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# Nuestra

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# Cosa

CHICANO STUDENT PROGRAMS UNIVERSITY OF CALIFAS RIVERSIDE

## Chicano Student Programs Celebrate 30 years of Education, Self Determination and History

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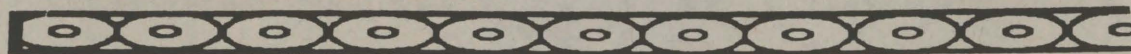


# OUR EDITORIAL



THIS ISSUE OF NUESTRA COSA IS DEDICATED TO ALL THOSE WHO HAVE COME INTO CHICANO STUDENT PROGRAMS AND HAVE GIVEN FROM THEIR HEARTS IN ORDER TO HELP IT GROW INTO WHAT IT HAS BECOME TODAY. CSP HAS SURVIVED THROUGH THE YEARS BECAUSE OF ITS COMMITTED AND HARDWORKING STAFF. FROM ITS FIRST DIRECTOR, ALBERTO CHAVEZ, TO ITS CURRENT DIRECTOR, ALFREDO FIGUEROA, CSP'S STAFF HAS ORGANIZED EVENTS LIKE CHICANO COMMUNITY COLLEGE DAY, SEMANA DE LA MUJER, AND POESIA PELIGROSA IN ORDER TO ELEVATE THE CHICANO COMMUNITY AND MAKE THE UNIVERSITY ATMOSPHERE MORE FAMILIAR AND NECESSARY TO OUR GENTE. TO THOSE OF THE PAST WHO HAVE LEFT THEIR POSITIVE ENERGY AND WISDOM, TO THOSE WHO LEAVE US THIS YEAR, YOU WILL ALWAYS HAVE A FAMILIA IN CSP, AND TO THOSE WHO HAVE YET TO BECOME A PART OF CHICANO STUDENT PROGRAMS' HISTORY, MEXICA TIAHUI!!!

ADELANTE RAZA!!!!  
NUESTRA COSA STAFF 2002



## NUESTRA COSA

### ADVISORS

Alfredo Figueroa  
Richard Lowy

### STAFF/WRITERS

|                |                   |                   |               |
|----------------|-------------------|-------------------|---------------|
| Aidé Acosta    | Mario Alvarado    | Michelle Cardenas | Angelica Díaz |
| Martha Escobar | Carmen Gonzalez   | Roberto Labrada   | Denise Leyba  |
| Jose Lopez     | Griselda Martinez | Christina Navoa   | Gabriela Ocon |
| Maria Rincon   | Lupita Sanchez    | Alejandro Urias   |               |

## Viva La France

Jose R. Lopez

France Cordova, on April 9 was named as the new Chancellor for UCR. It is a historical event, as she becomes the first Latina to become a chancellor in the University of California system. Her appointment is effective July 1 and she succeeds Chancellor Raymond Orbach who left to take on his new position with the Department of Energy. Currently, Dr. Cordova holds the position of vice chancellor for research at UC Santa Barbara.

The search for a new chancellor included more than 200 candidates. President Richard C. Atkinson recommended Cordova to the UC Board of Regents. A committee representing regents, faculty, students, staff, and alumni of UCR; and the UC Riverside Foundation advised the President.

Cordova is an astrophysicist and former NASA scientist. She graduated with a bachelor's degree in English from Stanford University and a doctorate in physics from Cal Tech.

She worked as a scientist at Los Alamos National Laboratory in New Mexico from 1979 to 1989. She taught astronomy and astrophysics at Penn State University from 1989 to 1996. Cordova has won NASA's highest honor, the Distinguished Service Medal. She has earned many other honors and accolades. UC Santa Barbara Chancellor Henry T. Yang credited Cordova with helping expand private funding for research projects.

One of her top goals is to raise funds from private sources. Another is to find more ways to get more people prepared for higher education, especially underrepresented minorities. Atkinson said Cordova has a truly outstanding record in reaching out to underrepresented minorities. This bodes well for Latinos in Riverside and San Bernardino counties where they make up close to 40% of the population and an even greater percentage of the population under the age of 18.

"UC Regents make historic appointment" and "UC Riverside Appointment a Breakthrough" are a couple of the headlines that made the newspapers in Los Angeles and San Francisco when the decision came down that Cordova was hired. Also in the headlines was an opinion piece by Daniel Weintraub of the *Sacramento*



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## National

### Patriotism or Thuggery

Jose R. Lopez

A patriot is defined by *The American Heritage Dictionary* as a person who loves, supports, and defends his country. Call me crazy but this sounds similar to people that try to defend their neighborhoods from negative outside influences. If this is the case, then we have many patriots right here in Riverside. The only difference is that these people are not called patriots. They are called gang members. They may not wave the flag with the stars and bars but they may display colors or signs that represent their own barrio. I guess that would make America a huge nation of gangs with President Bush as the leader of its consortium.

9/11 can't be looked at as anything but tragic. No compassionate person would condone the deaths of thousands of people in that manner. What followed after 9/11 was just as tragic. Numerous people on television and in newspapers were quoted as saying they couldn't believe that anybody would want to hurt us (Americans). That statement, which was repeated often, goes to show our country's ignorance when it comes to political and historical affairs. However, we cannot really fault the people for their lack of knowledge can we? I even encountered an enraged relative who said we ought to just bomb them all. I wanted to kick some sense into him but it would have been to no avail.

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## Venezuela: Military Coup Ousts President

Roberto Labrada

President Hugo Chavez was taken out of power on Friday, April 12, when the military, backed by Venezuelan business interests, took control of the country. Chavez was kidnapped and taken to an island. Pedro Carmona, a prominent businessman, ascended to the presidency. The military Chief of Staff insisted that Chavez resigned on his own.

The military coup followed a massive anti-government protest sponsored by an alliance between military and business forces. Anti-Chavez protestors were trying to get to the presidential palace but were confronted by soldiers of the National Guard who remained loyal to Chavez. Pro-Chavez demonstrators were also present. According to the Coup leaders, government troops fired into the anti-Chavez crowd. On the other hand, eyewitness accounts say that snipers fired into the pro-Chavez crowd killing at least ten people. What occurred on that day is unclear. Anywhere from twelve to twenty-four people died and 110 were wounded.

After the coup on Friday, mass protests took place nationwide as people everywhere rallied in the streets. Troops who remained loyal to Chavez rebelled against the new government and took control of the presidential palace.



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## MIDDLE EAST: Silent Deaths in Ramallah

Roberto Labrada

A 21-year-old Palestinian-American, Suraida Saleh, became a casualty of the current Israeli attempt to root out "terrorists" in the West Bank City of Ramallah. On April 3, Suraida was gunned down with her nine-month baby on her lap by Israeli troops as she and her husband, Morad Abu Gharbiyeh, were driving to her father's house seeking safety after having heard gun fire near their home in the middle of the night. According to her father, Farhan Mohammed Saleh, 100 meters from Farhan's home Morad was stopped by a group of Mustaarabeem, undercover Israeli soldiers dressed like Arabs, who proceeded to open fire, putting 30 to 40 bullet holes in the car. Suraida died immediately after being shot in the head and in her chest. Morad, who received five gun shot wounds, was asked to step out of his car and lift up his shirt. After seeing that Suraida was dead, the Israeli troops let Morad go. He picked up his baby, who had fallen off Suraida's lap, and proceeded to walk to his father-in-law's home.

"When an American Israeli is injured, let alone killed, we hear about it," said Raed Tayeeh, journalist for American Muslims for Global Peace and Justice. "But since Suraida was an Arab-American, and since so many others are either Arab-Americans or supportive of the Palestinian cause their injuries, or their deaths, or their imprisonment are looked at as, you know, part of the collateral damage that is created by the Israeli forces."

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# The Massacre of Tlatelolco

Denise Palomares Leyba

MEXICO  
68!

The year 1968 was one of the most politically turbulent and cataclysmic years of modern times. During that chaotic time, Mexico experienced the largest and most devastating act of violence that was brought upon by the nation's own military and government. No one will ever forget the events that occurred on October 2, 1968, nor the more than 300 people whom were murdered that night. But what one must also understand are the events that led up to the massacre, which may partially explain the military's reason for carrying out the atrocious act that history has recorded.

Mexico had been chosen by the International Olympic Committee to be the first "Third World" country to ever host the Olympic games. The committee tokenized the country so that other impoverished countries could be attracted to the Olympics, which would therefore bring in more proceeds. Another reason Mexico was directly chosen was that the whole world could see how Mexico was an example of development and strength, thanks in large part to the United States. What the committee failed to acknowledge was that Mexico had put itself on the list of world trouble spots just two months before the games. But the Olympic committee continued to flood the media and the world with "beautiful" images of Mexico, including a new stadium that was worth almost \$200 million dollars, as well as all the new hotels and other proofs of industrialization, built to make Mexico look respectable. The IOC, along with the help of the Mexican government, was glorifying Mexico for profit while its people continued to suffer in poverty and oppression.

## THE DEVELOPMENT OF A STUDENT MOVEMENT

This situation that took place during the summer of 1968 attracted the attention of many students in Mexico City, who then decided that mobilization was necessary. The students even created their own manifesto, denouncing the fabrication of Mexico's positive portrayal and calling for students to organize. An event that ultimately triggered the student movement occurred during an altercation between students from two high schools that were part of the National Autonomous University of Mexico (UNAM) and the National Polytechnic Institute (IPN). Groups of anti-riot police were called in, and when the students contested their presence, the police responded with violence, which resulted in the death of as many as 32 students.

The students quickly responded to the deaths by barricading themselves on campus. The students had the support of the university youth from both the IPN and UNAM, as well as from students and professors throughout the entire country. They formed the National Strike Council (CNH). The expanding student movement included anti-government and anti-Olympic graffiti which covered the walls throughout Mexico City, and the slogan "We don't want Olympic games, we want a revolution" became one of the most protest slogans. Soon after the barricading began, the army was called in to take back the schools. This effort did not stop the students' activism; in fact, it only served to further deepen it. By September of 1968, there were marches being held in which anywhere from 300,000 to 500,000 protesters were present.

The students could not only count on support from the educational realm, but from other community elements as well. Many of the youth had been previously active in supporting the poor, union workers, and other oppressed people. Since student activists had been there to help them in their time of need, they gave the students their support and many now even became directly involved in the student movement. Some electrical, petroleum, and railroad workers often distributed pamphlets to their co-workers that were written by the students. Many women were also very supportive as well as directly involved within the student movement.

Female student protesters refused to play or support the passive role that men in the male dominated movement tried to impose on them.

These women refused to keep silent but rather chose to be directly involved, whether it took the form of speaking out during a dispute or physically defending the school from the military.

On September 18, there was an attempt by the military to invade UNAM in order to detain members of the CNH and to put a stop to all the students' actions. Over 10,000 troops attempted to enter the grounds of UNAM, but members of the CNH had already been informed of the planned action and most of the protesters were already gone when the military arrived. The unsuccessful invasion nevertheless generated a large amount of outrage internationally from students, to scholars, and even from a group of 150 reporters and editors from newspapers in the capital to cover the Olympics who even published an objection to the assault and the government's attacks on UNAM students. The president of UNAM resigned as a result of the invasion, and even middle class professionals joined the movement in support of the students. Many doctors had been arrested for treating wounded students after the military attacks. Teachers and doctors therefore went on strike to show their solidarity with the students. More and more people joined in the movement, as tensions between the police/military and the students grew.

Tlatelolco was a middle class area of Mexico City in which there were as many as 12,000 residents who were directly involved with the students. On September 21, one thousand police officers invaded Vocational school 7, which was a high school directly located in Tlatelolco. The police shot up several areas of the school, and set two buildings on fire. They even fired tear gas into apartment buildings in the surrounding neighborhoods. The women from the neighborhood defended their homes by throwing pots of boiling water on the soldiers, and making Molotov cocktails for the students. The officers did not leave the area until 2 am, and by that time three students and a baby girl were dead. Three days later, another violent standoff took place near a refinery district that ended with the death of 15 more students.

## THE NIGHT OF TLATELOLCO

On October 2<sup>nd</sup> of 1968, 10,000 students and community members gathered at the Plaza de Tlatelolco. What most of those gathered did not know was that 300 tanks, jeeps, and armored cars as well as 5,000 soldiers and several hundred police officers had surrounded the Plaza. At exactly 6:10 in the evening, the sky was illuminated with a green glare, which was actually coming from signal flares. Police helicopters appeared

almost simultaneously and began to open fire on the crowd below. There were several members of the police department who were

disguised as protesters, and they too began to open fire on the people standing on the balcony and in the crowd. The undercover police also attacked members of the CNH and forced them into the line of fire. Tanks opened fire on a building causing the pipes and boiler inside to burst. This resulted in a massive fire that engulfed the first three floors of the building. Soldiers carrying bayonets surrounded the crowd on both sides, and they began to thrust their weapons towards the protesters while others fired away with machine guns. Several of the demonstrators attempted to seek sanctuary in a church within the area, but the doors were never opened because the archbishop had ordered the priests not to allow any protesters in. The shooting was so chaotic that the police even ended up shooting twelve of their own men, two of who died. The only people helping the students were the local residents of the area, who risked everything by letting students hide within their homes. The police even blocked the Red Cross from entering the fray so that the wounded were could not receive proper medical attention, and any ambulances leaving the hospital would be unable to get to the scene of the massacre.

When the attack finally ended, an estimated 325 people were dead, and several hundred were wounded. The exact number of dead can never be determined, especially since the police would only admit to 32 deaths. But following the massacre there were reports claiming that army trucks went into Tlatelolco and secretly removed several hundred corpses out. In all probability those bodies were either tossed out to sea, or burned. Autopsies performed on those bodies that were recovered confirmed that most of the victims had been shot in the back at close range, or stabbed with bayonets. Despite the carnage caused by the police and military, 1,500 people were arrested and jailed. Those individuals later testified that they were made to strip naked and were required to stand out in the rain for several hours while they were beaten and stabbed.

## AFTER OCTOBER 2<sup>ND</sup>

The day after the massacre, the executive board of the Olympic Committee met in an emergency meeting to decide whether the Olympics should go on as scheduled. In a very close decision a majority of the committee, including Avery Brundage,

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# HOMENAJE A SEÑOR ALFREDO

By: Angelica Díaz

Our final issue for the 2001-2002 academic year is devoted to celebrating the 30<sup>th</sup> anniversary of Chicano Student Programs at UCR. The full history of Chicano Student Programs involves the contributions of countless students, staff, and pioneering faculty who were instrumental in creating the first Mexican American studies courses at UCR in the late 1960's and early 1970's which eventually culminated in a Chicano Studies Program and the support structure that has evolved into Chicano Student Programs in the ensuing years. During the winter 2002 quarter at UCR, Dr. Carlos Cortez presented his reminisces and historical account of how Chicano Studies evolved on this campus and he highlighted the significance of Chicano Student Programs for that time period and as a stabilizing force for Raza students. As important as the history of CSP is for UCR, I want to provide a biographical overview of its current director, Alfredo Figueroa, who has made significant contributions to students, staff, and faculty for many years.

Alfredo Figueroa's role as Director of Chicano Student Programs cannot be overemphasized in terms of his guidance and support of UCR's Chicano/Latino student population, and his vision for the diverse programs that have been developed through the years to support our Raza. In addition, Señor Figueroa was a student at UCR who participated in many of the events that laid the foundation for Chicano Studies and Chicano Student Programs in the early 1970's. Alfredo Figueroa's contributions to Raza at UCR and the Inland Empire's Chicano Movement are greatly appreciated by both past and present students at UCR as well as by people of diverse Chicano communities from Blythe to Coachella Valley, Indio, Riverside and beyond.

Alfredo Figueroa was born in the agricultural town of Blythe, California where he grew up with 7 siblings, 5 boys and 2 girls. His dad, Miguel, was a postal worker in Blythe and his mother was a housewife. They were both constantly helping the community and supporting families in any way they could. One of Alfredo's earliest childhood memories was that his house was always filled with people, whether his cousin, aunts and uncles or with neighbors who came to his parents for help in everything from their income taxes, to legal issues, or education opportunities. His father was a very noble man and never accepted money for the services that he provided. Since he never accepted money and people were so thankful for his help, Alfredo recalls that it was very common for the family to find fruits and vegetables left on their front lawn by the grateful neighbors. He also fondly remembers how people would tell him as he was growing up "Vas a ser igualito como tu papa". Every time people spoke in this manner, Alfredo was filled with pride and joy for his family because they were so giving. His mom was the back-bone of the family, she never worked outside the home but constantly helped in taking care of his cousins and the children of friends. Señora Figueroa was always very sensitive.

During his early years of growing up in his hometown, of Blythe, Alfredo indicated that agriculture was the predominant influence on life and labor and that he was told from a very early age that if he wanted to succeed and escape a life of limitation and degradation, that he must strive to gain an education. Alfredo was a student of EAOP's Special Action Program during his high school years and received plenty of support and motivation. During his senior year he decided to apply to three universities. They were San Bernardino State University, UCR, and San Diego State University. He had applied to these schools because his cousins attended SBSU and SDSU and because his brother was at UCR. He received a letter from UCR inviting him to go through an interview process by the admissions office and fortunately was accepted to UCR in 1971. He would later become the first from his family to graduate from the University. Alfredo is quick to attribute his success to the strong support from the staff during his undergraduate years as a student.

When he arrived at UCR, the type of help that Alfredo was given by faculty and staff members included being invited into their homes along with other students for food, music, and a nice time. During these get-togethers, they would discuss issues and share personal experiences, just as if they were home with their own 'familias'.

Unfortunately, during his first quarter at UCR he was put on academic probation. He still remembers that event in his life as if it were yesterday. He vividly recalls preparing for his Political Science final exam in the lecture hall of Physics 2000 and feeling that he was ready. As he started paging through

Along with Ed Apodaca he also found a mentor in Alberto Chavez, the first Director of Chicano Student Programs, whom he would eventually work for as a Student Assistant.

After his first year at UCR he went back to Blythe to marry his high school sweetheart. He and Estella just recently celebrated their 29<sup>th</sup> anniversary in March 2002, and they have been happily together for a total of 35 years. When he began his family, Alfredo was still an undergraduate student and moved to Family Housing where he and Estella again received tremendous support from fellow students, staff and faculty. Various individuals would generously help them out with milk and diapers or with anything else that they needed. During his undergraduate years, he was involved in Teatro Quinto Sol and Chicano Student Programs. He received his B.A. in Chicano Student Studies in 1975. Alfredo started on his Masters in Education and Chicano Studies and then moved to Los Angeles in 1977 when he was 12 units short of receiving his masters. In 1981 he came back to Riverside as a student recruiter for nine years.

Señor Alfredo is the proud father of three beautiful children. They are Adelina, Andrea and Cuauhtemoc. Early in his children's life, Alfredo and his wife established a mentality of "WHERE are you going to college?" instead of, "ARE you going to college?". He recalls that when Andrea went off to college to UC Santa Barbara she would share her experiences as a college student with her siblings and Alfredo saw how that sparked an interest in her brother and sister and motivated them to eventually go to college. One can argue that all three of Señor Alfredo's children grew up at UCR because they would regularly visit their dad at CSP. Alfredo indicated that his biggest regret regarding family was not having supported and urged Estella, his wife, to go to school. His wife was and continues to be very supportive and always felt that it was a priority to get her husband established and then her children. He knows that he couldn't have done it without her love and support. When Alfredo was younger he was a bit macho or chauvinistic but after living with three mujeres it has changed his ideas forever.

His most emotional and memorable moment was when he had the great honor of handing the diplomas out to both of his children, Adelina and Cuauhtemoc, during the Chicano Student Programs Raza graduation ceremony. He strongly believes that an education starts with a good family.

During the interview with Alfredo I mentioned to him that it must have required a lot of sacrifice on his part to be able to work for Chicano Student Programs, but he quickly responded that he did not, and does not, like the word sacrifice. He corrected me by saying that he and his wife had simply made conscious decisions along the way. Though he was gone often when his children were young and growing up, he feels very lucky to have been able to have done so much for the Chicano community and he believes that it was something that he had to do.

In the office of Chicano Student Programs you can always find Estella Acuña, Lydia Enriquez, and Elena Zaragoza who are always the most welcoming people. CSP offers a place where students can meet and feel comfortable, in addition to finding out about campus events, or having access to CSP's fine Chicano library. Alfredo says that CSP has been doing some events for the past 30 years including: Chicano Community College Day, Chicano Latino Orientation, and the Raza Graduation Banquets. They also have book signings and events that change as the cultural climate changes. Alfredo claims that it is the new students that keep CSP alive and dynamic. As the Latino student population grew from 6% to 25% the staff grew to 4 plus student assistants. The office offers a historical sense of sweat and tears that the staff has gone through.

You can hear Señor Alfredo (Guapo Lapo) on Friday evenings on





Celebrando



# 30 Años de Historia

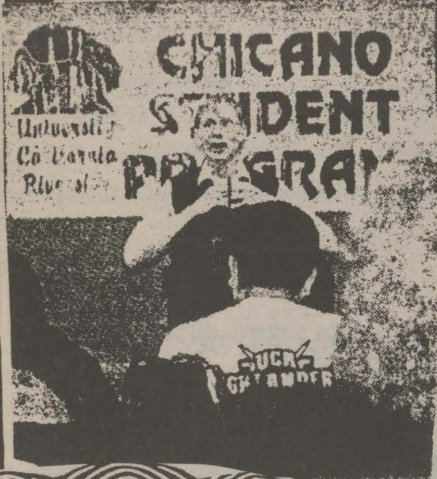
## Atraves del Periodismo



# CHICANO STUDENT PROGRAMS



CHICANO STUDENT PROGRAMS



Chicano Student Programs  
at UCR is still going strong



## Insanity

Martha Escobar

On the bridge of sanity and insanity, I teeter tauter  
My mind confused  
Sporadic thoughts invade my being  
Justice!!!

Where is this justice we often speak of?!!!

Anguish consumes me

Madness has overtaken

I am desperate to the point of total chaos

The world turned upside down

Criminals in mansions

While victims behind bars rot

All in the sake of democracy and freedom

Death: the cowardly solution

Yet, the most present in my mind

They are succeeding, and I know it

I am being broken down

Those I love, taken

My spirit contests every idea ever existed

This is not the way things are supposed to be

Healing...

This unbalance of powers and emotions destroys my world

Only healing can restore me

My world is one of pain, anguish, desperation

Their world is one of consumerism and frivolous thoughts

Empires, money and armies- they conquer

The desolation of knowing what most don't know

The sleeping giant will awaken

But will I be alive to greet the giant

Or will I perish before the revolution happens

Or is it already happening and I'm too blind to see?

No more death

No more violence

Some die so that I can live

This life of greed absorbs all in existence and destroys me

I cannot go on living so much pain.

My spirit is tumbling

It falters

I do not want to fall

They will not have that victory

Yet, I feel insane



NUESTRA COSA PAGE 8

# Flor Y Canto



AMIGA

TU DOLOR ES EL MIO  
YO TAMBIÉN SIENTO EL DOBLE FILO DE LA NAVAJA  
QUE CADA DÍA SE PENETRA MÁS  
SÉ QUE ESE DOLOR TE HA LLEVADO A SOLO CONOCER LO  
NEGATIVO  
DEL MUNDO INJUSTO EN EL QUE VIVIMOS  
SÓLO HUELES LA PODRICIÓN QUE LLEVA Y TRAE EL AIRE  
PERO QUÉ PASA CON LAS LINDAS COSAS; EL MAR, EL CIELO, EL  
CALIDO SOL, LA ENERGETICA LUNA  
QUÉ PASA CON EL OLOR DE LAS FRESCAS FLORES QUE BRO-  
TAN CADA DÍA  
LA TIERRA MOJADA QUE PISAN LOS HERMOSOS NIÑOS.  
ESOS NIÑOS QUE AUN CON SU AMBRE Y DOLOR  
QUE LES CUSAN LAS LOMBRIS  
SONRIEN, JUEGAN, Y AMAN

EMOS OLOVIDADO LO LINDO QUE BRINDA LA  
VIDA  
OLIVIDAMOS COMO LEVANTARNOS DESPUÉS DE  
CAERNOS  
OLIVIDAMOS VIVIR SIN TEMOR A HACERLO

AMIGA, SIENTO TU DOLOR  
PERO NO OLVIDES VIVIR



El Cinco de Mayo  
or L Sinko Day My O

Napoleon the third  
was nappin' under  
an amber vino haze,  
as sips of cognac  
curled in  
his stomach,  
cuando las noticias  
of the battle en Puebla,  
Mexico... 1862  
(first week of May)  
made its way to  
his foreign orejas.  
Napoleon's Imp-err-ial  
plans to add more miles  
under his size five crown  
were put into question,  
due to beaucoup mistakes.  
The little king underestimated  
what four thousand macheteros  
with freedom on their minds  
could do.

No, Napoleon de turd didn't get his  
empire through  
resistance fire,  
it was roasted in the  
ancient bar-b-coatl of  
Don Benito Juarez's  
Zapotec coast.  
Y de mala muerte,  
old Max y Char  
gave it all they royally had,  
even to the wall.  
At last they understood  
Mexican red-green chile  
will always be stronger  
than the hardest French bread.  
Now, the only good thing  
those fools left behind  
were some tunes to hot  
Mariachi get-downs,  
after being driven back to boats  
heavy with their dead.  
Carlos  
Cumpian

Olvido

Mientras ellos sufren, ellos mueren  
Nostros peleamos

Decimos respetar a nuestras raíces  
indígenas  
Pero no seguimos sus enseñanzas  
Creemos que con cambiarnos el nombre y  
reclamar  
Una nación...nos hemos encontrado  
Entonces por qué lloran nuestros abuelos  
Al vernos como olvidamos  
Sus enseñanzas de amor, de paz

Dejamos de amar la vida, sino por qué se-  
guimos peleando  
Por qué nos odiamos, por qué nos matamos  
Mientras ellos sufren, ellos mueren  
Nosotros nos peleamos  
Nosotros olvidamos

Entre la lluvia, cada lagrima intenta limpiar  
el veneno  
En nuestros corazones  
Pero ya corre por nuestras venas  
Dominando día tras día nuestras vidas  
Ellos sufren, ellos mueren

# Maria Felix

(1914-2002)

LUPITA SANCHEZ

Maria Felix, as well as the tequila and the mariachi have become one of the symbols that represent Mexico through the world. Without a doubt, the history of Mexican films would not be the same without Maria Felix on it. Many things have been said about her although, this diva has not been able to be described in any way. This actress also known as "La Dona," "Maria Bonita," and "La Mexicana" was as one out of 16 children of a wealthy family born in Los Alamos, Sonora on April 8, 1914. Her mother, Josefina Guarena was the daughter of Spaniards and was educated in California and her father Bernardo Felix had Indian blood (Yaqui). During her infancy, Maria Felix was a tomboy who would rather play with her brothers than with her sisters and dolls. Since a little girl, her beauty impacted many men. In Guadalajara, where she was raised, she became the university carnival queen. Not long after Maria Felix was the university queen, she married Enrique Alvarez to avoid her father's way of disciplined her. This marriage did not last because both Felix and Alvarez were very young and inexperienced. From this union she had her only son, Enrique Alvarez Felix.

After her divorce, at the beginning of the 40's, she moved to Mexico City. In there, she worked with a plastic surgeon that used her as a model to attract clients. One day an important producer mentioned her to try out in the movie industry. She did not take him seriously because she thought that he only wanted to have an adventure with her, but he finally convinced her to accept and since that day she started to be an icon on Mexican cinematography.

Maria's first movie was El Penon De Las Animas (1942), co-starting with Jorge Negrete, her third husband. In her career, she filmed 47 movies all of them with big movie stars of the era. Just to mention some, Pedro Armendariz, Rossano Brazzi, George Marchall, Yves Montand, Emilio Fernandez, and Jack Palace among others. In all her movies "la Dona" portrayed an image of a tough women who went beyond the traditional role of Latin American women. In real life she was a strong, intelligence, and voluptuous women full of glamour and beauty. Her fame went beyond Mexico to Latin American, Spain, France, and Italy. She refused to learn English so she did not act in any English-speaking movie; this is the main reason of why her fame relates mostly to Latin American.

She taught herself French and acted in a couple of movies in France, her second country, as she would recall it. In 1996, France awarded her with de Commandeur dans l' Ordre National des Arts et des Letters, this is the highest distinction that the France governments can give. Maria was the first Latin American woman who had received this award.

Maria had five husbands, even though she was only married four times: Enrique Alvarez (1931-1938), Agustin Lara (1943-1947), Jorge Negrete (1952-1953), and Alex Berger (1956-1974). The fifth was Antoine Tzapoff; she never married him, but lived with him for the last 20 years of her life. She also had many affairs being the most scandalous the ones with painters Diego Rivera and Jean Cocteau. She inspired many artists to write, paint, and sing about her. Among these men are former husband Agustin Lara who composed "Maria Bonita" for her, former lover Diego Rivera, Jose Clemente Orozco and Jean Cocteau painted her, and Octavio Paz and Carlos Fuentes wrote poems and novels inspired on her.

"La Dona" died on the day she would turn 88 years old from a heart attack. Thousands of Mexicans went to pay their most famous diva the last tribute at the Palacio de Bellas Artes during her memorial service. Mexican president Vicente Fox said about Maria Felix's death:

"This was a great loss for all Mexicans, of a great Mexican that brought a great shine to our country. She was one of the drivers of democratic change in the nation. As an artist, she gave a huge world image to Mexico. There have been a few of her stature and inequality." Very often Maria criticized past Mexican government and also defended women rights.

## Maria's Personal Quotes:

- When asked if she believed she was "la divina garza" (divine beauty) she replied, "I don't believe that," "I am la divina garza!"
- "Me Empty? Nobody has seen inside of me."
- "What can I do? I can't be ugly."
- "Some friends told me that pearls make people cry. The only pearls that have made me cry are false pearls."
- "I have been very busy living my life and haven't had time to count."
- "Yo estoy hecha de banos de agua caliente y agua fria y muchas veces los de agua fria le dan interest a los chismes"



## ¡VIVA EL CINCO DE MAYO!

Mario A. Alvarado

Is there a May Fifth in France? Most, if not all of us will immediately respond with a resounding NO! The obvious reason why is because we have been taught or more likely commercially conditioned to think of this specific day as a Mexican holiday or as a Mexican holiday celebrated in the United States, to be more precise. Looking more closely at the question, the answer is yes, for there is a May Fifth as there is a May Sixth and May Seventh and so forth, not only in France but in every country of the world that uses the Western calendar. However, the trick to the question consists in asking about a specific day, Cinco de Mayo, that is significant to a great number of people who commemorate the heroic victory that is simply so familiar to the majority of residents of the different states of the union where Raza celebrate it. Moreover, including France in the question throws us off for this country was the enemy and the antagonist in the history commemorated by the celebration of Cinco de Mayo.

According to history, Cinco de Mayo is the popular name which refers to the victory of the Mexican soldiers over the French in the battle of Puebla in the year 1862. Another name given to it is "La Batalla de Puebla." It is believed that the French and its ruler at the time, Napoleon III, wanted to establish stronger ties between his country and Mexico or possibly even establish an empire in Mexico under his control. The opportunity to do so came in 1861 when the president of Mexico, Benito Juarez, decided to call for a suspension on the repayment of debts owed to the countries of Spain, England, and France. Although the three countries joined together and signed a document called the "Covenant of London" in which they agreed to jointly send troops to Mexico, specifically to assure the repayment of debts and not to acquire territory or interfere in the internal affairs in Mexico. But what happened partly contradicts the intent of the London Covenant.

Mexico at the time of the covenant was obviously unable to repay any of the countries. Both England and Spain chose to reach a diplomatic solution with Mexico which included the withdrawal of their troops. France, however, chose to disregard the intent of the covenant by maintaining her troops in Mexico. On their way to Mexico City, the French troops reached the city of Puebla on May 5, 1862 where from between 2000 to 4000 poorly equipped but courageous Mexican soldiers defeated an estimated 6000 to 8000 soldiers of France's most powerful army. This defeat did not mark the end of the French presence in Mexico. France lost the battle at Puebla but not the war, eventually Napoleon III was able to establish the throne of Ferdinand Maximilian von Hapsburg, Emperor Maximilian and his wife Empress Carlota. They ruled Mexico from 1864 to 1867. Although it may well appeared that the victory of Cinco de Mayo didn't do much at the time, to militarily oust the French interlopers from Mexico, people believe it influenced the eventual defeat of the French and their expulsion from Mexico. But the significance of Cinco de Mayo extends beyond its impact on the history of Mexico. Because the general in charge of the the Mexican army, General Ignacio Zaragoza, was born in Texas, Mexicans from Sonora and Chicanos from Texas and throughout the Southwest constantly took pride in the Mexican battle of Puebla. This affirmed their own sense of ethnic pride while contending with the oppression of the United States in Aztlan. Later, Cinco de Mayo became a source of pride for Chicanos and along with Mexican Independence Day (September 16) was elevated as a cultural icon for raza in America as much or even more than for mexicanos. Whether or not raza in the U.S. fully understand it or not, they celebrate Cinco de Mayo to commemorate the heart and soul and the courage of the Mexican soldiers "que no se supieron rajar!"

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## Patriotism

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After 9/11 American flags were popping up everywhere, especially on cars. It reminded me of the Los Angeles Lakers championship ending. I guess we can expect Lakers flags to be displayed again sometime soon. People said they were displaying their American flags to be patriotic. Millions of flags were sold. At one time, you couldn't buy a flag anywhere because they were all sold out. It is ironic that in times of need people are still out there to make a profit. I don't think that displaying a flag makes a person more patriotic than another. I wonder if others feel the same way because I don't see flags displayed with the same regularity as I remember immediately after 9/11. I think a more accurate reason would be because people view it as a fad similar to Lakers flags. People got bored with their flags hanging from their cars and made a decision to remove them.

The patriotism of each individual is not measured by the ability to rally around President Bush whenever he judges it to be appropriate. I doubt that illegally detaining more than a thousand people without charging them with a crime, as is the case since 9/11 would be deemed patriotic. If anything, a real patriot would question the motive and rationale of the unconstitutional behavior of our President.

Questions are now being raised about whether or not Bush knew beforehand the possibility that 9/11 could occur. He is upset because people in Washington (Democrats) are second-guessing his judgment. I think in hindsight, we must look back and determine what information he knew and when did he acquire this knowledge. The President of the United States is first and foremost an elected official who must respond to the needs and desires of the people in this country. This includes sometimes answering difficult questions that the President will be uncomfortable talking about. George, get over it. It comes with the territory. His dad knew this from experience first as the Vice-President under President Reagan for eight years and then as President himself afterwards.

A community college student in San Diego was recently released by the government after being detained for several months. The crime he committed was talking about a couple of people who are suspects in 9/11 on an assignment for his class. The professor ultimately turned the paper over to the FBI. It turns out he was acquainted with the suspects and that made him a suspect. This is just one example of how the Bush administration is trampling over the Constitution. What this resembles is the child who makes up the rules of the game to his favor as the game is played out. This is obviously cheating and Bush is cheating everyone.

the American chairman, decided that the Olympics must go on. The world witnessed the tragic events of October 2<sup>nd</sup>, receiving the news from the numerous world reporters present in Mexico City to cover the Olympics. In the United States, Europe, and Central and South America, mass protests took place at Mexican embassies in response to the massacre. There was no statement issued by President Johnson or any other representative of the US government. Students throughout the world asked the athletes from their countries not to participate in the Olympic games. On October 12<sup>th</sup>, opening ceremonies commenced as if the massacre had never occurred, and as if more than three hundred people in Mexico City had not been murdered just ten days earlier.

Although the student strike did continue for another two months, what the massacre's ultimate impact was to open the eyes of the people within the country of Mexico. The images and promises of a better country created by the government were now left in ruins and it was the people who would continue to suffer for its government's repressive actions. The longing for a true democracy is perhaps by product of the events of 1968. Since the movement of 1968, there is a yearning for peace and true democracy that is still evident today. It is evident in Mexico's people, in the land, and in Mexico's spirit. The influence of the movement 1968 continues to resonate in recent movements like the student strike at UNAM, the Zapatista movement, and other movements around the world. The common thread that binds all of these people's movements together is that there has always been an attempt by people to fight against oppressive forces and to uphold a life of dignity and peace.

## EYEWITNESS ACCOUNT OF THE TLATELOLCO MASSACRE

*The following is a personal account from a survivor of the Massacre of Tlatelolco who was only in high school during the movement.*

*Q: What was your role during the student movement of 1968?*

A: The active participation in which I was a part of during the movement of 1968 was mainly as a first year student in a vocational school of the National Polytechnic Institute (IPN). As a matter of fact, this is where the student movement began as a direct result of the confrontation between students from Vocational (school) 2 and Vocational (school) 5.

*Q: What was the situation like in your school during those times?*

A: It was a very unstable situation in which we students were unsure whether we would receive school credit for the year, or if the government would suspend it. This situation was evident throughout the entire IPN and UNAM as well.

*Q: Why did you decide to be part of the '68 movement?*

A: I decided to be part of the movement as a form of support for my fellow students, as well as to respond to the violence taking place on campus. With both the military and the police evicting us from our own school, we realized that a form of self-defense was necessary.

*Q: Why did you decide to be there on October 2<sup>nd</sup>?*

A: On October 2, 1968, I decided to go to Tlatelolco because I knew that a large political meeting was going to take place, not just on behalf of the IPN but UNAM and union workers such as telephone operators and electricians.

*Q: It is likely that you lost perhaps several friends that day. Did the events change your views or ideologies about the political and educational situation in Mexico during that time?*

A: The meeting itself was extremely powerful and evocative. It was running as planned, until the violent intervention on behalf of the police and the Mexican military which caused everyone to run for their lives.

I did lose two friends who were also my classmates. We were at the meeting together, but no one ever knew what became of them since their bodies were never found. What happened that day in 1968 made me realize that we lived in an oppressive government in which the president decided the fate of the people and the educational system was in the hands of the authorities. I believe the aftermath of Tlatelolco was the starting point of the beginning of what we wanted, which was a true democracy.

There are opposing views to whether or not this Mexican holiday should be observed in the U.S. The most common argument against celebrating Cinco de Mayo is that it is simply the commemoration of an insignificant victory over the French that failed to even drive them out. Furthermore, not even in Mexico itself is this event celebrated to the extent that it is here in the American Southwest. To the majority of people who oppose the holiday, Cinco de Mayo is not even close to the importance of Independence Day which is huge throughout Mexico and occurs on September 16. But in the United States, the Mexican Independence Day celebrations pale in comparison to the size of Cinco de Mayo. For those Mexicans who have personally experienced the joy and blessings associated with the colossal celebration of Independence Day back in Mexico or for those who have viewed those festivities on television, there is a sense of resentment towards Mexicans or Chicanos in the United States that so heavily embrace a day that is considered to be insignificant in comparison with Independence from Spain.

But there is a strong case that can be made for the relevance of Cinco de Mayo. The United States Southwest is no longer an ethnic enclave for the descendants of the conquest of Mexico, the children of the annexation of Mexico following the 1848 Treaty of Guadalupe Hidalgo, or even the many migrants and workers who have crossed the border following the 1910 Revolution or in search of jobs and opportunity.

I along with countless other non-Mexican immigrants from Central and South America or the Caribbean do not necessarily know the history behind either Cinco de Mayo or Mexican Independence Day. While some Latino immigrants may wish that their own nation's festivals and holidays could be celebrated and recognized in the North American context, it is still possible through participation in Cinco de Mayo to identify with our brothers and sisters from Mexico who are the largest group with the deepest roots in the Southwest. From this perspective it is possible to take pride in Cinco de Mayo and to celebrate it with joy and to view it as a time for all Latinos to share the values of heritage, family, and community. For every one who values the yearly celebration of Cinco de Mayo, it is not only representative of a Mexican military victory and the eventual displacement of a foreign regime, but in the United States it marks an opportunity for all Latinos to celebrate their unique cultures and contributions to the diversity of the United States.

How and exactly when the celebration of Cinco de Mayo began in the U.S. is not known. There are different theories regarding the establishment and popularization of this holiday. Some stress the influence of the Chicano Movement. Others trace the holiday's evolution to a gradual process that started at about the time the French were in Mexico and lasted until the 1880's. Yet, others believe that as Mexican migrants from Sonora and other parts of Mexico migrated to the U. S. they continued to celebrate patriotic holidays - including Cinco de Mayo- and in this manner the holiday was slowly established and popularized and eventually heavily commercialized throughout the Southwest. According to an illustration that appeared in the Los Angeles Times on May 5, 1994 "Its popularity grew in part because the holiday was embraced by Chicano activists during the 1960's as a symbol of their civil rights struggle."

Valerie Menard, author of *The Latino Holiday Book* cites a researcher by the name of Laurie Kay Sommers who has analyzed the creation of this holiday in terms of three stages. The first consisting of setting up private dances by Mexican clubs in the city of San Francisco which began around 1863 and lasted until the 1950's. The second stage took place in the 1970s when Chicanos were concerned with finding a celebration that they could relate to that could also be used by educators who wanted to incorporate cultural topics into their elementary or secondary courses and curriculum. The third took place in the 80's when education and growing publicity made it possible to formally acknowledge Cinco de Mayo as the Mexican or Mexican American celebration. There are several other interpretations as to how Cinco de Mayo became a holiday tradition in the American Southwest but I will conclude this historical overview by discussing the views of a Wall Street Journal reporter named Joel Millman. Joel Millman views the celebration of Cinco de Mayo in the U.S. as a way for corporations to profit which he discusses in his article: "U.S. Marketers Adopt Cinco de Mayo as National Fiesta". As indicated in his article, of May 1, 2000, Millman claims that this holiday is hugely successful because it falls exactly when the weather is getting pleasant and it ends the long secular period following the celebration of President's Day when there are no other major events until Memorial Day.

Continued on page 12



## A Celebration for All Mothers

Griselda Martinez

If there is someone we should all be grateful for, it is for our mothers. Fortunately, there is a day in almost all countries that is dedicated in honor of our dear *madre*. For some people, El día de las madres (Mother's Day) is seen as being too commercial, but for others, it is a chance to express to their mothers warm feelings and shower them with love and appreciation.

The earliest Mother's Day celebrations can be traced back to ancient Greece where Rhea, wife of Cronos and mother of the Gods and goddesses was honored. These celebrations known as Hilaria lasted for three days-from March 15 to 18. As time progressed, during the 1600's, England celebrated a day called "Mothering Sunday." This day was celebrated on the 4<sup>th</sup> Sunday of Lent. As Christianity spread throughout Europe, the celebration changed to mother church. Then, with time, England honored all mothers as wee as the church.

The current Mother's day tradition had its origin in the United States where Anna M. Jarvis campaigned for a special day following the death of her own mother. Anna was extremely attached to her mother and when her mother died in Philadelphia in May of 1905, Anna decided to begin a letter-writing campaign two years later, to gain the support of influential authorities to declare a national Mother's Day holiday.

President Woodrow Wilson issued the first proclamation making Mother's Day an official national holiday on May 8, 1914 designating the second Sunday in May as Mother's Day. By then, every state had its own local observances and other countries celebrating Mother's Day included México, Canada, Japan and other large continents such as South America and Africa. Many countries of the world celebrate their own versions of Mother's Day at different times throughout the year; nations such as Denmark, Finland, Italy, Turkey, Australia and Belgium, Hong Kong, India, Malaysia, México, Oman, Pakistan Qatar, Saudi Arabia, Singapore, and United Arab Emirates.

The world is filled with mothers and a day to appreciate one's own mother exists throughout the entire world as the above examples demonstrate. As a Chicana, I celebrate Mother's Day on May 10<sup>th</sup> and I honor my mother with great pride. My mother's name is Guadalupe, which is also the name of the Virgen Morena, the Mexican Virgin Mary. As I remember all the things my mother has been through, I know that a national holiday for all mothers is the least we can all do to celebrate Mother's Day. She came to this country illegally and alone with only a sixth grade education. In her eyes one can see the pain she has been through both physically and emotionally to be where she is today.

Although I was raised by a single mother, her strong personality and her desire to never fail has proven that a single mother means...power. My mother is both intelligent and successful and she has the courage of a million men. She has taught me everything that I know and has never ever showed weakness. If I could even be half the woman my mother is, I would consider myself to be very blessed and successful in life. More than being powerful, she is very wise. Ever since I was a little girl, she has told me Mexican sayings or *dichos* to teach me lessons for example: *Camarón que se duerme se lo lleva la corriente, más vale pájaro en mano que cien volando, más vale tarde que nunca, nadie sabe lo que tiene hasta que lo ve perdido*, well, you get the idea. However, there is one in particular that I had never understood until recently. "*Caminate no hay camino, se hace camino al andar.*" She would always blurt it out whenever she saw me sad or depressed and it would really annoy me because I didn't understand what she meant. Yet, now, that I am a little older and I understand things more clearly, I understand the lesson she was trying to teach me. *Caminate no hoy camino se hace camino al andar....* This means: There's not an existing path, you make it as you move along. Now I understand what my mother that the one in control of my life is me.

All these *dichos* or sayings are wise and powerful and are told by elders, such as my own mother. These sayings are compressed in a phrase that show knowledge about life. My mother has used all these sayings to give me advice throughout my life without saying anything else. She has made me think as well as learn about life and it is always fulfilling to hear my mother's wise and assuring voice telling me rhythmically: "*Caminate no hay camino se hace camino al andar.*" Then, I regain confidence and I try to be just as strong as she is. I am glad there is a day set-aside especially for mothers in order to learn and appreciate our own mother.

In honor of all mothers, and in honor of their wise words:  
Happy Mother's Day

While in power, Pedro Carmona exercised his executive powers immediately. Carmona dismantled the National Assembly, fired ministers of the Supreme Court and arrested high-ranking members of the Chavez government, other people associated with the Chavez regime went into hiding after the coup.

Nations around the World expressed great opposition to the military coup and pressured the new government for the return of democracy. The officials of the United States, however, chose to remain silent



Pedro Carmona

After twenty-four hours, the new military government collapsed under intense national protest and international pressure. Pedro Carmona resigned, and President Hugo Chavez was swept back into office early Sunday morning.

There has been massive speculation suggesting that the US was actively involved in the coup against Chavez. Many of the military officials who headed the coup were graduates of the US Army School of the Americas, which was created to train Latin American troops in combat, counter-insurgency, and counter-narcotics. In January the SOA was replaced by the Western Hemisphere Institute for Security Cooperation (WHISC). Former graduates of the SOA include dictators Manuel Noriega and Omar Torrijos of Panama, Leopoldo Galtieri and Roberto Viola of Argentina, Juan Velasco Alvarado of Peru, Guillermo Rodriguez of Ecuador, and Hugo Banzer Suarez of Bolivia.

Under the presidency of Hugo Chavez, not only has Venezuela not been the ideal neighbor the US wants it to be, but Chavez and his government have constantly and openly challenged US foreign policy. Chavez criticized the US war on terrorism saying that the US "was fighting terror with terror" and he displayed pictures of dead Afghan children to make his point. According to James Petras, Professor of Sociology at SUNY-Binghamton, last October President George W. Bush sent an envoi, Marc Grossman, Director General of the Foreign Service And Director of Human Resources, from the State Department to meet with Chavez. Washington's message to Chavez was a threatening one. Because of Chavez's refusal to support the US anti-terrorist campaign and Plan Columbia, the US Government threatened to bring him down.

Chavez has also been both ideologically and economically supportive of the Cuban government. But perhaps these insubordinate acts would not be so concerning to the US if Venezuela was not the fourth largest oil producer in the world and the third largest foreign supplier to the US, providing 15% of all US oil imports. Furthermore Venezuela is the current Chair of OPEC, which has added to growing US concern with Venezuela.

Although the coup of Hugo Chavez was dramatic, nevertheless, he is now back in power. Only time will tell if he will be able to lead Venezuela on her independent political course in the region of South America or whether sinister forces under the influence of top government or state department leaders may once again attempt to subvert Venezuela's Presidency as part of American policy of resisting or undermining any power that dares to question United States policy on the international stage.

#### UPDATE:

A recent BBC investigation has uncovered that OPEC warned President Hugo Chavez about the coup several days in advance. The Secretary General of OPEC, Ali Rodriguez, warned Chavez that a new oil embargo was brewing against the US because of its support for Israel. In order to eliminate the threat of the oil embargo the US would need to get rid of Chavez, since it was Venezuela who shattered the oil embargo of 1973 by replacing Arab oil with its own huge reserves.

After the warning Chavez took several precautionary steps. He sent a message to President Bush saying that he would not participate in an embargo. Chavez then tried to surround the Presidential palace with tanks, but the Tank officer proved to be a traitor. Without the protection of Tanks, Hugo Chavez could be kidnapped. Fortunately, Chavez had placed hundreds of troops within secret corridors of the palace basement.

Carmona, after being inaugurated, learned about the troops in the corridors. Combined with the pressure of nearly a million pro-Chavez demonstrators outside the palace, Carmona was forced to restore Hugo Chavez to his rightful presidency within twenty-four hours.



Troops loyal to Chavez positioned in the Capital.

President Hugo Chavez confirmed US involvement. US Military attaches were meeting with leaders of the coup before Chavez was kidnapped and while Chavez was being held captive. While there is not doubt that the United States government was involved in the military coup, the only thing that remains unclear is the extent of the involvement.

#### MIDDLE EAST Continued from Page 3

As Farhan buried his daughter in a mass grave dug up in the parking lot of the Ramallah Hospital, bitter tears of anguish and anger streamed from his eyes. "They killed her in cold blood-cold blood, and now my grandson will grow up not knowing the mother who gave birth to him. I called the American consulate so that they could help me get Suraida's body, and they promised me on Saturday, and on Sunday, and today, and still nothing. I don't think they care about us because we are Arab-Americans. If we were Jews they would put pressure on Israel. But for us, nothing." It is the double standard that the media seem to employ when differentially covering the tragedies produced by the recent warfare involving Israeli and Palestinian combatants that creates added pain when Jewish deaths are counted as more significant and tragic than the death of innocent Palestinians or Arabs.

This story only serves to remind us that international events must not only be reported in a balanced and fair manner, but that we should never lose track of the human dimension of conflict in which every innocent life lost is a testimonial and a condemnation of the inhuman methods that pass for acceptable in the global or regional within or between nation-states.

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#### Cinco de Mayo Cont. from pg. 11

In his book titled *Drink Cultura*, Jose Antonio Burciaga has written an article about "Reasons to Celebrate El Cinco de Mayo". He argues that there are two very strong reasons to celebrate this holiday: the influence it had on Mexico and its people at the time and the influence it has had on the U.S. and the outcome of the U.S. Civil War. Burciagas' first reason for Cinco de Mayo is summed up by a quote "The victory gave Mexico an electric current of patriotism and inspiration. It gave Mexico a soul of her own and national unity. This is perhaps one reason why el Cinco de Mayo is almost as important as September 16, Mexican Independence Day."

Bee. He wrote an opinion piece before the appointment of Cordova titled "UCR chancellor: skin color isn't an academic credential". He expressed many views almost all of which were flawed. His most outrageous statement has to be "If a Latino is selected, some on the campus will have reason to suspect that their new leader did not win the job on merit but was the product of a quota system." Well I'm here to say that you are "dead wrong". There isn't even a hint of that here on campus.

He said there was a movement of students, academics, politicians, and community members building to pressure the University of California into hiring a Latino to be the next chancellor at Riverside. Weintraub no doubt was referring to the organizational efforts of the National Alliance for Human Rights (NAHR). NAHR is a network of individuals working for social justice. The role NAHR played in the selection process cannot be overstated. They were instrumental in bringing attention to the importance of hiring a Latina/o for the chancellor position. They lobbied politicians at the local, state, and federal levels. It culminated with members speaking at the Regents meeting in San Francisco during the open forum period to express their desires.

The significance of the appointment is clearly acknowledged by Judith Rodin, the President of the University of Pennsylvania who in 1994 became the first woman to head an Ivy League school, said Rodin "will be looked at as a role model and mentor." She understands what "being the first" means. Cordova will be under the microscope. Skeptics will be looking for the opportunity to challenge her decisions.

I wish Chancellor Cordova well as she embarks on what will be a challenging period but one in which she can succeed because she has done so in the past and the familia de UCR will be a great resource at her disposal.

N★C

He states the second reason for celebrating Cinco de Mayo by drawing upon the argument of a Mexican writer named Justo Sierra. In his book *The Political Revolution of the Mexican People* Sierra explains how the French, had they won the battle of Puebla, would have joined the Confederate troops of the American South and a different history would have come about. Therefore, Burciaga firmly believes that "The Victory at Puebla not only protected the integrity of Mexico but also that of the United States." He obviously falls within the category of those who favor the yearly celebrations of this Mexican Holiday because he appreciates the fact that such heroism on the part of the Mexican soldiers is celebrated and commemorated both in Mexico and here in the U.S. It's no wonder he ends his article this way: "Had Mexico not won at Puebla, it is very possible that the South might have won the war and we might have had a different Mexico and a different United States. Thus we have every reason and right to celebrate. *Vive le diferens! Viva el Cinco de Mayo! Viva Mexico!*"