the facts that will enable us to teach and empower each other. Where is that sense of urgency that we are lacking?

We should be reminded that the Chicano/Latino community has taken a leading stance against the war and this imperialistic system. We come from a tradition of people who have been fed lies and also a tradition of people who have died for our beliefs because there was nothing to lose. So what are people afraid of losing now days? Will we continue to give the excuses that the times are different? Of course times are different! This is not the best excuse; we need to agitate those in administration that are

supposed to be representing us. We must agitate our own organizations to not keep quiet and take action against the enslavement of our minds. We should not stay in our bubble that will distract us from seeing that we are contributing to the deaths of millions of innocent people in Third World countries.

Our fees have been increasing and our outreach has been cut but students have not rushed into the Dean's office to strike against this. The access to education is becoming more difficult and schools and kindergarten classes are still not earthquake safe. People have marched seventy miles and fasted twenty plus days at the capitol, but the governor chooses to ignore the communities that have been targeted and prevented from succeeding in the education system. When there are 21 prisons built in the last

21 years, but only one University, shouldn't we question where this state's priorities are?

If it has not been obvious for the last 400 yrs, these institutions that were not established from the bottom are not meant for the people of color. Our indigenous ancestors were enslaved when the European invaded and modern day slavery continues in the sweatshops, fields, the prisons, and in the army. The youth are tracked and are given limited options because after school programs have been cut and students are bombarded with military recruiters instead of college outreach recruiters.

This imperialistic war has taken 50% people of color on the battlefields when there are only about 20% in the army. Shouldn't these statistics alone make one question this governments' intentions when our families and friends can't apply for drivers' licenses, but can get sent to the war to die?

It is the working people of this country who have had to pay for the war in blood and taxes. There are so many blocks set in front of people of color that make it more difficult to overcome oppression. The people of color that have been able to overcome the roadblocks to get into college have become the "exceptions."

As college students we should feel the rage of the injustice held against our people and should yell and fight against it. We do not question our roles that we play in the bigger picture; we do not know how much influence and impact we can have on the college campus if we organize and take action in the masses. Our bonds should not only be created to strengthen the Chicano/Latino community. We need to link with other ethnic progressive organizations that are seeking the same equality and justice that we are. We can not let our differences deter these

links but let us realize that it is that we are fighting against the same imperialistic enemy.



Clotl Bojorge P

P O E S I A

LA JUVENTUD

O

By Khalida Fazel

E

Gracias a la juventud
Especially those that stand firm
without food
Sin comida, sin nada, a veces sin la
palabra

T

But with a burning flame and passion
Un corazón que incita una revolución
Which yearns for change and
challenges the norm

R

Con un incentivo de cambiar y
eliminar la opresión
Who fears none but One
Screaming death or FREE-dom!

Y

Es fácil a someter
Pero, what is the meaning of a life
without efforts to rebel?
(i.e. living in hell?)

Gracias a la juventud
Who struggle with grace, never rude.
Con una esperanza y una voz alta,
La estrategia principalmente con las
palabras

Or at times with stones against tanks
David contra Goliath.

A veces luchar con la pluma
A cure from the oppressive tumor:
Con la fuerza de regresar la palabra.
To all the revolutions taking place
En el mundo: siempre viven las
intifadas!

*"He who amongst you sees something
abominable should modify it with the help
of his hand - and if he has not strength
enough to do it, then he should do it with his
tongue (i.e. speak out against it) and if he
has not strength enough to do it, then he
should hate it in his heart, and that is the
weakest of faith." (Prophet Muhammad
p.b.u.h. Hadith 365, reported by Abu Sa'id
al-Khudri)*

16

La palabra ¡hace la fuerza!

Eres mi reflejo.
Me miro en ti, y veo todas mis simplezas
reflejadas en tu rostro.
Las sombras en tus ojos son gestos de una
estupidez profunda y oscura
Una locura de la cual nunca puedo escapar, y
nunca puedes escapar...

Me sumerjo en ti
Y como narciso me enloquezco con mi eco en
vida
Mi vida se convierte en carnaval.
El movimiento y las curvas de tus labios
Tu risa zumba dentro de mí.
Carcajadas truenan hacia adentro caladas en mi
vientre, en tú vientre...

Me mareo en ti
Veo pasar tus lágrimas
Una Neblina roja que me hace sangrar
Y corre mi sangre cortante, tu sangre quemante

P O E S I A

Check

In a box
Ca-teg-or-ized
this is who you are

The perfect this
the perfect that
You're just one

No difference
No one of a kind

This is where
you belong
This is
How you belong

Check the box
Check "Other"
Confuse them

Think you
outsmart them?
Think you
made a difference?

You didn't
It's still
A box

Ca-teg-or-ized
This is who you are.

~Kelly Maravilla

volúmen 10, número 1, Febrero 2005

30-MINUTE POEM

By: The Little Blue Crow

*Gloria in excelsis Deo
Et in terra hominibus bonae voluntatis*

We are the Latin people
Our culture, diverse and yet whole
Is renowned and beautiful.
But are we people of goodwill?

My grandmother prays in the night,
Long prayers for the good of the souls of the
world.
And then she rests, and smiles brightly all the next
day.
She is a woman of goodwill.

In Mexico, many men of the government
Cavort with corporations, cater to criminals,
And profit from plundering their own people.
These are no men of goodwill.

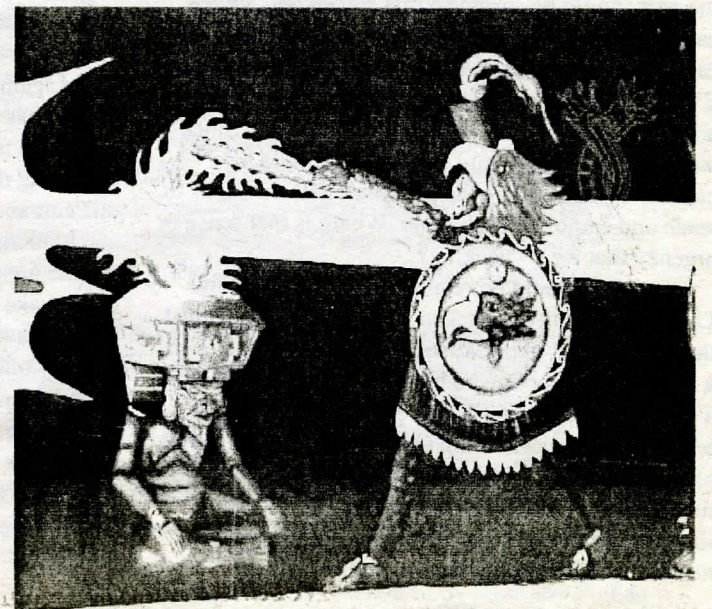
Lord, let your bright light
illuminate the hearts and minds of all your people.
Let us be a quiet example to nations,
Let us be a race of goodwill.

Somos de la gente Latina,
Diversas personas, pero todos hermanos.
Mi gente reconocida, mi gente hermosa.
¿Pero somos todos de buena voluntad?

Mi mamá grande ora al anochecer,
Ruega por las almas del mundo,
Y de hay descansa, y por el día ríe,
Es cierta de buena voluntad.

En México los señores de la nación
Y sus mordidas de criminales y compañías
Robándole de su propia gente,
¡Esos no son de buena voluntad!

Señor, deja que tu luz
Ilumina a nuestras almas y corazones.
Que podamos ser ejemplos a las diversas
naciones,
Que nos deja ser una gente de buena voluntad.



Do you know Cesar Chavez?
 He asked my friends and I during lunch.
 Cesar Chavez? I paused.
 By the look on my face, he guessed
 Who I was thinking about.
 No, not the boxer
 Said the organizer
 Cesar Chavez,
 The farm workers leader.
 Yeah, he fights,
 But He fights for workers rights,
 For your parents,
 For a union and fair wages
 He, was going to be at the uditorium,
 Cesar Chavez

I went home that day with something new
 There was another fighter named Chavez
 I wanted to meet him and get his autograph
 The second time I heard about Cesar Chavez was
 When the news of his death come out on t.v.
 My dad was sad, he lost a friend
 The neighbors mourn his loss
 At school I did not see the organizer no more
 And my friends and I never got an autograph,
 Many hot summers went by,
 Many complaints were unheard
 Some workers died dehydrated before they
 crossed
 Others passed away in the california high-ways
 The farms are shrinking with machines chopping
 up
 Tomatoes that used to be picked up by humans
 Pesticides are poisoning fetuses and society
 Has corrupted the market value of a human life
 Everybody complains about the illegal alien
 The illegal aliens give up their lives, cross lands,
 Leave their families behind to put bread on your
 hands
 What else do you want gringo perdido?
 If nothing else, stop hunting us down
 The plague of your crops is not our hands
 But the corrupt political minds sitting at the
 White house

Memoria

*Antes de las colonias,
 Antes de las epidemias
 Antes de las cruces españolas
 Existían pueblos con historia
 Antes de barcos y caballos
 Existían aves de bellos plumajes
 Señores y guerreos*

~Xicoatl

Cuando morimos, no morimos de
 verdad,
 porque vivimos.
 Resucitamos, nosotros guardamos el
 vivir, nosotros nos despertamos.
 Esto nos hace felices..

~Nezahualcoyotl



The Mexica Flag

By: Ollinkoatl

This is the original Mexica flag. This flag's motifs have been used by our people before that Italian looking imposter was imposed on our gente. The eleven rays of this sun represent the ten planets, and the sun of our solar system. Yes our people knew of the tenth planet before the all mighty Gava "Discovered" it this summer. The three mounds under the Kuautli represent the alliance between the three cities of Tlacopan, Tenochtitlan, y Tetzaco.

Along with the elements of Tonantzin Tlalli (Earth).

The Atl-Tlachinolli in the Eagle's beak represents the duality of Fire and Water, the blue and the red. It was never a serpent.

To place a serpent here would contradict our spirituality. Having our two sacred animals the Kuautli and the Coatli fight is crazy, the Green, White and Red flag shows the confusion our people live in to this day.

It is also what our children kill each other over everyday,

Norte y Sur-Red and Blue- XIII and XIV.

They die over our sacred colors and numbers!
 For who's gain?

The Kuautli's wings are spread from the Ehekatl or air making the fourth and final element complete. This is the flag that Kuitlahuac raised in 1520 on the night of "El Noche de Gloria" when we kicked the gold hungry invaders led by Cortez out of Tenochtitlan!

This is not a party flag, this is the flag our people used to represent us generations before the coming of the white man. Right now the original can be found in the Vatican's private collection of items stolen from our people. We must demand it's immediate return!

Here is our flag held in the possession of the Vatican:

Here is a chimalli (shield) found bearing the Mexica flag design:

A chimalli of this size would most likely have been given to a newborn baby as a gift from the parents

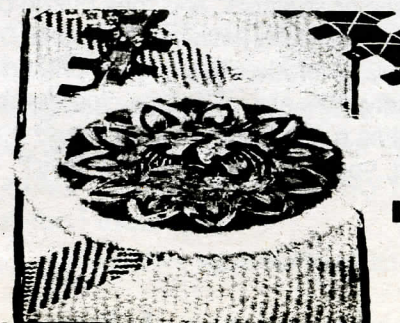
Voz del Alma I
 Bajo la luz de la luna nace un sol
 Que brilla en lo alto y en la tierra con fervor
 Raíces adormidas despiertan
 Los oídos niños y las manos viejas
 El día ha llegado en que los dioses
 Nacen en la tierra
 Después de años de oscuridad y torturas en la
 guerra
 Canta conmigo esta poema que un sol ha nacido
 Bajo la luz de la luna

Cuando los árboles mueven sus alas
 Los pájaros cantan misteriosos cuentos nahuales
 Las tortillas redondas como la luna alimentan
 El alma del hambriento buscador de palabras
 Oh luna, maíz y tierra tanta belleza en una palabra
 Oh guerreros y mujeres
 Reciben vida y dan ofrendas

Voz del Alma II
 Cuando un pueblo llora
 el fuego enciende corazones
 Los desaparecidos regresan,
 Chiapas se levanta y
 El mundo protesta contra guerras sin
 armas
 los ríos arrojan las gritos de los muertos
 los hijos de la tierra nacen en cantos
 flores son ahora que los que vivos lloran
 la invisibilidad del dolor es la causa
 de la rebelión en pueblos olvidados
 por el gran imperio romano
 años de indiferencia frente a la pobreza e
 indiligencia
 se cansan los árboles de morir en la tierra que
 los vio vivir
 es tiempo de vivir sin los puñales
 que produce nuestro país

el pecho del indígena derecho
 la televisión y noticiarios borran la realidad
 de la corrupción
 que comemos en una hamburguesa
 y saboreamos papas francesas
 mientras nuestra sangre se niega a vestir de
 payasos
 con caretas de blancos y cadenas en
 los brazos
 Sandra. O 2004

<http://www.mexicauprising.net/mexicaflag.html>



L A R I S A C U R A

Erase una vez que Pepito se puso a vender huevos dentro de una iglesia:
¡Huevos, huevos, a 10 pesos cada uno!
Y el padre muy molesto grita:
¡Saquen a ese niño de los huevos!
Y Pepito asustado le dice:
¡Padre, mejor de la orejita!

Llega un niño llorando con su mamá y le dice:
Mamá, mamá, ¡En la escuela me dicen el Chapulín Colorado!
Y su mamá le contesta:
Lo sospeche desde un principio.

¡Mamá, mamá, en el colegio no saben decir mi nombre!
La mamá le responde:
¡Cállate Bonifacioestuladicolofeilo que no me dejas oír las noticias!

BUSHISMS:

"This notion that the United States is getting ready to attack Iran is simply ridiculous.
And having said that, all options are on the table." —President Bush

Definición de Amor: Palabra de cuatro letras,
dos vocales, dos consonantes y dos idiotas.

¿Qué hacía pepito corriendo alrededor de la Universidad?
Sacando una carrera universitaria.

En política, si quieres que algo sea dicho, pídeselo a un hombre; si quieres que algo se haga, pídeselo a una mujer.

George W. Bush's Intelligence Quiz

While visiting England, George W. Bush is invited the Queen. He asks her what her leadership philosophy is. She says that it is to surround herself with intelligent people. He asks how she knows if they're intelligent.

"I do so by asking them the right questions," says the Queen. "Allow me to demonstrate."

She phones Tony Blair and says, "Mr. Prime Minister. Please answer this question: Your mother has a child, and your father has a child, and this child is not your brother or sister. Who is it?"

Tony Blair responds, "It's me, ma'am."

"Correct. Thank you and good-bye, sir," says the Queen. She hangs up and says, "Did you get that, Mr. Bush?"
"Yes ma'am."

Upon returning to Washington, he decides he'd better put the Chairman of the Senate Foreign Relations Committee to the test. He summons Jesse Helms to the White House and says, "Senator Helms, I wonder if you can answer a question for me."

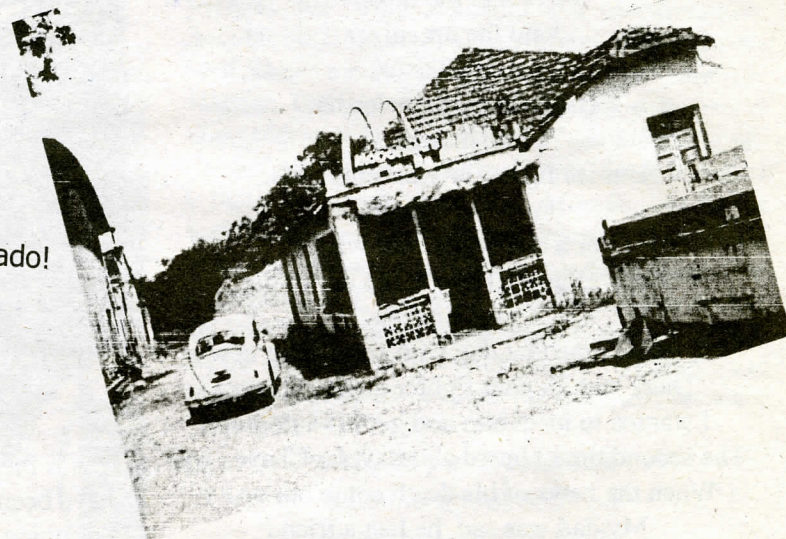
"Why, of course, sir." "Uh, your mother has a child, and your father has a child, and this child is not your brother or your sister. Who is it?"
Helms hems and haws and finally asks, "Can I think about it and get back to you?" Bush agrees, and Helms leaves. He immediately calls a meeting of other senior senators, and they puzzle over the question for several hours, but nobody can come up with an answer. Finally, in desperation, Helms calls Colin Powell at the State Department and explains his problem.

"Now Colin Powell, your mother has a child, and your father has a child, and this child is not your brother, or your sister. Who is it?" Powell answers immediately, "It's me, of course, you dumb ass."

Much relieved, Helms rushes to the White House and exclaims, "I know the answer, sir! I know who it is! It's Colin Powell!" And Bush replies in disgust, "Wrong, you dumb ass, It's Tony Blair!"

¿Cuál es el colmo de un constructor?
Que se llame, "Armando Paredes Icaza".

They Are Everywhere!



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Reviews/Críticas

Recetas

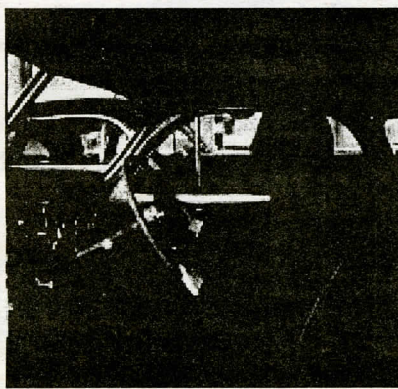
Frances The Mute

By: Mayra "Metzli" Esparza

The Mars Volta release date 03-01-2005

Frances the mute, The Mars Volta's second LP has yet again lived up to its hype. However, it has been far more anticipated than their debut album *De-loused in the Comatorium*. The reason for the sudden anticipation of the album might be because The Mars Volta signed with Universal Records; as a result they received far more exposure. The first single "The Widow"

gives us a sneak peak at what *Frances The Mute* has in store for us. Cedric Blixer-Zavala and Omar Rodriguez-

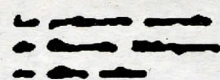


Lopez are two outstanding song writers who collaborated to produce some of the album's music. Both, Blixer and Rodriguez have reached a high level of verbal intellectuality and produced outstanding song lyrics for this album. The album, not a continuation of *De-loused*, provides us with a fictional story based on a lost diary that the late Jeremy Ward (former Sound Engineer and song writer of The Mars Volta) found while working as a repo man. Throughout the writing process, singer/songwriter Blixer-Zavala and guitarist/co-songwriter Rodriguez are trying to connect pieces of the puzzle of the diary. The diary entails the life of a man in search for his biological parents, which can be interpreted as a search for his roots. In relation to the musicians, they too are experiencing a journey of returning to their roots. The way in which they demonstrate their journey is by using a strong influence of Latin and salsa music. Aside from English, Blixer-Zavala also sing in Spanish and Latin. We feel and hear an undeniable sense of cultural diversity, musically and lyrically. The album is about 75 minutes long and has 5 songs, some of which are titled with the names of his parents. The album has to be listened to in chronological order, as it is a story being told, each song contains sub-songs with mini titles in them so that the listener is aware that this each piece contains a story within itself. Song's like "L'via L'Viaquez" with Spanish lyrics and trumpets, and the intro "Cygnus...Vismund Cygnus" provides us with compelling Latin beats. Guest musicians are Flea of Red Hot Chili Peppers (doing trumpets) as well as John Fruisicante (on guitars) of RHCP as well. The album has broken other boundaries of music, some songs of which not having a particular set musical pattern, and of course this works well with a band that is breaking all the rules, but along with that, creating a new innovative sound

through experimentation. The Mars Volta is not a Prog band, nor are they trying to fit a single category of music, that is what makes them distinct; they break and challenge the rules of music. In *Frances The Mute* we can experience the concepts and emotions that the musicians intended. Not all the credit should be geared to just Cedric Blixer-Zavala, and Omar Rodriguez-Lopez, but also to Juan Alderete's incredible bass beats, Ikey Owen's amazing key board flair, John Theodore's fantastic drumming skills and Marcel Rodríguez's over the edge conga beats. With the contribution of each awesomely talented member, *Frances The Mute* is worth listening and worth buying. (which is currently in stores). The Mars Volta is not just a band, it's an experience.

Gabriel
García
Márquez

Memorias de
mis putas
tristes



Memorias de mis Putas Tristes

La primera novela después de diez años del famoso escritor colombiano, Gabriel García Márquez; llega como la primera lluvia después de una larga temporada de sequía.

Con su estilo pícaro, Márquez te seduce a la alcoba para explorar el circular mundo de la sexualidad sin pudor y de la soledad sin penas. Márquez escribe un exquisito relato sobre las experiencias de un viejo rabo verde que a los noventa años aun tiene esperanzas de sostener una noche de amores con una doncella. En su aventura de adolescente 'el viejo sabio' conoce por primera vez el amor cuando se enamora de una jovencita a la que nunca le toca un pelo pero sueña con su sonrisa, sus pasos y su perfume. Esta novela es una justa expresión del amor a los noventa años. Se la recomiendo a los lectores que disfrutaron del estilo único de Márquez.

Marcación 9/10
Buena



Helado de Canela Boliviano

(Cinnamon Sorbet)
(Serves 8)

Ingredients

5 cups water
1 1/4 cups granulated sugar
1 cinnamon stick
2 spoonfuls cold water
1 spoonful corn starch
1 spoonful lemon juice



Preparation

Boil the five cups of water with cinnamon until it has color, flavor, and diminishes to four cups. Add the sugar and let it boil for five minutes. In the two spoonfuls of cold water dissolve the spoonful of corn starch. Add to the previous preparation. Let it cook for five minutes. Remove from the heat, and let it cool down a little. Add the spoonful of lemon juice and strain the preparation.

Once cold, put the mixture in the freezer. Before it gets completely frozen, stir the sorbet so that it does not get very hard. Repeat this two or three times, until the sorbet is ready.

<http://www.boliviaweb.com/recipes/english/canela.htm>

SALSA BORRACHA

Ingredientes:

100 grs. de chile pasilla
1 vaso de pulque fuerte
2 chiles serranos y aceitunas en vinagre
1 diente de ajo
1 cebolla mediana picada
50 grs. de queso rallado
1 cucharada escasa de aceite de oliva sal.

Procedimiento: Los chiles pasilla se desvenan y tuestan, luego se muelen junto al diente de ajo. Se les agrega el pulque y el aceite de oliva.

Debe quedar una salsa aguada.

Para servirla se le añaden los chiles serranos y las aceitunas, la cebolla picada, y se le espolvorea encima el queso.

Sazonar con sal.

Para mas recetas visite: Cocina Mexicana: <http://mexico.udg.mx/cocina/>

March Calendar / **Calendario de Marzo**

"Mujeres peligrosas"

Sponsored by
Hemispheric Institute on the Americas
3/3: Ramona (1936) starring Loretta Young
3/10: Lola Casanova (1949) starring Meche Barba
Thursdays, 6 pm, Wellman 216
Admission is free

Migrant Camp Outreach Program MCOP Mtg.

April 6th, 6pm
April 14th, 6pm
for further info. contact
mtapia@ucdavis.edu

The 4th Annual Womyn of Color Conference

April 8-10, 2005 at UC Santa Barbara
For further info. contact
bgfuentes@ucd or call
530.220.3797

Yik'al Kuyum Study Halls

Study with other Raza students! Free Food!
Every Thursday 7-10pm
Olson 101

Anarchist Reading Group

Meets on Sundays at 1pm
Davis Public Library Conference Room

Conociendo Latinoamerica Atravez de La Comida.

Cena con platillos tradicionales
Marzo 24, 2005 6pm
@ La Casita del Cielo
222 D st. Davis 676-04772

Free Art Demo & Lecture

by Emilio Soltero
March 25th, 6:30pm
Barnes & Nobles
4950 Pacific Avenue
Stockton, CA (209) 472-1885

Talk given by Kawal Ulanday

About Philippines and Palestine
April 14th, 7pm
Location TBA

Danza Mexica Weekly Practice

every Thursday 6-8pm
at Washington Center
16th St. Sacramento, ca
info. Mazatl @ (916) 459-8063

A screening and discussion of the film ¿ Quien viene con Nelson Torres?

With Chilean Writer Diamela Eltit
Thursday, April 7th, 2005, 3:00pm
Memorial Union, East Conference Room

Festival de la Familia

Abril 24, 2005
Cal Expo, Sacramento
Para Mas Información
Llame: (916) 422-2700

Thursdays, 2.30-4 p.m.
Beginning March 3rd.
Davis High School New weekly program

The SRRC's Yik'al Kuyum is looking for mentors! Come show your support for a group of students that would appreciate your efforts! Will include tutoring, mentoring, and cultural workshops. Mainly looking for people who can provide positive role models for these DHS students. Commit to at least one week a month. Contact Sandra Ramirez, Campus Visit Project Coordinator at smramirez@ucdavis.edu

Mecha de UC Davis
Meetings Wednesday @ Storer 1344
6:30-8:30pm
New Membership Welcome

Third World Forum meetings

Mondays, 7pm
Wellman 111

Books Not Bars and Escuelas Si! Pintas No! (ESPINO Coalition),

Invite you to a: Film Showing and Discussion of "System Failure"
Where: At the Cesar Chavez Central Library Stewart-Hazelton Room, 605 N. El Dorado Street Stockton, CA
When: 5:30pm to 7:30pm, Tuesday March 22nd
Why: Because together, we can change California's juvenile justice system from a national disgrace to a national model!
Contact: Zachary Norris Ella Baker Center at zachary@ellabakercenter.org (510) 428-3939

SPEAK OUT! Call for Submissions for Women of Color chapbook Lambda Theta Nu

DEADLINE FOR SUBMISSIONS:
March 18, 2005

Drop off at SPAC Mailbox 414 (MU 4th Floor) Email in Word format to bcalvarado@ucdavis.edu

Chilam Balam

Journal of visual and written arts is taking submissions. Send your poetry, art, and short stories, etc. to chilambalam@mail.com!
Theme: Art 4 Resistance

King Hall Outreach Program (KHOP)

Application Deadline April 1st.
2005
http://www.law.ucdavis.edu/pdfs/KHOPApplication.pdf

Bring the troops home protest

March 19, 2005
Gather at San Jose Diridon Train Station (65 Cahill Street, San Jose)
For more info. or to volunteer, please call
South Bay Mobilization - (408) 998-8504

Marcha for Cesar Chavez March 26/Marzo 26

at South Side Park (Sac.)
10:00am
Community march, danza azteca and more

Latino/Chicano Graduation

Planning mtg. for Spring 2005
For more info. contact:
almartinez@ucdavis.edu

Cesar Chavez Celebration March 14-18, 2005

3/14 Moot Rm. 12-1pm "En servicio de la Comunidad"
3/15 Moot Rm. 12-1pm "Latino trailblazers in the judiciary"
3/16 Moot Rm. 12-1pm "Uno de case seis. Latino incarceration"
3/17 Moot Rm. 12-1pm "La lucha de nuestra gente continua"

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If you are interested in doing counter military recruitment contact:
cmfunes@ucd or cbpacheco@ucd

