Problemas en la admisión de latinos
Por Elena Shore

Según el nuevo censo que se hizo público este mes, el número de latinos que vivía en los Estados Unidos en el año 2000 llegó a los 33.2 millones, es decir, alrededor del 1.3% de la población total. Las nuevas estadísticas también indican que el número de latinos en EEUU es aproximadamente igual al número de negros, que llega a los 34.7 millones. Además, la población latina en los EEUU crece más rápidamente que cualquier grupo, mientras que la población negra ha aumentado en un 15.6% desde 1990, la población latina ha aumentado en un 61.2%. En los mismos años, el número de estudiantes latinos en Oberlin College aumentó en 4%. Al mismo tiempo que la población latina se está convirtiendo en la minoría más grande del país, los estudiantes latinos son uno de los grupos más pequeños en Oberlin College, con un 9% del número de estudiantes negros o asiáticos. Hay 99 estudiantes latinos en Oberlin College este año, que componen un 4.4% de la población de la universidad, mientras que los estudiantes negros representan un 7.1%, los asiáticos un 6.5%, los estudiantes que provienen de un 6.3% y los latinoamericanos nativos un 0.7%. “Latinos son la comunidad más joven en el país, y los estudiantes latinos, en particular, son el futuro de la sociedad de mañana”, afirma Harry Dawe, director del departamento de estudios latinos.

El Dólar en Latinoamérica
hacia un nuevo orden mundial económico
Por Felipe Latorre

Con la globalización que transcurre en el mundo, las economías nacionales se están volviendo cada vez más interdependientes. Las transacciones comerciales que ocurren fuera de las fronteras de una nación incrementan día a día. No se puede negar que el mundo está entrando en un nuevo orden económico. Para facilitar este proceso, muchas naciones deciden usar la misma moneda. Esto pasó en la Unión Europea, que decidió unificar todas las monedas. Pero, ¿qué pasaría si se unificaran las monedas de América Latina? El Dólar en Latinoamérica podría verse afectado en gran medida. Por otro lado, podría ser beneficioso para el comercio internacional. Es evidente que la unificación monetaria de América Latina tendría un impacto significativo en el comercio y la economía en general.

En esta página se puede leer más sobre el impacto de la unificación monetaria en América Latina.
Enseñar inglés en Ohio
por Christina Castellana

Imagina que acabas de mudarte a los Estados Unidos, más específicamente a Ohio, desde México u otro país hispanohablante. Has venido para vivir y trabajar, pero no hablas ni siquiera una palabra de inglés. La situación es un poco difícil. Sin una comprensión básica del inglés ni de la reta diaria, como sería ir a un supermercado o a una tienda para pedir comida se hace casi imposible. Mucho más difícil es mezclarte con la comunidad en que vives. Además, para conseguir un buen trabajo, es necesario por lo menos defenderse en inglés. La verdad es que en los últimos años se han trasladado hacia Ohio muchos grupos de inmigrantes que ahora se encuentran en esta situación.

Esta realidad ha inspirado a un grupo de estudiantes aquí en Oberlin a ayudar a estas personas a aprender el inglés. Quien también demostraba qué si hay gente que quiere ayudar, incluso si el grupo consiste de más o menos quince estudiantes que se dedican a enseñar ESL (ingles como segunda lengua) los sábados y/o los domingos. Los dos estudiantes que están a cargo del programa son Michael Mastman y Chaya Thanhauser. Ellos, a su vez, trabajan con Jeff Steward, un profesor de escuela Popular en Cleveland, para encontrar a los hispanohablantes que tengan interés en aprender inglés.

El programa se inició durante el año pasado, cuando Jeff vino a Oberlin para hablar con un grupo de estudiantes de enseñar inglés. Sin embargo, la enseñanza de inglés comienza hasta el semestre de otoño de este año académico, cuando un grupo de estudiantes empezó a ir a Orrville, que está situado cerca de Oberlin, más una hora y pico de Oberlin, para enseñar inglés junto con un grupo ya establecido por la Escuela Popular.

Cada fin de semana, un grupo de hispanohablantes llegaba a una iglesia en Orrville para recibir sus lecciones de inglés. Los miembros del grupo sueelen cambiar, según los horarios de sus trabajos. El nivel del inglés variaba dentro del grupo. Había algunos estudiantes bastante avanzados, mientras que otros que hablaban quien nada de inglés, o sólo unas pocas palabras. El malo, sin embargo, era que Orrville estaba lejos de Oberlin, y que la mayoría de los estudiantes universitarios no tenían suficiente tiempo libre para hacer el viaje cada semana. No obstante, hacia el final del semestre cada vez más estudiantes expresaron su deseo de juntarse al proyecto, y todavía hoy este interés sigue creciendo. Por eso, los organizadores del proyecto se inspiraron para buscar otras oportunidades de enseñar inglés a hispanohablantes en lugares más cerca de Oberlin.

Esta búsqueda resultó en un éxito absoluto. Hay varios centenares de hispanohablantes interesados en vivir dentro de media hora de Oberlin, y que al llegar el verano, su población se habrá duplicado. Ellos nunca han recibido lecciones de inglés. Dentro de algunas semanas, el grupo espera poder establecer un programa semanal para estas personas, no sólo para enseñarles inglés sino también para crear un sentido de comunidad y diversidad. Dada la gran cantidad de hispanohablantes interesados en este proyecto, quiere y debe creer. Si ustedes tienen interés en participar en este maravilloso proyecto, o si simplemente quieren saber más, por favor comuníquense con Michael Mastman (michael.mastman@oberlin.edu) o con Chaya Thanhauser (chaya@oberlin.edu)
Is Oberlin’s Curriculum Eurocentric?

By Viviana Westbrook

During Winter Term in January 2001, first-year Puerto Rican Adrien Bibiana Molina worked on compiling a curriculum and resource guide for an Oberlin College’s program geared towards encompassing a large variety of ethnicities. Why did he feel the need to work on this project?

Adrien arrived at Oberlin College during the beginning of the fall semester in August 2000. After only one year, he is now transferring to a different college. When interviewed, Adrien explained why. Besides not being able to afford Oberlin, Adrien also feels that this college does not provide enough student support. He said, “The advising system is weak. There is not enough focus on diverse student needs. There are not enough students of color I can relate to. There is no safety net and all of this makes me feel unmotivated.”

Adrien mentioned the small Latino community on campus. He went on to say that “The minority part that does exist is not recognized in any way, shape, or form. I feel disrespected with the fact that the majority of Latinos are either Chicano or Mexican at Oberlin and would like to see more diversity within the community.”

At the main point discussed with Adrien was Oberlin College’s curriculum. He believes that it is Eurocentric and geared towards the interests of caucasians in general. At one point Adrien asked, “Why doesn’t Oberlin have a Comparative American Studies program if it’s supposed to be the top 25 liberal arts college?” Thus, Adrien decided to focus on creating a curriculum dealing with Latino/a history and culture. He said, “It covers all the major aspects of a department here—literature, history, religion, women’s studies, etc.” Adrien made sure to cover a diverse number of Latino/a groups— including Dominicans, Cubans, Hondurans, and Puerto Ricans, to name a few. All the academic works he collected have been published within the last ten years, to ensure coverage of recent issues. For the main part, they consist of contemporary literature by “up-and-coming authors like Juno Diaz and legendary poets like Pedro Pietri.” Adrien also incorporated documentaries and popular Latino websites.

When asked what he plans to do with his project, Adrien responded, “I am putting it online, so it’s not just available for Oberlin College students. I am giving a copy of my project to the bookstore and one to the library. Oberlin probably won’t do anything with it.”

Hopefully, however, Oberlin will take advantage of it, for example by incorporating the curriculum into courses which focus on other ethnicities.

“I would like to see the essence of what first attracted me to Oberlin restored,” Adrien said. “Right now, though, Oberlin is not for the lairs.” Getting that “essence” back may not be as far-fetched as it seems. Some progress is already being made with the emergence of new programs, departments, such as the new Spanish Studies department, and changes within pre-existing ones. Adrien concluded, “I would like to see Oberlin diversify its students and staff. I want a Comparative American Studies Department so that students of color can benefit from their experience here.”

Latinos at Oberlin College

By Viviana Westbrook

It is well known Oberlin College has a small Latino/a student body, which seems even smaller when considering the number of classes that are active on campus. Despite this, the Latinos give the appearance of being a tight-knit community that tries to accomplish as much as it can with what little available resources. Some of the main problems this community repeatedly encounters is a lack of aid from the administration and even a lack of students of color on campus.

After conducting interviews with several people on campus (both students and faculty) I realized that the perceptions and sentiments can vary on this issue. In my interviews, I covered a range of topics including the Latino community—from Alianza and Spanish House, to the curriculum and participation. When asking students about Latino participation, I was told that most of the Latinos don’t seem to be actively involved in student politics. There needs to be more dialogue between Latinos. First year Ecuadorian student Vanessa Tobar stated, “I would like to see stronger personal bonds between Latinos on campus— not only political or organizational—just more of a community.” It would be wonderful to have the quieter, less-seen Latinos step up and communicate. Luckily, activities such as the Alianza potluck, rap sessions, and salsa dancing—just to name a few—are aimed at solving this need to bring Latinos together.

The Alianza connection to the Latino Alliance, I met with many mixed feelings. As Chilcano senior, Kevin Gilmore, said, “Try as the Alianza does, it still doesn’t encompass a lot of the identity of students within the students not feeling the need to participate within the organization.” Ms. Tobar, a member of the Alianza, said, “I think it has great aspirations. There is a difficulty to follow through, though. Maybe it’s the inconsistent membership—maybe it’s the lack of time—maybe the ties are not strong enough.” When interviewing Assistant Professor of History, Pablo Mitchell, however, he said, “La Alianza has good leadership and aims to be getting stronger and stronger.” Socio-Professor of

Calendario cultural

April

3 Película - Buena Vista Social Club (8:00 en la Casa Hispánica)
6 Menegue Madness - (10:00 en la Casa Hispánica)
10 Película - Sexo, Pudor y Lágrimas (8:00 en la Casa Hispánica)
13 Café Latino - con Pablo Mitchel (5:00 en la Casa Hispánica)
17 Película - La Primera Vez (8:00 en la Casa Hispánica)
20 Symposium on Spanish Civil War Exile: Speakers: Francie Cate-Aries, Sebastián Faber, José Ángel Sainz and Roberto Ruiz (5:00 en la Casa Hispánica)
24 Película - Atame (8:00 en la Casa Hispánica)
27 Concierto de Primavera (8:00 en la Casa Hispánica)

From the Editor

Thanks for being interested in the second issue of Voces. Oberlin's only bilingual newspaper!

This time around, we've tried to diversify the scope of our articles even more; you may have noticed the international articles such as 'Cassandra Ogren's piece on the Zapatista March in Mexico or 'Felicie Lalotere's article on the dollar in Ecuador. But Voces also focuses on local issues, such as Lorain County's CHIP organization and a new volunteer ESL program.

We will publish one more issue of Voces this semester; the deadline for submission of articles is April 30th. We accept articles and creative writing in both English and Spanish, as well as photos and artwork. We can even suggest topics for those who don't know what they'd like to write about! If interested, email: Dana Guillermo@oberlin.edu.

I hope you enjoy this issue, and have a good read!

Sincerely,
Dana Guillermo
Editor-in-Chief, Voces
LATINOS

continued from page 3

History, Steven Volk agreed, comment on this is very strong pull on Latino students to be active in La Allanza. La Allanza members try and give the organization the support they think the students have been given the students many other commitments, something that is hard. A conflict exists: students don't want to let down the Latino community, but they also need to spend time on other things. As a Latina who works for the college on jobs and campus, I can vouch for this. I have not been active in La Allanza as I would have liked, but I do try and participate in the Latino community in other ways. Second year Latina Katherine Fernandez stated, "Although I would like to see more Latinos identify and be active with La Allanza on campus, there are still a quite number of generally political and active students here and we are focusing our efforts to get our views across the campus. They are their small numbers, Latinos are trying to get things done."

Students are generally dissatisfied with the curriculum. When asked what they thought of Mr. Gilmore replied, "It's pathetic - it's sad when you go to a private college which costs $3,000 a year and prides itself on its program."

Then, you have no Latin American History courses whatever when the only teacher there goes on sabbatical. If you step outside the language department, how many Latinos do you have in the curriculum? A perfectly valid question. Professor Volk mentioned something along those lines, saying, "It's essential that the Ob. faculty be diverse. However, Latino hiring should occur within the next year."

In order to begin, the next fall, Professor Mitchell was hired this year to teach courses in Latin American history. Next year the politics department plans to bring in a professor who will offer courses in Latin American politics, among other things. They have put in a request for a more permanent professorial position in this area and hope to find someone who will also teach International Relations. Furthermore, an attempt is being made to create a Commission on Latino Studies program (see article on page 2 of this edition), something with which many students think is very important. Ms. Tobar also said that there is definitely no CAS department and that is developing. She said in order to study my own culture I need to leave the college and go abroad. European cultures.

and other 'ethnic' cultures are given attention that they deserve and what about everything in between?" Even though Oberlin has no a CAS program, at least it is looking to start one. "Students who did away with their CAS program because it did not have enough courses. We support adding courses," stated Professor Volk. With any luck, Oberlin will continue to be "committed to increasing the presence of Latinos on campus." as Professor Mitchell puts it.

In my opinion, this college needs to try harder, not only with the faculty and staff but with the students. Since Oberlin College no longer recruits in Latin American countries, a decision that has been highly criticized by many, there is an even smaller chance that Latin Americans will choose to attend here. Jorge Sanchez, a third-year Latin-American and one of La Allanza's co-chairs last semester said: "I, to voice on this subject, "Anything that happens on this campus has to come from Latin American because its administration doesn't care about the Latino community. For the longest time, Latino faculty have been declining. Some of them have left, and we are not getting any new staff. As far as the burden falling too heavily on Latinos, it's a must. We have to make it easier and better for those who are trying to come here after us. Recruitment is vital. When you have a fresh class and not a single Latino came from southern California, it says that something is wrong."

Oberlin has the admissions change from need-blind to need-sensitive has hindered the entrance of Latinos and the type of Latinos that are entering. Are they middle class or from the under-represented working class communities?

Obviously, Oberlin's recruitment is vital to Latino enrollment. One would hope that the administration would provide Latino Outreach Latinos from diverse backgrounds all over the United States as well as Latin America. Latinos come here hoping to find other Latinos they can relate to. They want to be supported. As Latinos, they need to have a place where they can learn about themselves even as they study their culture and history.

Por Gwenna Cervez

Pase el mes de enero en una escuela de 1,300 estudiantes en la Florida, Miami. Mi proyecto de work term consistía en trabajar con un grupo de niños migrantes pequeños (de 4 a 6 años) que necesitan algunos servicios. Por ejemplo, muchos niños no saben hablar inglés muy bien y esto crea muchas problemas en las clases, que no son bilingües sino que se enseñan enteramente en inglés. Para aliviar esta dificultad, las señoras intentan enseñar a estos niños algunos aspectos del inglés, para que puedan participar en las clases. y más que nada, para que se acostumbren al idioma. Después de las clases muchas programas

maravillosos para los migrantes. En la escuela en que trabajo, intentan hacer mucho para educar a los niños. Lo que es más, también tratan de incorporar a la familia, o sea a los padres, los abuelos o los tios. Es decir que el programa no excluye a nadie. La mayoría de los migrantes ha viajado mucho, y tal vez seguirían viajando. Por ejemplo, hubo seis familias que se fueron de Florida a Texas porque no podían conseguir trabajo en Florida. Estos cambios significan que los niños tienen que empezar de nuevo en la escuela cada vez que su familia cambia de ciudad o de estado. Sin embargo, la escuela de Oberlin trata de facilitar estos cambios. Con ese fin, utiliza un sistema de correo electrónico con televisión, que le permite al director del programa poner en contacto con los niños migrantes estar en contacto con los niños constantemente. De esta manera, cuando vuelvan a Florida se podrán reconectar con la escuela sin problemas y sin tener que bajarse de nivel. Este contacto continuo les da a muchos de los niños un sentido de estabilidad. Por eso, la escuela también tiene tres mujeres que trabajan específicamente con aquellos niños migrantes de 4 a 6 años. Necesitan algunos servicios. Por ejemplo, muchos niños no saben hablar inglés muy bien y eso crea muchos problemas en las clases, que no son bilingües sino que se enseñan enteramente en inglés. Para aliviar esta dificultad, las señoras intentan enseñar a estos niños algunos aspectos del inglés, para que puedan participar en las clases y más que nada, para que se acostumbren al idioma. Después de las clases mucha violencia en la escuela y en el barrio donde viven los chicos. El Señor Fernandez (foto) no se queja de esto y ve a muchos niños con problemas diferentes, y yo hablaba con él de algo que todo el tiempo necesitaban. Eso dependía del chico y de sus problemas. El Señor Fernandez me enseñó muchas cosas: por ejemplo, cómo a los niños lo quieren a él para que se escucharan y porque sabe que ellos tienen que tener un buen futuro si se controlan y se respetan a sí mismos. Cada día durante el almuerzo el señor Fernandez se sienta a la mesa en el patio del colegio, y una docena de

niños viene diariamente a comer y hablar con él. No hacen nada que puedan hacer para seguir comiendo ahí. Los niños tienen mucho poder, pero la mayoría se portan bien porque no pueden estar con él. Entienden bien que es un verdadero privilegio estar con él, cuánto nos falta y cómo lo disfrutan. Los unos adultos que se esfuerzan a entenderlos. De vez en cuando yo trabajaba con niños con quienes no sabía muy bien con quién hablar. El Señor Fernandez siempre me ayudaba, diciéndome que a estos niños no se les puede dar una idea de lo que puede hacer. Yo no podía entender ni una palabra en español, y eso me generaba mucha angustia y preocupación. Yo participaba todos los días en este programa que cuida de los chicos después del fin de las clases. A los niños les gusta estar con los demás y me gusta mucho ayudarles y aprender al mismo tiempo. Todos eran muy cariñosos y querían recibir mucha atención y amor. Durante el día escolar trabajaba con muchos niños, quienes además de aprender la escuela me pidieron que trabajara con ellos. Yo acepté, pero pronto me di cuenta que era un gran desafío. Hay que entender que hay...
By Diana Ferrer

On April 7, 2001 the UAW
Hispanic Council will be
joining in partnership
with local, state, and
national non-profit, social
service, educational, and
other Hispanic service
organizations to host the 6th Annual Hispanic
Lorain County Community
College's Spoerl Conference
Center from 8:30 a.m. - 4:30 p.m.,
followed by an evening of
cultural awareness and
entertainment, networking, dinner, and
dancing from 6:00 p.m.
- 1:00 a.m. at the Lorain
County Center. A Speaker/ Media Dinner will be held on
Friday, April 6 at the Ohio State University in Lorain to
introduce speakers and cultural presenters to the
Philadelphia Latino Community, the planning
committee, and the sponsors.

Performance artist,
comedian and musician
Maria Elena Gaitan, will
draw special attention with her
"The Power of History and Song" by Dr. Esperanza
Villegas (Teatro Xicay)
and Veronica Nazario
President of National
Council of La Raza (NCLR),
will be the conference attends
via videotape.

Among this year's
participants is last year's
nationally acclaimed
keynote speaker
Guadalupe Lara, MSW, who
was the Manager of the Supporting Children's Health Project at the
Children's Hospital of
Michigan, has published several
articles and produced several
videotapes on "The Non
Violent Option in Managing
Conflict with Today's Youth" and
"Managing Workplace
Conflict." Other speakers
include David Chavez, Director of Marketing for
NCLR; Lorraine Cortez-
Vazquez, Executive
Director for Federation of New York; Gilbert Guerrero, Director
for Latino Education for the
Guadalupe Center in
Kansas City; Juan Del Rio,
Director of National Puerto Rican
Coalition; Maria Ayala,
Director for NCLR; Dr. Mark Erenburg,
Director, Workplace
Diversity and Community
and others. Entertainment by
Los Balladines del Alma, a dance group from
Milwaukee, and El Ritmo, Flamenco
c tornadoes will be
provided. Sammy DeLeon
y Su Orquesta and Abner
Contreras' "La Raza" will also
provide evening
dance music.

Issues to be covered at
the conference include:
The State of Hispanic America (Yzaguirre),
Entertainment as a
Fundraising Tool (Chavez),
Housing initiatives via
Federal and State Funds (Del Rio), Opportunities
within the Workforce
Investment Act (Ayala),
Charter and Alternative Schools - funding vehicles
toward culturally sensitive
educational delivery (Guerrero),
Fundraising for Non-profit
organizations (Cortez-
Vazquez), Latina Women throughout History. We
are because of Them (Lara): Controlling
Violence in the Workplace
(Erenburg), Exploring
Diversity and Educational
Opportunity in the 21st
Century by UAW
Representatives (Carolyn
Villegas, Mr. Michael Poboreno and
Tom Mtuchler),
among others.

The conference also
features a two hour
dynamic Youth Leadership
conference facilitated by
Jose Joaquin Garcia,
director of the<br>
Teatro Xicay in the Bronx;
New York, and 6 professional
Hispanic artists. This
hands-on, interactive track
facilitates Empowerment
through Theater. Entitled,
"The History of History," the workshop will
provide theater games and
teach workshops based on
the works and theories of
Nicholas Mohr, whose
publication, "Growing Up
Inside The Sanctuary of My
Imagination," Simon and
Schuster, a non-fiction
memoir, was adapted for
inclusion in the ABC
television documentary,
"The Dignity of Children,
first airing in 1997. Mohr
is a playwright, author, of
numerous short
story collections, and
novels for children and
adults. She has adapted
material from her books
El Bronx Remembered, In
New York, and Rituals of
Survival as plays for the
stage. Ms. Mohr received the
Lifetime Achievement Award from the
National Congress of Puerto Rican
Women, the American
Book Award, the Hispanic
Heritage Award for
Literature, an Honorary
Doctor of Letters from the
State University of New
York, and was Visiting
Scholar at Richmond
College/Richmond
University in New York.
Nicolas was born in
Marchaica, and was raised in the
Bronx. The Rubi Theater will
host conference
attendees and Ms. Mohr
with a performance of
"El Bronx Remembered,"
INTAR, NYC, which centers on the
tales of the Puerto Rican immigrants
that hope that America will be
the road to success. The dreams the
and greater community as we move into the new
millennium.

Dina and Michael Ferrer, conference
coordinators, state that
the conference has come to
be viewed as a true
collaborative between non-
profits, the Hispanic
servicing community, the
UAW locals, the Ford Motor
Company, and the
numerous local, state, and
national organizations with
volunteer staff and
resources to insure the
conference's success. Last
year over 700 people,
including 150 local junior
and senior high students,
attended the conference.
At least 250 individuals
attending the conference
were from neighboring
states, New York, and
Washington DC. The
conference was designed for
those individuals who
because of their current
restrictions, and the fact
that they are line-workers,
are not eligible to attend
opportunities to attend
cultural awareness and
evening events which are
included in the breakfast,
lunch, and dinner. The
scholarships represent a
community to bring them
together with mentors, Hispanic
leadership, and the
scholarship will be facing them
take over the mantle of
leadership in the near
communities. The cost of
the conference is $55.00 if
registered is $45.00 prior
to March 23, 2001, or
$60.00 after March 23.
Early registration also
enters participants in a
drawing of a 2-year lease
of a Ford Focus (must be
2 years of age, have valid
ID and insurance). College
students fees is only
$30.00 for entire event.

For conference
information call the UAW Centro de Servicios
Sociales (El Centro) at
440-277-8235. Display
tables are only $10 with a
full registration. Call Jerry
Cruz at 440-277-2115 for
availability. For
sponsors, speaker, or
informational call Michael and Diana at 440-
244-2056. The conference
hotel is The Spitzer
Clarion Hotel and Marina
in Lorain (1-800-446-
7487) for $65.00 plus tax when you
mention the Hispanic
Leadership Conference.
Cuentan que hace algún tiempo, en el sur de México, en medio de la selva tropical, un rostro peculiar y clara viva Kra-Lan. Kra-Lan era un indígena lacaado. Los lacaones, que viajaban con ese rostro, eran conocidos por su habilidad en la caza y en la pesca. El lacaón mantenía la cabeza en un poste de madera y usaba un cuchillo para cortar la carne. La caza y la pesca eran las principales actividades de los lacaones. Aquel hombre blanco le explicó a Kra-Lan que sabía que no había un lugar para descansar. Pero de repente, miró hacia el cielo. A Kra-Lan le pareció que el cielo se iluminó de una manera extraña.


-Eso lo verás en tu futuro. Toma esta hoja de árbol. -le indicó el hombre blanco.

Kra-Lan llevaba una hoja de árbol y se dirigió a un árbol cercano. Cuando se detuvo, un rayo cayó sobre el árbol, pero Kra-Lan no tuvo ninguna lesión. Entonces, se dio cuenta de que el hombre blanco tenía razón. Desde ese momento, Kra-Lan aprendió a prever el futuro y se convirtió en un líder reconocido en su pueblo.

Ese día no fue el único. A lo largo de su vida, Kra-Lan continuó prestando ayuda a su gente y se convirtió en un líder respetado. Su historia nos enseña que, aunque a veces las cosas parecen impredecibles, siempre es posible buscar ayuda y buscar respuestas a través de la observación y el entendimiento.
The Mexican: it can win at the box office, but it won't win your heart.

By Jane Blaney

Over the last weekend, I went with one of my friends to Midway Mall to see "The Mexican," the newest Gore Verbinski (of Mouse Hunt fame) movie. It focuses upon the relationship of Jerry (Brad Pitt "Snatch") and Samantha (Julia Roberts "Erin Brockovich") as well as the history of a pistol called "The Mexican." Jerry is connected to the incarnation of a mafioso-type Margolese (Gene Hackman "Enemy of the State") and thereby indebted to him. As such, Jerry must go down to Mexico in order to retrieve this pistol because Margolese will have him assassinated if he refuses. Jerry tries to explain this to his girlfriend, Samantha, but she is too angry to listen to him because, in doing this last job, Jerry is forsaking their move to Las Vegas. The two end their relationship when Jerry goes to Mexico and Samantha goes to Las Vegas alone.

As expected, Jerry encounters nothing but trouble in the adventures he has concerning the pistol. He mocks the Mexican culture and creates his own version of the Spanish language with words like "truco" and "towa." Throughout his journey, Mexico is portrayed through images of deserts, dirt roads and bars that serve tequila and Corona, donkeys on every corner, cowboy hats, retro-cars like "El Camino," pistols, dead cows on the road, poverty, and a little bit of romance on the side. This portion of the plot is predictable and quite offensive to some extent. While he is talking on the phone, someone steals his "El Camino," and he is forced to ride around on a donkey until he procures a ride by using his fantastic Spanish skills. He does, however, encounter a young man named Beck in Mexico, which may or may not be a reference to an actual Beck song. Throughout his time in Mexico, he robs, he robs others, people get shot, he "adopts" a scary dog when he purchases a "sketchy" "truco," and goes out in search of not only the pistol, but the pistol's true history.

At certain key points of the movie, the myth of the pistol is unraveled piece by piece through a series of old film strip-like interludes. Each story is followed by another version that not only corrects the previous tale's errors but embellishes upon its own plot twists. "The Mexican," a pistol that was fashioned by a gunsmith and his assistant in an attempt to bríte a nobleman into marrying the gunsmith's daughter. As time passes throughout the movie, the true history of the pistol is revealed as well as the true passion and romance through which it gained its curse.

The movie's redeeming quality stems from its subplot, which involves Samantha and her kidnapper. En route to Las Vegas, she is kidnapped and held as ransom for the pistol that Jerry is to retrieve by a homosexual assassin named Leroy (James Gandolfini from "The Sopranos"). While Jerry is up to his knees in trouble, Samantha is developing an emotional bond with her kidnapper. As the two spend more time together, Leroy helps Samantha to see the hope in her relationship as well as in Jerry himself. Samantha, in return, helps Leroy to expand his emotional horizons and to accept lover into his life. This relationship holds the only real chemistry in the film. I found myself more intrigued by how Samantha was interacting with Leroy than in Jerry's search for "The Mexican," or by "The Mexican" itself. Even though the over-counseled relationship between Jerry and Samantha can sometimes be amusing as they quibble using therapy terms including "blame-shifting" as well as "provoking a free out," the end of the movie is far too corny and silly to make the plot a successful one. It would have been better if Verbinski had just focused the plot on the relationship between Leroy and Samantha. Their storyline is compelling, and the emotional ties that form between them create some of the very minimal tension present in this plot.

"The Mexican" itself just perpetuates stereotypes and, although I have never traveled to Mexico (not including the one three hour family excursion to Tijuana) and therefore cannot truly discern reality from Hollywood fantasy in this case, I cannot help but think that at least some of these images are derogatory. I base this assumption on the same gut feeling that arises whenever I see that "Yo quiero Taco Bell" dog on TV. It sends a shiver through my spine not unlike the one I experienced when the "trucos" was mentioned or when Jerry asks for a Mexican car than a Chrysler and they give him the "El Camino." While I scan through my notes, I see that my movie companion had scribbled on them "This sucks. Two stars." Although I do not share the belief that the movie was a complete loss, the loose ending was still sufficient enough to provoke a few dismayed forehead slaps. It could have wound up to be a decent movie had not the heartstrings been accosted in such an inefficiently predictable manner.

Unfortunately, the end still leaves a stronger impression on me than the rest of the film. Therefore, I have to say that, if you are indeed compelled to see this movie, I would wait until it came to video, as well as split the cost with a few friends. I rate it... one donkey on the corner of a dirty street wearing a cowboy hat and holding a pistol in its mouth, which is aimed directly at Brad Pitt, riding in his "El Camino."

POEMS

por Miguelina Zapata

Amándote

Quiero tocar tu cuerpo, Quiero tocar tu piel, buscando tus caricias, porque sigo amándote.

Quiero sentir la vida, que me sonría al revés. Sentir todo tu cuerpo hasta el amanecer. Teniendo por las noches los recuerdos de tu piel. Quiero que sea mañana para amarte otra vez.

Mi corazón es tuyo, por favor vuelve a amarme. Porque ahora mi alma ya no sabe donde estar. Si yo fuera la luna y tú fueras el sol, buscaría una forma para estar juntos de amor.

Tú eres

Tú eres la sombra de un recuerdo que no existe
Tú eres la llama de un amor que se extinguirá
Tú eres mi añoranza que ya nunca floreció
Tú eres la luz de una vela que nunca se prendió
Tú eres el brillo que da la luna cuando hace sol
Tú eres el sol ardiente cuando está lloviendo
Tú eres todo siendo nada.

Pensamiento

Entre la niebla de Unamuno
Y las teorías de Borges
Busco y busco pero no consigo
Explicar lo que por ti siento
Unamuno dice que el amor
No es nada más que un invento
Borges dice que el amor
No es nada más que una ficción
Pero, busco la razón
Por la que tan mal me siento
Pues no sé, creo que adentro
Mi alma está perdida
En el laberinto de sus misterios
Que tú has puesto en mi corazón.
Yo estoy aquí desquiciada
Porque cada vez que de ti oigo una palabra
Siento que me desvive el corazón
Y me envuelve una pasión
Que me atrae como imán
Creo que no es normal
Sentirme de esta manera
Porque aunque quisiera
Ya no puedo amarte.

por Nelson Nahhas

Tierra de ilusiones

Vivo en una tierra de vagas Ilusiones ilusiones alegres y realidades tristes
Sueño de vida y vida de muerte
Lagrimes recientes en sus ojos
Canciones inmortales se vuelven mortales
Tristes canciones dominan mi mente
Con un camino al frente y con una cruz en la espalda
Sin rumbo a donde
Enfrentar el camino
Tomando los sueños como reales y los reales como sueños
Siendo así un dulce camino
Con la soledad emprendiendo el camino
Sor Juana: Eight Years Old

By Diana Guillermo

1659, May

She is walking, walking, and with each step her knees ache from her
night-long vigil. Before her, this bobbing boy
sways atop men's
swaying shoulders, back and forth, back and forth. The world
swims in front of her
eyes, grey, tired. She has never been so
exhausted in all her
front of him. Imagining
Abuelo's eyes, inside it,
unseen as fog, his
skinning over his
cheekbones, draped across his forehead.
Raising his hand,
pointing at her -
You, Juana. ¡Ví!

She sways as she walks,
almost falls, catches
herself. Eugenia turns
to look at her, annoyed,

- She is a girl!
- Where in the
guancials do you say that the applicants
must be male?
Sweat gleamed on Padre
Fallas' brow, his face
blotchy, his hands
clenched at his sides.

- Winning the... poem
would be a waste of my
time and the council's!
The purpose of
this contest is to let young
believers express their
faith, not put some
freak on display!

If it wasn't for Abuelo's
hand on her shoulder,
Juana might have
reached out to claw him. She
could not understand how a man
wearing clothes would simply
be so rude.

Her knees and stomach
troubled thinking of
the hours of work she
had put into that loa,
of Padre, to get it simply
dismissed. She
wanted to retch with
the sour scent of Padre
Fallas' robes, old sweat
and old incense, and the
angry quivering of
Dona Mónica's
bleach
on her

- If you refuse to
accept it
with the sour
smell of God
then that will

- Don Ramírez,
women weren't meant to write
God made it that way;
It's a simple fact. Why
pursue this

- Good day, Padre.
Abuelo bowed slightly

He began to splutter. Listen to the
documents of the Holy Mother Church: You
are sentencing yourself and that child to
hell

and turned, taking
Juana by the hand. Padre
Fallas hurried
after them, velvet robes
hissing on the stone
of the church door.
He began to splutter.

- Listen to the documents of the Holy Mother
Church! You are
sentencing yourself and that
child!

Juana's face
swore, her bones
aching like an
old woman's.
Kneeling again, the
proximity of that deep
square hole in the
ground takes her mind
away even from the
throbbing in her knees.
Everyone around her
raises their rosaries in
their hands and bends
their heads. Juana just
watches, too tired and
so sad.

She is thinking of
Abuelo's face when she
had been proclaimed
the winner of the
contest; she had
never seen him look
so happy. Mama had
grumbled, but was
not angry, and even
Eugenia smiled, until
tiny Luisa whined and
tugged on her hair.
And Eva, who didn't
know about all this from
silva, had memorized a
couple rhymes and
would not stop reciting
them. The Vicario of
Mecameca, the
Reverendo Padre
Mamerto Muñiz, had
been there to
der by her and
hear her through the
plaza. Perhaps
because Padre Fallas
refused to do it.

But she had not yet
ever read the title of the
small book, probably
a Bible that
she was given. Beware,

the orange tree, a hot
salted tortilla in one
hand, an alfonso
plum in the other.
Abuelo walked by her,
patriotic, proud, without
smiling, for he
never smiled; and she
was sitting on her
upstairs, and took
another bite of her
tortilla, and turned
again to watch little
Luisa playing by the
little fountain.

though she had
known until all the
guests had already
left, Esme had gone
upstairs to clean up
and make sure
nothing had been stolen
or broken; she had run
downstairs for her

But it wasn't until the priest
got there that Juana
finally understood
that something was
wrong. And it wasn't until
Muñiz put his arm
around her and
said that she was
allowed to see him
again, for all her crying
and begging then they
had already
dressed him in stiff old
clothes, and fixed
green, green eyes
looked sterner than ever, and
set him inside the
long dark

They carried him
out into the old
chapel, though the
town was only
half gone and the stars
were set small and hard
in the sky like nails.
Candles were set all
around, but they
seemed only to make
the shadows longer
and wilder.
Padre Fallas stood
at the head of the box,
praying, his face
looked down at Abuelo,
looked up at her, shook
his head, and said
the wrath of God like a
finger pointing down
at her from the cold black
sky

- The dark hole

and three hours
after they
arrived back home
again, in the middle of
the little Sierra Mónica
had arranged in the
patio, Abuelo had gone
upstairs to take a nap.
Juana stood under
the orange tree, shoes
uncomfortable on her
feet. Her long, carefully
prepared curls, dipped in
sugar water and
wrapped around a hot
poker, strung against her
cheeks, and her
curl was
beginning to itch.
No one spoke to her,
for she was a child, and
a girl, completely through
what she had written the loa.
And so she stood under

VOCES

Entertainment and Living Page 8
Por Jennifer Eisenberg

Aqui en Oberlin es facil hartarse de las pocas opciones de comida. Si uno no tiene ganas de comer en un restaurante, hay cosas que hacer cooperativas de nuevo siendo sirviendo o de fríjoles no cocidos, ¿qué hacer puede hacer una persona hambrienta? ¿Gastrar seis dolares en un sandwich en el Feve? (Esperar mil horas en una mesa del Mandarin?) Mejor irse a North Dimstr a comer en uno de esos restaurantes de calles. Si tienes hambre, o si puedes robar uno, vale la pena tomar un viaje a Lakeport, donde queda un restaurante mexicano que sirve mas que burritos y enchiladas. Luchitas's esta en la calle oeste 117, unos cuarenta y cinco minutos de aqui, y aunque cuesta un poco mas que Taco Bell vas a disfrutar de un sustento excelente, morcillas, fríjoles verdaderos, margaritas fuertes, y mas conchuelas con salsa (hechas en casa, como no) de los que puedes comer sin desahogar antes los estomas. Y si no puedes comer todo esto, el menu dice que el restaurante ofrece recetas autenticas de Mexico: mole poblano, nopalitos, tamales, tortillas hechas a mano y mucho, mucho mas.

Si estas conduciendo rápido por la noche, es facil pasar sin ver el roldan de Luchitas's, asi que hay que echarse olfato si no quieres perderse en las calles espantosas de Cleveland. Cuando entran, es probable que el señor te haga esperar, porque el restaurante está lleno, y como no se aceptan reservaciones uno tiene que esperar un poco de paciencia y estar en el estomago. Hay varios tipos de nuestro favorito tequila y otros licores; se beben con limon congelado con limon, mera, fresa y melocoton.

Nosotros probamos el limon y la mora con mucho gusto porque fueen tan ricas y refrescantes que casi se nos olvidó que no estabamos en una cantina en la playa. El tequila es un buen tipo de corne. Los chiles relleno son vegetarianos, y se sirve dos grandes chiles en el plato, uno con salsa roja y otro con salsa verde pero los dos con queso y frijol. Yo comi el pollo en chile ancho, una preparación bien picante con dos pedazos de pechuga en una salsa criolla de chile jajillo y chile chileno que fue mejor el proximo dia para el desayuno. Los platos fueron buenos. También vinieron con tortillas de maiz o harina hechas a mano, el pollo a la mole, el arroz, frijol, y un poquito de guacamole en una de las tortillas de frijol fue una combinacion perfecta. El plato de ‘tunas de pollo’ fue elaborado con pollo y chorizo en una salsa de chipotle, milanesa, y tomate debajo de una cobertura de queso, crema, y guacamole. Aunque parecia demasiado, los sabores se mezclaron bien en la boca.

Nos quedamos en la mesa casi dos horas pero los meseros no nos molestaron, y siguieron trayendo agua, nacions, y guacamole. El único problema fue que comimos muchos nachos que no pudimos hacer nada con los platos, freamos gracias a Dios teniamos cafia para llevar la comida a la casa. Creo que la mayoria de los patrones tienen este problema porque es imposible resistir otra canasta de nachos con salsa. No probamos los postres, y es probable que nadie los prueba porque al fin de la cena uno casi no puede caminar a la calle por tener tanta comida en la panza. Tal vez si decidimos comer en el bar no comemos tanto porque esas sillas parecian ser muy incómodas. Tambien si comes en el bar podrías leer todas las buenas reseñas Luchita’s publicadas en años pasados y admirar los premios que han ganado. Este lugar es muy famoso pero una cosa que nos fue la presencia exclusiva de personas blancas. Parece que la vida social de Cleveland, como la de muchas ciudades, esta todavía dividida por linea de raza y etnicidad. Es una lastima porque con Luchita’s hay una oportunidad que no existe con un restaurante como Chi-Chi’s o Chili’s - la posibilidad de comenzar una comunicacion que cruza las culturas con la comida como un medio. No se por qué es asi; tal vez sea el lugar o el precio (los no es muy barato), o quizas los anuncios que no estan dirigidos a diversas comunidades. Pero como sea, es algo raro que merece mas analisis. No voy a tratar de investigar este tema mas: es suficiente decir que el restaurante Luchita’s, por lo demas, es un lugar que sirve comida riquisima y fresca en un ambiente comodo. Es excelente para una cita, una celebracion, o una noche con amigos porque no cuenta mucho y tiene opciones para cada tipo de preferencia. Sólo te aviso que te cuentes con los nachos.

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Paella de Mariscos

by Art Ripley

al estilo

Catalan

virgin olive oil as needed
1 medium yellow onion
5 pound squid, sliced
1 bay leaf
.5 lb shrimp (20 ct)
4 swimming crabs, seeded, and mashed
2.5 cups calasparra or arborio rice or about one yogurt cup of rice per person
.5 cup mussels
.5 lb white fish filets (ripe, cod)
.5 lb scallops (gambas empanadas o camarones grandes)

First saute the chopped onion until very tender, add a bay leaf. When the onion is soft and light brown, add the sliced squid and saute.

When the squid is done, add (mashed) tomato, stirring, add a little sugar to kill the acid taste of the tomato.

When this is cooked, add the rice while stirring, adding twice the amount of water. Also maintain a pot of boiling water to add if the rice absorbs all the water.

Five minutes before the rice is cooked, add the prawns (large shrimp, 20 ct), the fish filets and mussels. Cook for another five or six minutes more.

The paella should be eaten hot so the flavor is not lost.

[Que aproveche!

(another great Spanish recipe on page 10)]
LOS BARRIOS: En los barrios pobres del D.F., como los de Tejito, las casas están mal hechas y la basura está tirada por la calle. Uno de estos barrios queda a diez minutos de mi casa. Todas las casas están cubiertas de "graffiti". Están hechas de un material barato que se puede tumbar fácilmente. La gente deja su ropa tendida por la calle. En algunos lugares, los desamparados viven debajo de puentes en cajas de cartón, o sobre colchones viejos y rotos. Todo el día respiran el humo de los coches.

Duermen con perros pulgosos y sucios.

GANARSE LA VIDA: Durante el día, trabajan en las calles vendiendo chicles o juguetes baratos, lavando las ventanas de los coches, o simplemente pidiendo limosna. En el D.F. hay muchos limosneros por todas partes. Cuando están viajando por el metro puedes encontrarle con varios vendedores. Van de carro a carro vendiendo pilas, chocolates u otras cosas. Niños delgados con ropa manchada piden dinero. Hombres y mujeres ciegos cantan para ganarse la vida. Muchos trabajan en los puestos donde venden tacos, empanadas, tortas, quesadillas, etc. El contraste con la vida de los ricos es, por supuesto, enorme.
LA CLASE MEDIA: La clase media es la clase con la que siempre he tenido más contacto, ya que es la clase social a la que pertenezco yo. Esta vez visité varios mercados que son característicos de la cultura mexicana. Ahí se puede encontrar a personas de diferentes clases sociales, pero casi nunca son ricos. En los mercados puedes encontrar de todo. Están los carniceros, los vendedores de flores, frutas, aguas, vegetales, y demás. Me encanta ir a los mercados ya que encuentras muchísima variedad y la gente es muy amable. Llevo diez años yendo al mismo mercado y para mí, la gente de ese mercado es como mi familia.

Para visitar a las casas de las clases bajas y medianas, fuí a pie, ya que las casas se están bien pegadas la una a la otra, y puedes observar mucho con caminar poco. Para ver a las casas de los ricos, sin embargo, tuve que ir en coche ya que los ricos viven en lugares muy lujosos. Algunas de las casas ocupan el espacio de una cuadra entera. Los ricos gastan miles de dólares para construir sus jardines en unas plataformas que están elevadas más arriba de sus casas. Las casas son de varios pisos, con muchas habitaciones, varios coches en el garaje, y jardines muy costosos de mantener.

LA RELIGION DEL SUFRIMIENTO: La mayoría de la gente en el D.F. está desensibilizada al sufrimiento de los demás. Ya no les afecta la miseria que ven todos los días. Afuera de la Basílica de Guadalupe siempre hay mucha gente pidiendo dinero. Vi por lo menos a veinte limosneros. Había una mujer indefensa con sus dos niños, rogiendo que alguien le diera algo para que pudieran comer. También había un hombre mayor que tenía tantas arrugas en su cara que ni se podían distinguir sus ojos. Este hombre mayor tenía que estar sentado, expuesto al sol todo el día, pidiendo dinero.

Había otro hombre, sentado en una silla, que sólo podía mover su cabeza. No podía hablar muy bien, A su lado había un hombre sin brazos.

Lo que más me enojaba y frustraba era la multitud de gente que salía de este lugar tan religioso. Pretendían ser católicos devotos pero ni volteaban la cabeza para ver a los desamparados. Aunque compraban cruces, libros, fotografías, y muchos otros objetos religiosos, ni gastaban un centavo para ayudar a los pobres. Mucha de la gente va a la iglesia mientras que afuera, hay hombres parados, en busca de trabajo, con carteles enumeran sus habilidades.

LA ZONA ROSA: Un día caminé por la Zona Rosa - un lugar turístico, lleno de americanos y hombres de negocios. Fue increíble ver a tanta gente con trajes. La Zona Rosa es un vecindario muy americanizado. Hay un “Kentucky Fried Chicken” y un “MacDonald’s”. Estos tipos de vecindarios están arreglados y se ven limpios. En cambio, muchos otros barrios están llenos de basura, ni hay basureros porque se les roban. En el Zócalo, la gran plaza en el centro de la ciudad, se reviven todas las clases diferentes. Las clases altas y medianas van a ver el arte y la arquitectura, y compran las artesanías que allí venden las clases bajas.
ALIANZA
¡La Lucha Continua!

By Maria Victoria Albina

The political expressions contained in this piece are those of the author and the author only. I make no claims to speak for all members of La Alianza Latina, nor could I possibly speak for all Latinas/os. Any time a group of people who happen to be a world-majority come together in a place in which they are a minority, the fact of that coming-together may be read as a political act. Within this framework, any and all La Alianza functions are, by this definition, political. La Alianza Latina, the Latina/o student organization here at Oberlin, has been very active this academic year, sponsoring a number of directly "political" functions as well as "social" events, which are, again, political at their core.

Last semester weekly or bi-weekly meetings were held, as well as Sunday afternoon Rap Sessions. Topics discussed in these sessions included Latina/o Identity, Gender Roles in the Latina/o Community and Group Dynamics, as well as sessions with the Sexual Information Center (SIC), and a planned session with the Sexual Assault Support Team (SAST).

One of the first functions of the academic year was the Dia de la Raza dinner, which featured guest speaker Professor Pablo Mitchell. In his dialogue, he presented ideas regarding the role of colonization on Indigenous Latin American and North American peoples, while also presenting an alternative to "Columbus Day." This alternative came as we worked to show the problem concerning the celebration of the "finding" of the "New World" and the subsequent genocide of Native Peoples. Mexican Independence Day was also celebrated last semester. El Grito, an event co-sponsored by La Alianza and La Casa Hispanica, was a great success. As midnight rang out, we cheered for the independence of all Latin American countries vis-à-vis the celebration of Mexican Independence. Throughout late October and November, preceding last year's elections, many members of La Alianza worked towards the goal of voter registration. They concentrated their efforts both within our on-campus community, and throughout the greater Lorain/Eyrie communities. During this time, many members of our community also went into the Lorain community in order to meet with Latina/o high school students, volunteer at El Centro, a local community center, and to support other Latina/o action groups in the area.

La Alianza Latina has also been actively talking to the Comparative American Studies (CAS) committee. Students have been engaging in dialogue with both faculty and staff towards the end goal of implementing Latina/o Studies, as part of the broader, and vital, Comparative American Studies Program. This academic year was started with great times at the Ithaca bowling lanes, on an overnight retreat. In addition to these events, there were also two highly-attended Latina/o first-year luncheons, the first being at the start of the year, the second during parents' weekend, giving Latina/o parents and guardians the chance to meet each other as well the organization's officer group.

This Spring semester we have continued to have weekly/bi-weekly meetings and rap sessions, and have had, and plan to have, a number of amazing functions. We have gone to an indoor climbing gym as a team-building exercise, and have had a successful potluck dinner. We also plan to go swimming and roller-skating as a group, and perhaps to go climbing again. A number of our community members have been active in Colors of Rhythm, a performance space created for people of color by people of color on the Oberlin campus, in an attempt to create a space for non-western dance/art forms, a space which has traditionally not been provided by the institution. Two (highly political), theatrical dance performances, "Latino Line-up" and "Nuestro Rito," as well as a salsa and merengue piece were presented by members of the community.

Towards the goal of coalition building, La Alianza has written a number of Hewlett Fund Grants this year. David Walker, a historian specializing in Pan Colombia and the US Drug War in Latin America, was recently brought to campus through a grant written with the Oberlin Peace Activist League (OPAL). A grant was also recently written with ARUSUA, the African-American student organization, to bring David Lamb, a speaker on Colorisms and the intersection of Latina/o and African Americans in Hip-Hop in the United States. He will be presenting his lecture at the Hip Hop 101 Conference in late March. As part of the Improv Comedy Conference this Spring, Salsación, the only all-Latina/o improv/sketch comedy group in the United States will be brought to campus, again through a Hewlett grant.

We look forward to April 20th, when many activists will protest of the Free Trade Area of the Americas protest in Quebec City, which will serve as a political climax for the year. The protest is a mobilizing call-to-arms for Latina/os and Latin American people, both in the US and Latin America, as hemispheric superpowers meet to discuss a plan that has been called a "NAFTA on steroids" that would stretch from Canada to Tierra del Fuego, Argentina, having effects similar to those faced by Mexico under NAFTA.

¡La Lucha Continua!
My Journey to Colombia

Sarah Saunders

Last week I cried in public for the first time. I was on a delegation to Colombia to see for myself the effects of the U.S. foreign policy on the people of Colombia, to hear their side of the intricate web of violence that is their struggle, our money and their lives. For two weeks with the non-profit organization Witness for Peace, which was founded in 1983 and has brought thousands of North Americans as human rights observers and activists to the countries of Central America over the past 18 years.

The situation in Colombia today is as dangerous as traveling to Nicaragua or Guatemala was during the contra wars of the 80's. At our two day intensive training and discernment process in Miami, before flying to Bogota, I wrote a letter to my family that they will never see. It was a letter they would receive if I did not come back.

I traveled on a delegation with 23 others at 19. I was the youngest, and technically below the age limit of 20. Luckily, my letter was to one of the founders of Witness, Gail Phayer, who had met and application and knew that the struggle was my own and that I was ready to make this journey. Maybe I wasn't ready to experience the dangers, and maybe I didn't know exactly what I was getting myself into. But I do know I have taken a fork in the road that is heading for a life of struggle, a life of human rights work, a life of living in community. And if facing danger has helped me see this a little more clearly, then at least I know that I am on the right path.

I traveled with college students, pastors, human rights activists, environmentalists, a journalist, a drug policy expert and a Congressional aide. From Alaska to North Carolina, we came as the first ever Witness for Peace delegation to Colombia. The dangers we faced were everywhere we went, every member of the delegation carried a "crash pack," filled with a passport, water, tampons or whatever few items we need in case of kidnapping or a similar emergency. Luckily, there were no emergencies, but the volatility of life for every person in Colombia is an ever-present collective consciousness. Massacres happen everyday; there were over 500 massacres in 1999 alone. As you read this, a massacre may be in the process of being committed in Colombia.

But the risks we faced were nothing compared to the risks of Colombian human rights workers and activists. We met with one activist, Hector, who cannot sleep in the same bed two nights in a row due to threats of violence. He spoke passionately about the cycle of violence and the peace process and was one of the most inspiring contacts. He has a family and cannot even be with them. The sacrifices he makes daily are immense, and yet, somehow, in the midst of such intense violence, his smile is genuine.

We met with representatives of many NGOs who are working tirelessly to further the peace process, to try and secure representation for the voices of Afro-Colombians and indigenous people, who are being both disproportionately affected by the violence and silenced by the government. They are also the people who are being displaced the most, a horrible practice where a literal threat of violence leaves a family or an entire village homeless. Yet the displaced, the displaced people, are not considered internal refugees, and have little if any institutional support from the government. A representative from the U.N. High Commission for Refugees told us that the ideal situation for an internally displaced person was three months of support. Ideal? And what after three months? And still, the majority of displaced people receive nothing.

I learned that no side is the winner in this violent conflict, or can even be supported. That learned that the drug war is not a war on drugs at all, it is a counter-insurgency war against the people of Colombia, for want of oil, valuable land and natural resources, waged at the high price of thousands of human lives. The Colombian government claims that Plan Colombia is an effective way to end the cycle of violence that began when coca began to be grown in Colombia in the early 70's. The U.S. Ambassador told us that Plan Colombia is focused passiarily because black helicopters, are expensive, and besides, we need to fight the insurgent groups to defend democracy.

To defend democracy? The campesinos, small peasant farmers, told us they think their government is waging a war against the people of Colombia. Both the guerrilla and paramilitary groups are being financed by the coca production, but the cycle of violence began over 40 years ago, and has only been heightened, not begun, by the coca.

To end the production of coca is something the campesinos want. The campesino is not the enemy - they are not drug traffickers. They are small, poor farmers, many of whom have agreed to manually eradicate their own coca crops, because they know the coca has brought violence and deaths to their communities. They have begun to sign pacts to pull up their coca by hand, yet the Colombian and U.S. governments still push fumigation as the most effective way to eradicate coca.

Fumigation is the spraying of glyphosate by airplane on a field. The Colombian and U.S. governments claim that a satellite imaging system ensures the fumigation planes spray only large coca farms, but we met with campesinos whose entire farms had been fumigated, some who only grew 1 hectare of coca, some who grew no coca at all. Their cases are completely ignored by the governments. The U.S. State Department claims that glyphosate is as safe as salt, yet we met people whose entire food crops has been wiped out and whose fish ponds had died.

Once an area is fumigated, the soil is dead. We met with people whose subsistence is on the line, yet they have agreed to manually eradicate their coca crops, even though it may be their only source of income. We met with people who told us that, due to the fumigation, they will be starving in a few weeks.

They will be starving because no one is listening to them. The campesinos have their answers - they are willing to manually eradicate, and they know how the $1.3 billion U.S. aid package could be better spent. Right now, it is mostly military aid to the Colombian military, with about $3 million for the peace process. But what the campesinos ask is for local infrastructural development, so they can continued page 18
The Language of Imperialism

by Joya Colon-Berezin

I was asked to write a piece about the study-abroad programs. I did not participate in last semester in Central America. As I find myself changed as a result of my experiences there, I am honored to do so. People must change. Change the way they think, change the way they act, change the direction in which the human species is moving. Hearing this, as we constantly do, is one thing - really understanding it is another. My experiences in Central America taught me that, I'll tell you a little about my trip. The group I was in spent one month in Guatemala learning about Mayan spirituality and another in El Salvador learning about Liberation theology. We spent a month and a half in Nicaragua where we learned about social movements and sustainable economic development. In school we study, read, reflect, and assess. Last semester I wasn't studying, I learned from people. I heard testimonies from people that had survived decades upon decades of war. I was confronted with the reality of US foreign policy and other brutal truths that I believe could have been prevented. A brother of the family in which I was staying told me that he had chosen never to learn English because it is a language of imperialism and oppression. Oppression and exploitation in Central America originally started with Spain. We study that in school - most people probably already know that. But are they aware that, during the 1980's, the US government spent several million dollars on military aid in order to crush new revolutionary movements and ideologies? Because of the US's direct intervention then as well as today, revolutionary success never occurred in Nicaragua, El Salvador, or Guatemala. The Nicaraguan organization FSLN (El Frente Sandinista) is named after Agusto Sandino, who in the 1920's was responsible for leading a revolt of indigenous peasant farmers. Unlike El Salvador and Guatemala, where struggles eventually culminated in arbitrary peace accords between the government and the guerrillas, in Nicaragua the revolutionary Sandinista's Party came to power. Ronald Reagan ensured that this victory was short lived. He found himself fighting the Cold War, a war against an ideology. he preached to the US that he fought against a value system that did not promote economic growth. What he should have asserted was that he fought against values that did not coincide with the economic goals of the United States. Part of what he conveniently overlooked was that the values in Nicaragua were not only Marxist. Although Marxism had had a strong influence there, the values it represented were nothing new. Ideas similar to these had long been present in the culture of the Indigenous people; they were later adopted by Sandino. Now the entire Central American region suffers under neo-liberal policy. Unemployment fluctuates from fifty to eighty percent. People now find themselves worse off in some ways than before the revolutionary activity began, even though at least their children are able to grow up with less fear than their parents did. What do you think? Do you think all of you to take a second and stand up out of your comfy chair in Modd and think about those who died. How many people really understood why they were fighting, and died before they could teach those reasons to others? I sincerely encourage you to study this subject. I realize the great privilege that I had of travelling to experience it as closely as possible cannot be had by all, but studying is just as important in spreading awareness. 

Pushy Dollars, Pushy Culture

by Ned Wilbur

For three weeks in January I was in the city of Antigua, in Guatemala, studying Spanish for my winter term project. Antigua was once a colonial capital and, with its cobblestone streets and old churches, it retains an air of the past. This history has, in recent years, been attracting more and more students and tourists. There are approximately sixty Spanish language schools in Antigua, which is a huge number for such a tiny city. Tourism is clearly economically beneficial to Antigua and is at the heart of a growing base of wealth there. However, I couldn't help but wonder at the sprawling power of American culture and its influence. This is a problem that affects not just Guatemala and Latin America, but threatens the entire world. While tourists fill the streets of Antigua because they want to experience a different culture, their dollars help change that culture significantly, sometimes for better and sometimes for worse. Although the growth of a world capitalist system seems inevitable, it does not seem inevitable, or even possible, that a multitude of cultures and worldviews could be wiped out and supplanted by a certain brand of bland American materialism. Yet it appears that that is exactly what is slowly happening.

The inundation of Antigua by foreign (predominantly American) money and culture is at times very subtle, such as a certain waiter in an over-trendy bar who always spoke to English to us, even when we spoke Spanish to him. The culture of the people, the language and the customs were all very much intact and alive, but there was a logical sense of the readiness with which all of those things would be traduced in for a larger piece of the materialist pie. Of course, in the meantime, the pressing influx of foreign tourism creates more immediate issues, such as a lack of job security due to the fluctuating nature of the tourist market.

The future of indigenous cultures in the world at large certainly remains unwritten and I cannot believe that the world will be utterly blighted by one possession-excessive culture. But I do think it's important to keep this perspective in mind because it is one that is potentially very threatening and damaging. However, this whole question and topic is one of such great complexity that it demands a more thorough treatment than the one given here and certainly warrants a good deal more contemplation.
zapatistas continued from page 1

que, según los zapatistas, eran efemérides y no necesarias. Sin embargo, después dijo Fox que no iba a demilitarizar las demás bases hasta que llegara a un acuerdo de paz con el EZLN. También liberó a muchos presos políticos, pero los que cometieron crímenes federales siguen siendo encarcelados. Por fin, Fox introdujo la ley COCOPA al Congreso como una iniciativa presidencial, pero la dejó a la decisión del Congreso.

Fox dijo que esperaba llegar a un acuerdo de paz en muy poco tiempo, que "tiene los mismos objetivos que la marcha zapatista," y que la marcha era "por la paz y para la paz." Los zapatistas, sin embargo, tenían sus dudas. Para Marcos, Fox está demasiado inseguro: "el gobierno de Fox se dispone a abandonar la vía militar, a que más o menos está dispuesto," por eso, los zapatistas dijeron que el gobierno tenía que cumplir tres demandas antes de dialogar con él: (1) el retiro de los últimos tres bases militares en Chiapas; (2) la liberación de todos los presos zapatistas; y (3) la implementación constitucional de la ley COCOPA.

El objetivo principal de la marcha no era dialogar con el gobierno, sino dialogar con el Congreso de la Unión sobre la ley COCOPA y la implementación de los Acuerdos de San Andrés. Además, Marcos dijo que, aunque los zapatistas quieran el reconocimiento constitucional de los derechos de los pueblos indígenas.

Los negociadores de Salinas, por ejemplo, proponían la idea de "zapatismo" que "la tierra es de quien la trabaja," y el dicho famoso de "Tierra y Libertad," decían: "Es necesario desarrollar una política de verdadera sustentabilidad, que preserva las tierras, los territorios y las reservas; (3) en la preservación, los recursos naturales de los pueblos indígenas, (4) constituir una nueva sociedad nacional, con otro modelo económico, que beneficiara a las comunidades indígenas en Chiapas. En un esfuerzo por llegar a un acuerdo, una comisión del Congreso Mexicano, la Comisión de Concordia y Pacificación (COCOPA), se propuso para que se desarrollara una serie de acciones, a fin de lograr un acuerdo con el gobierno.

Para la gente indígena de México, los Acuerdos se firmaron el 16 de febrero de 1994, después de que los zapatistas hubieran sido consultados a grupos indígenas de todo el país. Fue una victoria importante para los zapatistas, ya que por fin recibieron la atención del gobierno. Por fin, los indígenas pudieron tener la esperanza de una vida mejor. Los Acuerdos trataban de una serie de asuntos muy importantes; por ejemplo, proponían la idea de que "la tierra es de quien la trabaja," y el dicho famoso de "tierra y libertad." Decían: "Es necesario desarrollar una política de verdadera sustentabilidad, que preserva las tierras, los territorios y los recursos naturales de los pueblos indígenas; (3) en la preservación, los recursos naturales de los pueblos indígenas; (4) construir una nueva sociedad nacional, con otro modelo económico, y (5) la terminación de
El Dólar en Latinoamérica

Voces

La Isla de Pascua

por Carmen Martín

La Isla de Pascua (o Rapu Nui) está localizada en medio del océano Pacífico, a más de 3.700 km. (o 2,000 millas) de la tierra más cercana: la costa chilena. Con una superficie de 179 km², es la isla más aislada de todo el mundo. El día de Pascua de 1722, el almirante holandés Jacob Roggeveen, navegando hacia occidente a través del Pacífico, encontro, a mitad de camino entre Sudamérica y las islas más orientales de Polinesia, una isla hasta entonces desconocida; en recuerdo a esta fecha, la denominó "Isla de Pascua," ignorando que los nativos la conocían con el nombre de Te Pito O-te Henua, es decir "el embudo del mundo.

La isla se encuentra salpicada por gran cantidad de estatuas de piedra, denominadas Moái, que representan torsos masculinos aunque en muchos casos sólo la cabeza emerge de la tierra. Los Moái son grandes estatuas antropomórficas construidas de basalto volcánico, cuyo origen se desconoce, aunque existen varias teorías al respecto. Los Moái eran extraídos de la piedra volcánica del Rano Raraku, donde aún se conservan casi trescientos Moái en construcción. Son misteriosas estructuras de 10 metros de altura que fueron erigidas hace mucho tiempo en honor a los reyes y jefes muertos de los "Orejas largas," quienes recibieron este nombre por su costumbre de alargar los lóbulos de las orejas, y quienes llegaron a la isla probablemente del litoral peruano. En sus ojos colocaban antiguamente trozos de coral, pero curiosamente, todas las estatuas miran hacia el interior de la isla y no hacía el mar como sería de esperar.

Estos grandes bloques de piedra podían ser trasladados a lo largo de quince kilómetros hasta su ubicación definitiva. El más grande de estos gigantes de piedra pesa 82 toneladas. Los aborígenes los consideraban representaciones de fuerza sobrenatural y, por este motivo, derribar los Moái de las tribus enemigas era el objetivo en las guerras tribales que sacudían la isla cuando llegaron los occidentales.

Aunque hoy la isla legalmente pertenece a Chile, y su idioma oficial es el español, sus pocos más de dos mil habitantes, muchos de los cuales viven en Hanga Roa, la capital, ven a este país como algo lejano y dudoso, y la cultura indígena sigue siendo representado por los Moái que, hoy como en 1722, fijan sus ojos de coral hacia el interior de la isla.

Salmorejo para 3 personas

por Maribel Blanca

Preparación:
En un recipiente para batir, se ponen todos los ingredientes: tomates pelados, ajos pelados, aceite, miga de pan y sal. Se bate todo hasta que quede una crema homogénea y a gusto de sal (a veces hay que añadir un poco de agua).

Se sirve:
Con jamón picado (a gusto)
Con huevo duro picadito (a gusto)
Con un chorrillo de aceite de oliva por encima y... ¡buen provecho!

Truco para pelar los tomates fácilmente: En una olla con agua hirviendo, se introducen los tomates; cuando la piel se rompa, sécalos, espera que se enfríen y verás qué fácil es quitártela.
Students from Paraguay visit Oberlin

by Carmen Martín
translation by Aaliyah Bilal

What is there that remains undiscerned in this world? From this question spring memories of the times in life when we are reminded how small we are, how large the world is, and all that we must learn therein. I suppose what is important isn’t knowing but, rather, a desire to know.

On the afternoon of Friday, February 16th, Oberlin students had the opportunity to meet ten Paraguayan students at La Casa Hispánica’s Café Latino. My contact with them, however, began with their arrival that morning from Lorain County Community College, where they are studying English, with program director David Arredondo.

Like most of us when we find ourselves in an unfamiliar place, Ivan and Esqualito, two of the students, were slightly disoriented while serving themselves breakfast. This was made evident by their disjointed sentences in Stevenson dining hall, but as they began serving themselves, one ate some fruit (for later) and finally cold cuts. Although I wondered, “Will we sit in three different lines?” I would have preferred to go straight toward the cereals, their demeanor made me want to stay in the lines they formed.

On this occasion, there were not enough tables in “El Rincon Latino,” or the “Latino Corner,” to accommodate all of the Oberlin students who had come to meet our Paraguayan guests. Even adding two more tables to the normal set-up wasn’t enough to accommodate the increased crowd. Gabriel and Will even helped in bringing in additional chairs, which added to the confusion they were left without seats and, therefore, had to eat outside of the Latino Corner.

I assumed everyone would be able to understand the Paraguayan students in the Latino corner... or almost everyone; “What about the beginning Spanish students?” I wondered. There they were, observing some forty other students, attentive at times, but at other times bored, or perhaps frustrated by the difficulty of communicating with others in Spanish. Encouragingly, I congratulated the beginner students for their efforts and invited them to continue eating at El Rincon Latino so that they might improve their conversational Spanish. Despite not learning many new expressions in Spanish on this particular Friday, I believe they nevertheless learned a great deal by observing the cultural behaviors of the Latino students.

During lunch, I learned about the appearance of the Paraguayan flag in order to decorate the sitting room in Spanish House before Café Latino was to begin later that afternoon. The Paraguayan flag has three horizontal stripes of red, white, and blue, with two shields. Since there were also students from Argentina in the group, I hung their flag above the chimney as well, alongside the Paraguayan flag. As a fan of the Argentine soccer team, I was, of course, already familiar with their flag.

After lunch, the group toured the Oberlin campus and ventured downtown to comment, “This is really nice; it isn’t much like the rest of Lorain!” Perhaps Oberlin isn’t so bad after all? Fascinated, they continued to Genovea, of Span. 102, and then to the Conservatory where they played some on the piano.

This Friday, Café Latino began slightly after 5 o’clock because, among other things, Hiroe, a Paraguayan student of Japanese descent, was finishing preparing a succulent dish called Chipa guasa, a cake made of corn, eggs, onions, cheese and milk. It was delicious and worth the wait. The organization of this Café Latino was headed by Esmeralda Martina-Tapia, director of the Spanish House, and members of the Café Latino committee: myself, Julian, Evan, Aaliyah, Gabriel, and Christina.

Before a gathering of Oberlin students, the visiting students spoke of the natural beauty of their countries, yet stressed that there is no replacement for seeing its beauty in person. We were, however, able to get some idea of this beauty through a video shown at the beginning of the gathering. After the video, the students spoke about “mate” and “terere,” their delicious tea, and the “guampa,” a traditional drinking vessel made of wood and cow horn. They also talked about Guarani, an indigenous language of the region which is taught in schools along with Spanish, and about a variety of other topics such as immigration, relations with Argentinians, and cultural traditions.

Evelin, one of the Paraguayan students, played us some melodies on the piano, and read some poems written by fellow student Nelson, who was too timid to read them himself. At the end of the gathering, they gave some attendees small tokens of Paraguayan beauty. Finally, I have a cool key ring for the keys to my room.

Spending a day with the Paraguayan students was a wonderful experience that both taught me a great deal and reminded me that we all have a great deal to learn from each other.

Oberlin English Tutors Need Volunteers

Norwalk, OH - Teach English to Latinos of all ages. Meet every Sunday from 2:30 to 5:00 for class, a small meal and a soccer game.

No experience or certification required, but you must be a native speaker of English Transportation provided (Norwalk is about 20 minutes from Oberlin).

Questions? Comments? Email Michael Mastman or Chaya Thanhauer
Zapatistas

Colombia

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derechos y la cultura indígena. "El EZLN no hará contacto con el gobierno, hasta que las señales sean cumplidas porque no quiere que el diálogo se vuelva a un engaño." Después de tantos años de violencia, la meta del EZLN, ha sido un diálogo que tenga éxito y que las cosas cambien para la gente indígena. "No queremos la independencia," dijo Marcos. "Queremos ser parte de México, ser indígenas mexicanos."

En un momento de cambio en el gobierno mexicano, en qué, después de 70 años en el poder, el corrupto PRI fue vencido por el Partido de Acción Nacional (PAN) de Fox, el EZLN ha cambiado el papel del EZLN en México para que fuera más como un partido político. Aunque el EZLN tiene la imagen de ser un grupo guerrillero, Marcos asegura que "El EZLN tiene armas, organización y disciplina, pero no practica el terrorismo, ni nunca ha cometido atentados en el nombre de "transformar" en una organización política, pero no hacemos una política sin pasamontañas, pero con nuestras mismas ideas.

Por fin, después de una larga historia de violencia y frustración, con estas metas y ideas tan importantes, el EZLN salió de San Cristóbal, Chiapas, el 24 de febrero para empezar la marcha hacia el D.F. El grupo, que viajaba sin armas, hacia parados en muchas ciudades y pueblos entre el D.F. y el estado de Oaxaca, en cada ciudad recibía una bienvenida extraordinaria. Miles de miles de manifestantes a manifestaciones en las ciudades de México, Even, Puebla, Tlaxcala, Hidalgo, Querétaro, México, Durango, Michoacán y Guerrero. En Tuxtla, diez mil personas asistieron a la marcha, llenando el centro de la ciudad, y las calles cercanas. En los estados de Chiapas y Oaxaca, cientos de personas esperaban en las calles y las afueras de las ciudades, recordando el apoyo increíble.

La caravana también creció de una ciudad a la siguiente, ya que muchos miembros de organizaciones locales que siempre han sido amigos del EZLN se juntaron con la marcha y continúan con ella. En Oaxaca, un grupo de mujeres siempre ha mostrado apoyo para los zapatistas y donde se escuchó algunas veces el Zócalo vendiendo camisetas con la imagen de Marcos, miles de personas llenaron este mismo Zócalo bajo una bandera de "EZLN: Bienvenidos a Oaxaca."

En la manifestación, el EZLN propuso muchas ideas importantes sobre la convivencia en la ciudad indígena y la meta de la marcha: "Lo que no queremos es dejar de ser indígenas... estamos orgullosos de nuestra lengua, cultura, y vestido... orgullosos, al fin, de ser el color de la tierra... por eso queremos la autonomía indígena... la queremos para que la gente indígena pueda ser libre y divertir el tiempo y no solo cada tanto," concluyó con una llamado a la "Democracia, Libertad, Justicia!" y un saludo a todos los grupos indígenas oaxaqueños. Por fin, el 11 de marzo los zapatistas llegaron al D.F., donde hubo dos manifestaciones: una en Xochimilco, al sur de la ciudad, y la otra verdadera manifestación final de la marcha, en el Zócalo, el centro histórico de la ciudad, alrededor de la cual están la Catedral Nacional y el Palacio Nacional. Fue la primera vez que, desde 1994, un cuarto grande haya hablado el manejo de Emiliano Zapata y Pacho Villa entron en la ciudad de México, en el que un grupo rebelde había llegado al D.F. Aquí, con un público de más de 150,000 personas, Marcos y sus 23 comandantes se valieron de su poder para dirigirnos un discurso a la ciudad de México: "La hora de que el Fox y a quien sirve, nos inviten a nosotros. La hora de que el Fox y el tiempo lo manda nos vea. Una sola voz, todas nuestras palabras. Una sola conocida de nuestro pasado. El reconocimiento de un pueblo de derechos y la cultura indígena. Un lugar digno para este de la tierra," dijo Marcos.

También dijo que él y sus comandantes se van a quedar en el D.F. hasta que este ratifique la ley COCOPA, pero que cuando los derechos indígenas sean reconocidos por la ciudad mexicana, el EZLN desaparecerá como movimiento armado.

Marcos puso una reunión con la Comisión de Concordia y PACIF (la COCOPA), pero rechazó una invitación para que el EZLN montara un "campaña de unión" con el "Plan Fox a Venir a Los Pinos, la residencia presidencial. Marcos y sus hombres consiguen un acuerdo: la victoria: la llegada al D.F., y ahora está listo para esperar que el concurso se ratifique la ley COCOPA. Al fin y al cabo, el aspecto más importante de la marcha era el final, como la marcha sería en, en que los zapatistas llevaron un grupo de todo México, a un gran número de plazas y zócalos, donde les escuchó el pueblo...
allowing CHIP to use the church as a meeting space spoke of reinvigorating South Lorain and the necessity of "coming together at the table" in order to accomplish joint goals. One member agreed; she cited the large numbers of the NAACP and its resulting powerful influence. "Latinos should get their voice out to the community as well," she said. A lack of strong support was a concern for all present; perhaps this is in part a result of language barriers. Members noted difficulty in finding bilingual people fluent in both Spanish and English to translate for those who only speak one of the two languages.

CHIP should be genuinely admired for what they are trying to accomplish. Despite their concern for the perceived lack of support, they have undertaken many tasks in many diverse areas. Sitting in on one of their meetings clarified the need for more communication between Oberlin residents and students and the Latino community in Lorain. CHIP members would appreciate this support and it certainly help in getting more projects accomplished. Perhaps in the future Oberlin College will play an active part in CHIP's attempt to assist the large Latino population in Lorain and elsewhere.

The pastor who was

Bread and Roses continued from page 6

ger her heart out. The two women play out the argument with such raw intensity that I would be surprised if most of the audience were not in tears as they were fighting with their own sibling.

The relationships portrayed by director Loach are complex and convincing, which is due in no small part to an incredible cast of professional actors and first-timers who coalesce to provide a riveting portrait of LA that is usually (and not surprisingly, given its unflattering view of the entertainment industry) avoided by Hollywood. The union organizers are given a sympathetic role by the leftwing Loach, who is famous for other documentary-style works such as "Riff-Raff" (1997), "Ladybird, Ladybird" (1994), and My Name is Joe (1996). Padilla is quietly powerful as a committed activist and conflicted family member, while Carrillo is a multidimensional mix of devoted mother/sister/wife, responsible worker, and staunch opponent of 'every woman for herself'. Brody is the organizer that many of us probably wish we could be: honest, creative, sensitive, dedicated, courageous and funny. Stirring and thought-provoking, the film ends on a bittersweet note that leaves the audience wanting more, while providing a level of closure in a story that continues to be told in countless neighborhoods and cities across the country.

La Alianza general meeting

Wednesday, March 21

10pm

Wilder TBA
Bolivia photos by Emilie Walker • Argentina photos by María Victoria Albina

ARGENTINA - We are not going to pay the international debt with money that we need to eat.

BOLIVIA - [President] Bander, don’t take our water (in response to government plans to privatize water supply).

ARGENTINA - “Hope lies in the struggle of the people.”

BOLIVIA

ARGENTINA - Unemployment, disappearing: When is it my turn?

EL CAPITALISMO

ARGENTINA - Capitalism will (never) fail; the revolution is (not) coming.