

Voices

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bilingual
paper



Protesters in DC, by Nicolas Stahelin

Excluded Voices

September 11 and Latinos in Washington, DC

by Nicolas Stahelin

Since September 11th, the grief of this nation has been accompanied by corporate media's full-scale effort to portray a national demand for war. What has been left out in the process is the perspective of particular social groups within the United States. A number of interviews conducted in a predominantly Latino neighbourhood of Washington, D.C., during a peace rally on September 29th, reveal sentiments that are not given a voice in mainstream media. Though made up of different perspectives, it is generally a voice of quiet frustration and political exclusion.

The peace march approached Columbia Heights on Columbia Road, in Northwest D.C. There

were dozens of squad cars blocking traffic ahead, in the usual impressive display of a highly equipped and well-coordinated police force mobilizing to maintain full control of the streets. Many pedestrians were Latinas, some with their children, walking away from the scene. The closer the march got, the more the sidewalks were left to small groups of men, Latinos passively receiving the march into their neighborhood, but for the most part making no visible signs of support or agreement with the marchers. Of the small number of people outside the march that showed enthusiasm, the majority were either non-Latino pedestrians on their way to someplace or marchers themselves proceeding a bit

separately from the crowd. Inside the march itself, there were few Latinos.

This dynamic was not a reflection of disagreement between the community members' political views and the marchers' anti-war message. In fact, most Latinos that were interviewed, the majority of which were males, were quick to express disagreement with war. Francisco Licona, a working class male in his mid-thirties, did not hesitate when he asserted, "Truthfully, I wouldn't want... for this kind of war, or these kind of attacks, to happen in those other countries. There should be a better solution." Although the general anti-war tone of these comments were repeated throughout the interviews, the issue was

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España, el 11 de septiembre

Noticias de Córdoba

por Christina Castellana

Aunque el concepto de viajar por todo el mundo evoque imágenes bonitas para muchas personas, la idea de vivir en el extranjero pone a muchos muy nerviosos. Sin embargo, los 42 estudiantes de Piesico se están enfrentando precisamente con esta situación. Piesico es el Programa de Estudios Hispánicos en Córdoba, España, de las universidades de Oberlin, Wellesley, Smith, Wheaton, Trinity y Wooster. Para muchos de los estudiantes que participan en Piesico, ésta es su primera experiencia fuera de los Estados Unidos. Y resulta ser una experiencia aun más espantosa al considerar la tragedia recién sucedida en Nueva York.

El 30 de agosto casi todos los estudiantes de Piesico nos encontramos en el aeropuerto John F. Kennedy en Nueva York, para embarcarnos al avión que nos llevaría a España. Después de conocernos por primera vez, nos pusimos a hablar de nuestro pasado, además de nuestros temores y esperanzas de la estancia en España que nos esperaba. Por fin a bordo del avión, seguimos hablando y comparando nuestros niveles de español, y experiencias anteriores en otros países.

Después de un largo vuelo, nos desembarcamos en Madrid, donde nos esperaba el personal de Piesico. Inmediatamente nos dimos cuenta de que ya no podríamos hablarnos en inglés, y que tendríamos que hacer el esfuerzo de

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In 1492...

by Viviana Westbrook

In fourteen hundred and ninety two / the ocean with blood ran red not blue / Columbus got his fortune and glory / But what about the other side of this story?

In 1492, Columbus sailed the ocean blue...which led to the invasion, conquest, and genocide of many indigenous populations. When Christopher Columbus left the port Palos de Moguer, little did he think that after 60 days, on the 12th of October, 1492, he would end up in the island of Guanahani (later known as San Salvador). The United States used to celebrate Columbus Day on the 12th of October, but now celebrates it on the 8th of the month. Today, the 12th of October is "Día de la Raza" for Argentina, Chile, Colombia, Costa Rica,

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Farmworkers Fight for Union Representation

by Cassandra Ogren

"I was fired because I wanted a union. They wanted to pay us \$2.52 an hour, not the \$6.50 minimum wage. When I went to ask them why they asked why I had come to them with a group of workers, and then they fired me," Javier Velazquez, former employee of Pictsweet mushroom farms in Salem, OR, says. On March 16, 2001, he and his co-workers were given a special order to fill for Safeway supermarkets, which demanded that they select only a certain size of mushroom and pick them with extra care so as not to leave any marks on them.

Workers report that picking crews typically meet with supervisors before starting such a job to establish what the salary will be, since working at the usual piece rate of 42 cents per 3 pound basket will not come out to minimum wage on such time-consuming jobs. This time, however, no meeting was called and workers were simply told to start picking. When Velazquez and his co-workers estimated that they would only be making \$2.52 an hour, they went to their supervisor to demand that they be paid minimum wage. Following this incident, Javier was fired.

Campaigning with PCUN

Since March 16, the close to 300 workers at the Pictsweet farm have been working to stop the mistreatment and abuses which they report being subject to, violations of health and safety standards, and minimum wage violations through a unionization campaign with Piners y Campesinos Unidos del Noroeste (PCUN). Known in English as Northwest Treeplanters and Farmworkers United, a farm workers union based in Woodburn, Oregon. The workers have organized themselves into the

"Movimiento 16 de marzo," or the March 16 Movement and, together with PCUN, are working hard to bring Pictsweet to the negotiating table."

"We began back in mid-March," says Erik Nicholson, coordinator of PCUN's Collective Bargaining Committee, "when the Pictsweet workers contacted us. We met with them, discussed different options. We realized that a union was going to be the only method of giving the workers ongoing support." The next step was organizing the workers and ensuring that a majority did indeed support a

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News Briefs

by Cassandra Ogren
National

THE TACO BELL TRUTH TOUR, which would have crossed the country and culminated in a rally outside the Taco Bell headquarters in Irvine, California, was postponed in light of the events of Sept. 11 but the campaign and boycott are still going strong. The Coalition of Immokalee Workers (CIW), located in Immokalee, Florida, called the boycott against Taco Bell, one of the major buyers of tomatoes from Six L's Company, due to the sweatshop conditions under which farm workers toil in the fields. Workers, mainly Mexicans, Haitians, and Mayan Indians, must pick and haul 2 tons of tomatoes to make \$50 in a day. Workers earn 40-45 cents for every 32-pound bucket picked, the same bucket rate, which they have been paid since 1978. (Coalition of Immokalee Workers: www.ciw-online.org)

Mexico

KUK DONG MAQUILA workers in Atlisco, Puebla, Mexico have won a nine-month struggle for an independent union and have signed a collective bargaining agreement. Now called Mex Mode, the factory does a great deal of business with Nike and Reebok.

(Campaign for Labor Rights: www.summersault.com/~agl/cfr)

VICENTE FOX has been working long and hard to improve relations between the United States and Mexico and achieve an amnesty agreement for undocumented Mexican workers in the country, but since the events of Sept. 11 these issues have been pushed into the background of the Bush administration's political agenda. A serious concern for Mexico is its close connection with the U.S. economy, which makes it vulnerable to economic problems in the U.S. 85% of Mexican exports are sold in the U.S. and tourism, which has dropped drastically since Sept. 11, is a major source of revenue for the country. Nevertheless, Fox has promised support for U.S. anti-terrorist actions, possibly by providing oil, but on the condition that the U.S. respect human rights, as well as the laws and peaceful nature of Mexico.

INDIGENOUS COMMUNITIES have challenged the constitutionality of the Bartlett-Cevallos Law for indigenous rights, which has received a great deal of criticism since it does not honor the issues agreed upon in the San Andres peace accords, which were signed in 1996 by the Mexican government and the Zapatistas (EZLN).

THE UNITED NATIONS SECURITY COUNCIL will now include a representative from Mexico, which won a seat on the council for the first time in twenty years on October 8. It is believed that this position will not only give Mexico a forum to discuss issues of immigration, drug trafficking, organized crime, and trade

issues, but will also improve the image of Mexican President Vicente Fox.

Central and South America and the Caribbean

COFFEE PRODUCTION in many countries, including Mexico, Costa Rica, Honduras, El Salvador, Brazil, and Nicaragua is suffering since the international price per pound has dropped from \$1.45 to \$0.50. Small farmers are most affected by this and many have been forced to sell their land and look for work elsewhere. These countries are planning to reduce the exportation of low-grade coffee by 5% starting in October. (Previous 3 briefs: Mexico Solidarity Network News Summary Sept. 17-23 and 24-30; www.mexicosolidarity.org)

GUATEMALAN GARMENT WORKERS at the Cimtextiles and Choisin factories in Guatemala are being subjected to numerous anti-union tactics in their struggle for an independent union at the factory. Although the two factories, both owned by the Korean-based company Choi & Shin's, signed an agreement with the union that they would respect the right of workers to organize, reinstate workers who were fired for union activities, and protect the safety of union organizers in the factory, workers recently have reported instances of intimidation, as well as garments being shipped to other factories for finishing, and a forced vacation of two days on Sept. 1 and 3. Liz Claiborne, Inc., an important client of Choi & Shin's, has stated that it supports the right of workers to choose whether to have a union, and is an influential member of the Fair Labor Association. (Campaign for Labor Rights- Oct. 2 Labor Alerts: www.summersault.com/~agl/cfr)

FIDEL CASTRO, commenting on the terrorists attacks of Sept. 11 in a speech made at Ciego de Avila on Sept. 29, stated that "...the deliberate use of weapons to kill innocent people must be definitively condemned and eradicated for it is unworthy and inhuman as it is repulsive," yet also condemned the Bush administration's decision to go to war, maintaining that "a peaceful solution would still be possible." "Cuba was the first country to speak of the need for an international struggle against terrorism just a few hours after the tragedy brought on the American people on Sept. 11," said Castro, "[but] we also said that: None of the present problems of the world can be solved by force... The international community should build a world conscience against terrorism... Only the intelligent policy of seeking strength through consensus and the international public opinion can decidedly uproot this problem... this unimaginable event should serve to launch an international struggle against terrorism... The world cannot be saved unless a path of international peace and cooperation is pursued." (Speech available through

International Action Center: www.iacenter.org)

BRAZILIAN PRESIDENT Fernando Henrique Cardoso is working to organize a summit in Rio de Janeiro for all Latin American countries on terrorism. This announcement comes as the FBI steps up intelligence efforts on the Brazilian border, and as Brazilian officials suggest that a show of support for the U.S. is vital at this time in order to maintain positive diplomatic relations.

FORMER MINISTER OF CULTURE of Colombia, Consuelo Araujo Noguera, who had been kidnapped by the Revolutionary Armed Forces of Colombia, known by the Spanish acronym FARC, was found dead on September 30 in the mountains of northern Colombia. She had been kidnapped the previous Monday along with about twenty other people who were released shortly after the kidnapping. Noguera was a popular government official, well known for instituting an annual popular music festival. Her killing represents a serious blow to the peace process.

Spain

JOSÉ MARIA AZNAR, President of Spain, has announced that Spain would be willing to contribute militarily to anti-terrorist actions taken by the United States. He further explained that this solidarity is universal among European Union countries, and that Spain is interested in forming part of an anti-terrorist coalition that may form in response to the recent attacks on the U.S. Spain itself has long been a victim of terrorism at the hands of the Basque separatist party, ETA, which has assassinated leaders throughout the country as well as detonated bombs on various occasions.

AZNAR TRAVELLED TO TUNISIA to meet with President Zine El Abidine Ben Ali to convince him to join the anti-terrorist alliance that the U.S. is promoting. The visit made Aznar the first European leader to set foot in an Islamic country since the events of Sept. 11. Ben Ali has exerted a great deal of control over Tunisia in the past 12 years, which he claims is in order to maintain the integrity of Islam. Tunisia is also the most stable and most rapidly developing country in the southern Mediterranean.

SIX SUSPECTED TERRORISTS have been arrested in Spain and charged with involvement in gathering funds for terrorist acts in Europe, and with possession of tools and supplies to falsify documents for purposes related to terrorism. The defendants are believed to be connected to confirmed terrorists who have been arrested in Holland and Belgium. All defendants claim to have been working as field hands, but this is considered doubtful since they were unable to clearly explain the nature of their work, and their hands were uncalloused... (Previous 5 briefs: El Pais online: www.elpais.es)

Estudios Hispánicos Noticias

Hispanic Studies Independent

This Fall semester, the former Department of Romance Languages has undergone many organizational changes. What was the Department of Romance Languages has changed into a Department of Hispanic Studies, chaired by professor Ana Cara, and a Department of French and Italian, chaired by professor Janice Zinser. A similar split has occurred in the Department of German and Russian.

New: Hispanic Studies Lounge

Coinciding with the creation of the Department of Hispanic Studies, a new Hispanic Studies Lounge has been created on the fourth floor of Peters Hall. This public space is meant for students and faculty to meet, read, or study. There are magazines in Spanish, information about graduate school and study away options, as well as course syllabi and information about the Hispanic Studies faculty.

Distinguished Professor Brotherton to Give 2-week seminar

Between November 5 and November 16, distinguished professor Gordon Brotherton will give an intensive two-week seminar on "Traces of Indigenous Literature and Culture in selected Latin American Narratives." This course, catalogued as Spanish 451, is a unique opportunity for students to take advantage of professor Brotherton's extensive expertise in Latin American literature and culture, including the continent's indigenous cultures. Recognizing that Latin American Literature draws on millennia of American culture, the course will examine the presence of the indigenous cultural heritage in modern Latin American fiction, including the literature of Brazil.

Professor Brotherton, born in Chester (U.K.) in 1939, has been teaching at Indiana University since 1990. He has held many visiting positions at universities around the world, including the University of Sao Paulo, the Mexican Anthropological Institute, and the University of British Columbia. Professor Brotherton is currently holding a fellowship from the prestigious Stanford Humanities Center in California. He has written or edited a dozen books and more than a hundred articles. Among his many publications are some titles especially worth mentioning: *The Emergence of the Latin American*

Novel (Cambridge, 1975); *Image of the New World: The American Continent Portrayed in Native Texts* (London, 1979); and *Footprints through Time: Mexican Pictorial Manuscripts* (Bloomington, 1997).

Hispanic Film Studies (1): Two New Courses & Many New Movies

This academic year Hispanic Studies will offer two courses in Spanish and Latin American Film, both taught by Professor Luis José Bustamante. Currently, professor Bustamante is teaching "Staging the Nation: Cinema and Revolt in Latin America," a course that examines the intersections of politics and film in Twentieth-Century Latin America. Next semester he will teach a Freshman Seminar on Hispanic Film in English, "The Ubiquity of Visual Metaphors," that is devoted to turn-of-the-century films both in Spain and Latin America. In the past two years, Oberlin's Hispanic Film Collection has been expanded from around 150 to more than 400 titles, held in combination by Mudd library (more than 100 titles), the Paul & Edith Cooper International Learning Center (more than 150 titles), and the Casa Hispanica (around 200 titles). The collection can be accessed through OBIS (keyword search "Spanish" and "videorecording") and the Language Lab website, www.oberlin.edu/~ilc.

Hispanic Film Studies (2): Oberlin Hires Emmy Winner Geoff Pingree

Hispanic Film Studies at Oberlin have also received a boost with the arrival on campus of professor Geoff Pingree, who comes from Catholic University in Washington D.C. Pingree was hired to replace professor Dan Goulding, who retired last year, and to help boost the proposed Oberlin Film Studies Program. Professor Pingree is both a scholar and a filmmaker. He is currently working on a book about documentaries on the Spanish Civil War, *Documentary Film and National Identity in Spain*. As a documentary maker, he received an Emmy Award in 1999 for "Outstanding Individual Achievement in a Craft: Research" after serving as research director for the film *A Paralyzing Fear: Polio in America*.

Hispanic Film Studies (3): Wanted — Associate Professor in

Estudios Hispánicos Noticias

Latin American Literature and Film

This year, the Hispanic Department is searching for an associate professor in Latin American Literature and Film. This new tenure-track position was created to strengthen both Hispanic Studies and the proposed Oberlin Film Studies Program.

Spanish Historian Lisa Abend Joins History Department

Lisa Abend, an Oberlin graduate, has returned to the college to teach Modern European History. The major part of her research, however, is centered in Spain. Professor Abend received her Ph.D. from Harvard in 1998. Her dissertation, entitled "Subversive Devotions: Popular Religion and

Politics in Nineteenth-Century Andalusia," examines the intriguing relationship between local religion and anarchist politics in nineteenth-century Spain.

New Graduate Assistant: Victoria Sánchez-Samblás

The Casa Hispánica welcomes María Victoria Sánchez-Samblás, a new Graduate Assistant from Spain. Victoria, who is from Madrid, has a degree in Classics from the Universidad Complutense. Together with Ana Cecilia Marathon, who has started her second year as a GA, she assists Esmeralda Martínez Tapia in the Casa Hispánica, provides tutoring for Spanish classes, and organizes discussion sessions for Intermediate Spanish classes.

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Calendar of events Spanish House

Meetings and Events:

October 12th (Día de la

Raza) – Shared lecture

about Christopher

Columbus' journeys and

the meaning of the day in

Spanish House Lounge.

Time: 4:30pm

Dinner in Third World

House (\$5.00) Time:

6:30pm

La Mision (movie) Time:

9:00pm

Monday, October 15th –

Informative meeting about

the Winter Term to

Guadalajara Time: 4:30pm

Wednesday, October 31st –

The setting up of the Day

of the Dead altar

Movies:

Friday, October 12th *La*

Misión Time: 9:00pm

Tuesday, October 16th

Romero Time: 8:00pm

Tuesday, October 30th

Camila Time: 8:00pm

La Alianza Latina

Oberlin College's Latino/a group, known as, La Alianza Latina, is also co-sponsoring the Día de la Raza talks on October 12th. That same weekend, La Alianza is sending representatives to the ECCSF (East Coast

Chicano/a Student Forum) conference, which will be held in Harvard this year. The conference will address four crucial aspects of Chicano life: family, education, street life, and their careers. The conference will begin on

the 12th of October and will end on the 14th. We wish all the members a safe trip and a great time! And keep a look out for future Latino 'sco shows—we had a great time Tues. Oct. 2 with Abuelo y los Barrio Boys!

FROM THE EDITOR

Voces is a forum for all students interested in Hispanic or Latin American Studies, Latino issues or organizations here or abroad, current or past political and historical events in Latin America, Spain, or the U.S., and Spanish, Latin American, or Latino literature, music, cuisine, art, or film. We hope to present not only current events and issues on campus, but also report on nationwide events and international politics. We invite both Oberlin writers and guest columnists to report on events or provide commentary. *Voces* is therefore a voice for any and all interested students and seeks to be a means through which students can share experiences and learn from each other. Any interested writers are welcome to express themselves in either English or Spanish on any issue they choose, regardless of his or her ethnic background or previous experience. Writers are free to contribute journalistic pieces as well as opinion articles. *Voces* is by no means limited to Hispanic Studies majors or Latino students; rather, it seeks to include anyone who feels they have a valuable contribution to make in any of the areas listed above. If you are interested in writing for *Voces* or have any further questions, please contact us at ovoces@oberlin.edu.

- cassandra ogren, editor-in-chief

VOCES

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(thank you)

Córdoba continued from page 1

expresarnos en español, lo que causó que algunas personas se agobiaran. No obstante, estábamos listos para nuestra vida en España.

PRISICO comienza el semestre otoñal con una vuelta por España, que nos llevó a muchos de los sitios más famosos y bonitos del país, entre ellos Salamanca, Burgos, Barcelona, Toledo y Madrid. Empezamos a acostumbrarnos a los aspectos distintos de la vida española, por ejemplo, el hecho de que casi toda la comida viene frita y ahogada en aceite de oliva. También aprovechamos de la vida nocturna, y salimos de marcha donde podíamos.

Además de divertirnos, aprendimos un montón

sobre la historia de España. Fuimos a varios museos, incluidos el Museo Guggenheim en Bilbao, y el Museo de las Bellas Artes en Madrid. También pasamos por el Palacio Real, y por un montón de catedrales antiguas. Aun disfrutamos de una comida antigua en la que se sirvió cochinillo, que es un cerdito ahumado.

Después de comernos el cochinillo, subimos al autocar para dar una vuelta de Madrid. A mitad del camino, el Director Residente de PRISICO, el profesor Carlos Vega de Wellesley, nos informó que había ocurrido un ataque terrorista contra las torres gemelas en Nueva York (las 9 de la mañana en Nueva York son las 3 de la tarde en

España). El chofer prendió la radio, y escuchamos atentamente todo lo que dijo el reportero. De vez en cuando, Carlos traducía lo que había anunciado, para que pudiéramos enterarnos todos.

Por fin regresamos al hotel, e inmediatamente nos sentamos delante del televisor para ver con nuestros propios ojos el daño que infligieron los ataques a nuestra patria. Pasamos unos días totalmente conmocionados, intentando comprender el por qué de los ataques. Estuvimos de luto por varios días, y nos reunimos varias veces para discutir el incidente. Al cabo de una semana tuvimos una ceremonia en honor de las

víctimas, en la que cada quien podía expresarse como quisiera. Algunas personas leyeron trozos de la Biblia, y otras leyeron poemas. Al final de la ceremonia, cantamos el himno nacional de los Estados Unidos y nos reunimos alrededor de una mesita con flores. Por fin nos pudimos curar un poco, y hasta cierto punto seguir la vida normal.

Es interesante observar la reacción de la población española ante los acontecimientos del 11 de septiembre. Los españoles nos han apoyado con una sinceridad sumamente pura, y también han expresado sus condolencias y compasión por el desastre. Nos ha consolado

mucho darnos cuenta de que nos encontramos en un sitio que nos aprecia y respeta. Al principio teníamos miedo de estar en el extranjero, pero al encontrarnos con este apoyo masivo, nos sentimos aun más a gusto aquí en España.



Embargoed Neighbor an Obie in Havana

by Rhea Esposito

To say that I could offer a complete observation of Cuba and its people from the four days I spent in the capital city would be somewhat of an overstatement. While not a large island country, there is far more to it than simply

who were willing to shell out a lot of money so they could say "my daughter has been around the world" at dinner parties. It was the greatest experience of my life; one that I doubt will ever be equaled. Semester at Sea arrived in the bay of

catch Cuban phrase was "Cuba ok, US ok", which was repeated like doctrine so that we would not feel alienated. How much of this was to get our solid and numerous American dollars, I do not know, but there were definitely some genuine feelings detectable behind the flawless salesman act.

Havana is a beautiful city, and Cubans have a great sense of culture. Acrobats on stilts roam the streets, ready to pose and be photographed for any tourist's amusement; the melodious sound of Cuban music floats through the air, brought to life by the trumpets of wandering street musicians. People play chess in the parks, sell ice cream on the street corners, and will take you around in a cart pulled by a bicycle for a reasonable amount of money. It's a place where you can ride around in a three-wheeled vehicle shaped like a coconut with your closest friend for only a few dollars. I am sure the U.S. Department of Transportation Federal Motor Carrier Safety Association would have a field day with these yellow "coco taxis", but one of the things you learn quickly as you go around the world is that you cannot expect American safety standards anywhere else but in America.

Havana was a city of contrasts. We went to visit the U.S. Interests Section (they cannot call it an embassy because we are not on embassy status with Cuba), and suddenly it was like we were transported out of the falling down 1960's beauty of Havana and straight into the upper-middle class section of southern California. The U.S. official's house was huge, as were all the houses around it, each with beautifully tailored lawns and fountains. This

neighborhood made me wonder: if they were so communist, why was all this wealth not spread evenly among the people?

The U.S. Interests Section official representative could not actually make it to speak with us, but one of his "people" made sure to tell us all of the awful things that were going on in Cuba because of the oppressive, propagandistic government, and how "we" were doing everything in our power to help them out.

Approximately 60 students went to this lecture, and we all sat there and drank orange juice and asked polite questions and returned to the ship feeling better about our own national identity. We found out later that the University of Havana students who had attended the lecture with us were not offered orange juice or cookies because of their nationality, which unsettled us somewhat.

Before our visit to Havana, I had never felt that my presence or ideas about a country were really of any importance to anyone besides me. However, as part of the Semester at Sea community, it became clear that the Cubans would try very hard to make us believe certain things, and the U.S. representatives in Cuba would try equally hard to convince us of the opposite. I felt like we were the rope in a game of tug-of-war between conflicting governments. Everything an American told us about the country would be contradicted by something a Cuban said, each with equal fervor and each clearly believing that she spoke the truth.

On the last day of our visit, the Cuban government unexpectedly sponsored a full-out party in our honor. There was an excess of free food, entertainment, transportation, and any sort

of drink the bartenders could create. Because it was free, or perhaps because we were all so interested in Cuba, almost all of the Semester at Sea community attended this event. Near the beginning of the evening, a rumor spread like wildfire through the crowd that Fidel Castro had intended to speak to us (he had spoken to the fall Semester at Sea voyage that was in Havana just a month before), but our government had said that if he spoke to us, Semester at Sea would not be allowed to return to Cuba in the future. I still do not know the truth of this rumor, but it was not something we could completely discredit nor completely believe. As it is, Semester at Sea is only allowed in Cuba once a year, so if the spring semester goes there, the fall may not be order of our government.

As we headed for the buses at the end of the night, there was a table piled high with books of anti-American and pro-Communist propaganda that we were encouraged to pick up on our way out. Most people did pick them up, and most people did read at least parts, but those were even harder for our American brains to digest. As we left Cuban waters late that night, I could not imagine a single soul who was not at least a bit more thoughtful about our government, Cuba and its government, and all the other things in the world that we may not have thought through completely. It was a visit that challenged us to experience things for ourselves and come to our own decisions about them, and it was a great beginning to a voyage that allowed us to do exactly that.



what goes on in Havana for half of a week in the middle of January. However my visit did give me a far more accurate picture of our embargoed neighbor than I had before I arrived. In fact, I could hardly say I had thought about Cuba at all since I turned in my report on the Spanish-American War in the eighth grade. To me, it was a little island in the Caribbean that had a communist government and occasionally sent lifeboats towards Florida, but other than that the country had no effect on my life at all.

Havana was the first stop of our 10 port, 100 day "voyage of discovery" around the world, made possible by the amazing people at the Institute for Shipboard Education and by a number of well-off parents

Havana on the 17th of January 2001, totaling 650 students and 30-some adults to a country riddled with complications. We did not expect to be well received by the Cuban people, or at least as well received as we were. Our government was, after all, responsible for numerous indignities toward theirs, and the Cuban people still claim that the only thing wrong with their country is the fact that we refuse to recognize their existence. Nonetheless, the Cuban people do not seem to hold American individuals personally responsible for the perceived injustices our government has meted out. In fact, the people of Havana went out of their way to make sure we felt welcomed and at home. The

Pura Vida, Dura Vida vivir y trabajar en Costa Rica

por Rachel Carbonell

Pasé cinco meses en Costa Rica. Viajé allí a fines de enero para estudiar por un semestre con el programa "School for Field Studies." En este programa, estudié el desarrollo sostenible, especialmente respecto a la agricultura y el uso de la tierra de Costa Rica. Había 29 estudiantes: ¡25 chicas y solamente 4 chicos! El programa es para estudiantes estadounidenses, y por lo tanto todas nuestras clases se daban en inglés. Pero también había muchas oportunidades para practicar el español en la comunidad y con los campesinos. Viajamos mucho, a fincas orgánicas, a cafetales, y a muchos parques nacionales. Fue la primera vez que vi la selva, y te aseguro que vale la pena: es una experiencia estupenda. También, algunas noches, salíamos a los bares y discotecas y bailábamos salsa y merengue.

La cultura costarricense es muy diferente de nuestra cultura. Hay más énfasis en la familia y la comunidad. Hay una frase que se usa mucho en Costa Rica que, en cierto sentido, expresa su manera de ser: "Pura vida." Es una vida más tranquila

que la nuestra, aunque la gente, como en todas partes, también se preocupa por el dinero. El ecoturismo es ahora una importante fuente de ingresos para el país, pero, desafortunadamente, la mayoría de este negocio está en manos de extranjeros. Muchos *ticos* (es decir, costarricenses) quieren ir a los Estados Unidos para ganar más dinero, pero es muy difícil obtener un visado. Los *ticos* que logran emigrar a los EEUU generalmente vienen para trabajar en los campos, y aunque en términos estadounidenses no ganan mucho, envían gran parte de su sueldo a la familia en Costa Rica. Este dinero es la fuente de ingresos más grande de Costa Rica.

Costa Rica tiene la reputación de ser la capital mundial del ecoturismo. La biodiversidad en Costa Rica es increíble. El país también es conocido por su producción agrícola, tanto convencional como orgánica. Sin embargo, la mayoría de la producción de agricultura orgánica está destinada a la exportación. No hay mucha demanda para comida orgánica dentro del país, pero estos productos tampoco son muy asequibles: sólo se suelen

vender en mercados especiales y cuestan más que los productos convencionales.

Después de que hubo terminado el programa, decidí quedarme en Costa Rica uno o dos meses más para conocer el país mejor y para trabajar más con el medio ambiente y las comunidades. Primero fui a una reserva de tortugas llamada Reserva Pacuare. No había electricidad: comía y leía a la luz de velas. Por la noche, tenía que caminar por la playa por un mínimo de tres horas para encontrar las tortugas. Todas las tortugas que vi eran "leatherbacks", tortugas muy grandes que solamente vienen a la playa por la noche para hacer nidos y poner sus huevos. Yo estaba encargada de cambiar los lugares de los nidos, para proteger los huevos contra los hueveros. En Costa Rica hay mucha demanda para estos huevos. Se consideran una delicadeza para comer, aunque es ilegal venderlos. El trabajo era difícil porque solamente se podían usar linternas con un filtro rojo, porque la luz les molesta a las tortugas y les permite a los hueveros ver a los voluntarios. Además, es muy difícil caminar en la playa por la noche. Pasé tres

semanas en la reserva. Los últimos días, vi cómo las tortuguitas empezaban a salir de sus nidos. La experiencia me enseñó lo difícil que es proteger a animales, especialmente cuando parte de la población local quiere usarlos para comerlos. Se necesita más dinero para contratar a más guardias y para educar más al público.

Después de pasar tres semanas en la reserva, fui a la costa pacífica del país para alojarme en una finca internacional llamada "Longo Mai." Longo Mai es una finca para refugiados y la mayoría de los campesinos que trabajan allí son de El Salvador. La situación me abrió los ojos. Yo nunca había vivido en una comunidad tan pobre. Muchos campesinos tienen cafetales, y ahora el mercado internacional de café está muy bajo. Las familias ganan alrededor de siete dólares por día. Yo vivía con una familia a la que pagaba seis dólares por día para vivir y comer con ellos. Aunque parece muy barato, este dinero representaba la mitad del ingreso de mi familia. Yo estaba involucrada en varios proyectos: enseñaba inglés un día por semana en la escuela primaria,

trabajaba en la ciudad con mujeres que nunca antes habían trabajado con un proyecto de artesanía, y formaba parte de grupo que estudiaba culturas agrícolas alternativas para la finca, sobre todo de plantas medicinales. De toda mi estancia en Costa Rica, el tiempo que pasé en la finca fue lo que más me impresionó. A pesar de la pobreza reinante, había un concepto de comunidad muy fuerte, y cada noche llegaban nuevos visitantes a la casa. Por supuesto, no siempre era fácil vivir y trabajar allí. Por ser una gringa y una mujer, la comunidad me veía como una persona privilegiada. Ahora me doy cuenta de que tenían razón. Costa Rica es un país hermoso pero hay otro realidad más dura detrás del ecoturismo y la producción de café y bananas.

El Futuro de los Inmigrantes en los EEUU

por Laura Kent-Morning

Recientemente, en un banquete de la American Civil Liberties Union (ACLU) en Santa Cruz, California, Luis Valdez recibió el premio del *Liberty Bell* por sus acciones sociales y humanitarias progresistas. Luis Valdez es un famoso director, dramaturgo, y activista político. Él empezó la compañía teatral *El Teatro Campesino*, escribió la obra/película *Zoot Suit* y fue director de las películas *Yo Soy Joaquín* y *La Bamba*.

Al recibir el premio, Valdez habló de los inmigrantes en los Estados Unidos y sobre la idea de que, en este tiempo difícil, es importante pensar en su futuro. Subrayó que casi todos los habitantes de los EEUU llegaron de otros países. Además, enfatizó que muchos mexicanos tienen sangre española y que por eso, dada la gran presencia musulmán en España, también tienen sangre árabe. Valdez describió su herencia mexicana como una mezcla de los yaquis, los españoles, los árabes, los judíos, y los americanos. Agregó que ahora, después de los ataques del 11 de septiembre, muchos árabes, mexicanos y otros inmigrantes y minorías son víctimas de asaltos verbales y físicos.

Al escuchar las palabras de Luis Valdez, tenemos que pensar: ¿Qué será el futuro

de los inmigrantes en los EEUU? Unas semanas antes de los ataques se hablaba mucho de una nueva amnistía para inmigrantes mexicanos en los EEUU. El Presidente Vicente Fox de México visitó a Washington, D.C. para hablar con su amigo, el Presidente George W. Bush, sobre el papel importante de los inmigrantes mexicanos en los EEUU. Mientras que muchos miembros del congreso norteamericano hablaron en contra de esta legalización de varios millones de inmigrantes ilegales, las administraciones de Bush y de Fox enfatizaron la importancia de que hubiera alguna forma de amnistía para ellos. Antes de los ataques, parecía que los presidentes de México y los EEUU estaban dispuestos a trabajar juntos para asegurar un futuro de relaciones amables entre los dos países. Ahora, sin embargo, con un enfoque nacional anti-terrorista en EEUU, creen también los sentimientos anti-inmigrantes.

A lo mejor, en unos meses, los asuntos de inmigración y de amnistía van a recibir de nuevo la atención del Congreso. Pero, a lo peor, los sentimientos anti-inmigrantes aumentan como una reacción a los ataques terroristas. La senadora Feinstein, demócrata de California, ya

ha propuesto una nueva legislación que pospone por seis meses la distribución de visados a todos los estudiantes extranjeros de las universidades y escuelas estadounidenses. Feinstein dice que la política de la inmigración en los EEUU — controlada por el Servicio de Inmigración y Naturalización — necesita tiempo para revisiones. Ella piensa que no podemos admitir a extranjeros en nuestras escuelas durante un tiempo de revisión nacional.

La legislación de Feinstein demuestra cómo se está intensificando el sentimiento anti-inmigrante en los EEUU en este momento. Ahora, muchos trabajadores inmigrantes de México que estaban esperando una nueva amnistía piensan que la discusión está muerta. Además, muchos inmigrantes ilegales tienen miedo de regresar a México para las vacaciones de Navidad. Normalmente, muchos trabajadores regresan a México para la Navidad, y para visitar a sus familias; ahora, con más militarización en ambos lados de la frontera, muchos de ellos dicen que no van a regresar a México este año. Temen que nunca podrán regresar a los EEUU para trabajar.

Durante este tiempo inestable en los EEUU, es importante subrayar que el

énfasis en la solidaridad nacional no justifica el racismo y la xenofobia. Aunque Bush nos dice que o somos parte de la nación o somos terroristas, tenemos que recordar que hay mucha gente que trabaja y paga impuestos en EE.UU., que sin embargo no puede sentirse parte de la nación porque teme la deportación, la violencia, la marginalización y el odio.

Legislación como la de Feinstein va a contribuir a un futuro de odio y discriminación contra los extranjeros e inmigrantes en los EEUU. Por eso, es importante que haya oposición a este tipo de legislación. Hay que exigir que todos los inmigrantes reciban un tratamiento justo.

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¿Latina o argentina?

Por María Victoria Albina

Ser latino/a en los Estados Unidos en el año 2001 es asunto complicado. El número de latinos en el país ha aumentado mucho en los últimos años y se estima que va a seguir creciendo en los próximos diez años. El censo del año 2000 indica que la población latina alcanza el 12.9% de la población de los EEUU. Asimismo la presencia de latinos en los medios masivos de comunicación, por ejemplo, Jennifer López y Ricky Martín, ha aumentado considerablemente. A la vez que aumenta el número de latinos, aumenta también la necesidad de unificarnos como una etnia. A su vez, esta necesidad genera las preguntas: ¿qué es ser latino/a?, ¿qué es lo que nos une?, ¿qué tenemos en común y qué no?, ¿qué estereotipos existen de nosotros?

Hay muchas cosas que nos unen y nos dividen como latinos. Muchos de nosotros hablamos español y muchos otros, no; muchos bailamos salsa, cumbia u otros bailes nacionales y muchos otros no, muchos de nosotros comemos arroz y frijoles, y muchos otros, no. Aunque nosotros sabemos que no somos todos iguales, los estereotipos sobre los latinos son muchos y nos empujan a unimos con identidades que no son las nuestras, tanto como nos empujan a unimos para luchar contra los sistemas e instituciones racistas de este país.

Entre los estereotipos que se encuentran comúnmente en los medios masivos de comunicación está el de la ama de casa, gorda, fanáticamente devota, irracional y gritona, gran cocinera, dedicada por completo a cuidar de su casa y de sus numerosos hijos. También es habitual el estereotipo del padre de aspecto mafioso, gran controlador de su mujer, amante de multitud de cadenas de oro y una onda criminal. Asimismo las chicas suelen parecerse a Jennifer López, vestirse muy atrevidamente, pasar la vida buscando novios y diversiones de todo tipo. Los estereotipos son muchos, y ninguno, lógicamente, es totalmente positivo. Esto se debe, entre otras cosas, a los distintos momentos de inmigración y el país de origen, la raza y clase social de los latinos en cuestión, y las oportunidades educativas y económicas que han tenido (o no han tenido) a causa de estas diferencias. Las diferencias y las razones para estas diferencias son tantas como el número de latinos en los Estados Unidos hoy en día.

En los estudios de derecho político se habla de la inmigración latina a EEUU como una crisis nacional. Dican a la vez que los latinos son perezosos y no sirven para nada, que no trabajan y que salen a robar, y que los latinos les están robando los trabajos a los angloamericanos. Para combatir estos estereotipos y esta política tan dañina, hay que analizar lo que es ser latino/a, y a partir de este análisis, unimos para encontrar nuestra propia identidad e iniciar una lucha para deruir esos estereotipos malélicos.

Los latinos hemos inmigrado de distintos países de América Latina, cada uno con su propia cultura regional y nacional, cada uno con sus costumbres, su comida y sus modos de ser. En la búsqueda de una identidad latina tenemos que mirar hacia las cosas semejantes tanto como hacia las diferencias, y acordarnos siempre de que vivimos con muchas diferencias al mismo lugar, y que estamos todos aquí en EEUU. En lo que sigue, consideraré primero a la comunidad en términos generales, para luego analizar mi propio lugar y mis experiencias personales en la comunidad latina y en los Estados Unidos. Me concentraré de forma específica en el tema del lenguaje.

Un elemento que sirve de unión a cualquier grupo de inmigrantes es una lengua común. En el caso de los latinos, esa lengua es el español, y de ahí que se le des el nombre de "Hispanic," por ser hispanoparlantes. Ahora bien, si miramos a la comunidad latina, aunque muchos de nosotros hablamos español, no todos pueden o quieren hacerlo. Por tanto, llamarnos *hispanos* nos roba de algo al mismo tiempo que hace invisible una gran parte de nuestra comunidad. Muchos latinos en los EEUU no hablan español porque sus padres, siendo inmigrantes, relacionan el español con la discriminación que han vivido en este país. Si uno habla más español que inglés, uno es aún más "otro" que estadounidense. Si uno no habla inglés, va a tener muchas dificultades en los Estados Unidos, pero si no habla español se le va complicar la vida dentro de la comunidad latina.

La palabra "Hispanic" o hispano, también les hace invisible a la gente de América Latina que habla idiomas indígenas en lugar del español. El término "hispano," tanto como la expectativa de que los latinos hablen español, están vinculados a ideas colonialistas con un legado muy complicado en nuestros países. Hay que estar conscientes de que hoy en día hay comunidades indígenas en América Latina que luchan por mantener el uso de sus lenguajes nativos, como el quechua o el zapoteco. Si miembros de esos grupos indígenas llegan a EEUU, muchos dicen que son tan latinos como cualquier otra persona de América Latina. Sin embargo, no forman parte de una comunidad latina basada en un idioma. Esto les deja sin agencia social para organizarse con grupos de latinos que luchan por ciertos derechos en los EEUU. En cierto modo están desligados de las demás agrupaciones latinas porque no hablan ni inglés ni español.

Aquéellos de nosotros que sí hablamos los dos idiomas, español e inglés, muchas veces nos sentimos más aliados a nuestras comunidades porque el lenguaje constituye un elemento básico en común. Habiendo establecido que el lenguaje nos une y nos separa al mismo tiempo, en mi propia vida yo veo la cuestión desde los dos lados. Yo vengo al discurso desde un punto de vista

muy distinto al de la mayoría de los latinos. Como una mujer argentina de origen caucásico, tengo muchos más privilegios de los que pueden tener en este país un chicano o un guatemalteco de origen indígena. También tengo la suerte de hablar los dos idiomas sin acento extranjero. Aunque el hablar castellano con acento nativo me une a muchas comunidades latinas (más que nada a comunidades de Sudamérica), también me pone en el lugar del "otro" dentro de la comunidad latina más grande. Esto es así porque mi acento es argentino y, más aún, de la ciudad de Buenos Aires.

Hay muchas diferencias entre Argentina y cualquier otro país de América Latina. Argentina tiene una larga historia de inmigración europea y de mestizaje con los indígenas nativos de la zona. Yo vengo de esa historia, de esa inmigración. Aunque mis ancestros vinieron de Europa, hace cinco generaciones que mi familia está en Argentina. Yo crecí en un medio predominantemente argentino, por el habla, la comida y la música. Mi padre vino a los Estados Unidos al principio de los años ochenta a perfeccionarse profesionalmente. Poco tiempo después lo seguimos mi madre, mi hermana menor y yo. Mis padres vinieron habiendo tenido el privilegio de haber accedido a una educación universitaria en Argentina. Vinieron solos, como inmigrantes, y mi hermana y yo crecimos conscientes de ello, sabiendo mucho de lo que estaba pasando en nuestro país de origen, manteniéndonos conectados con nuestra familia en el Cono Sur.

Formar parte activa de la comunidad latina, pues, ha sido para mí un asunto complicado. Siempre me he sentido muy aliada a mis amigas sudamericanas, pero tenía mucho temor de unirme a La Alianza Latina, la agrupación latina de Oberlin. Después de pasar un año en Buenos Aires, supe que tenía que unirme a La Alianza. Aunque soy consciente de los muchos privilegios que mi crianza me ha proporcionado y todavía me proporciona, también soy consciente de mi pertenencia a un grupo más grande: soy latina y, por lo tanto, siento que tengo tanto derecho a estar en La Alianza como cualquier otro latino.

Aunque, como latinos, tenemos tantas diferencias que nos separan, me parece muy importante, ya que vivimos en los Estados Unidos, que unemos nuestros esfuerzos y nos organicemos alrededor de aquellas características que tenemos en común. Tenemos que unimos para combatir los estereotipos que nos dañan como una etnia y la política que nos adjudica las nociones negativas que están detrás de esos estereotipos y las convierte en ley de comportamiento habitual y aceptable contra los inmigrantes hispanicos. Tenemos que unimos a partir de lo que compartimos, no de lo que nos diferencia, para formar así un cuerpo cohesivo y para que la lucha pueda continuar.

¿Quién realmente soy yo en los EE.UU.?

Por Lizbeth Pardo

El significado de lo que es ser latino representa o simboliza algo diferente para cada individuo, según las características singulares de cada persona y las experiencias que uno vive al transcurso de su vida. Sin embargo, la sociedad estadounidense en general no llega a entender la importancia de cada individuo. Para ser clasificado como latino, presupone lo primordial es que uno venga o sea descendiente de algún país latinoamericano. Se supone, por tanto, que los latinos lo tienen todo en común.

Partiendo de mi propia experiencia, es complicado y difícil definir qué significa ser latina. Es difícil porque la mayor parte de mi vida he vivido entre gente que tenía el mismo color de piel, hablaba español o castellano, y tenía apellidos similares al mío; nadie nunca me dijo que yo era diferente a ellos. Fue cuando llegué aquí a Oberlin College que me vi forzada a tener que pensar en lo que soy, en la manera de cómo me identifico frente a la sociedad y por qué. Me exigieron ver que en realidad yo no soy parte de la sociedad dominante y que, por lo tanto, tengo un deber de luchar para llegar a ser parte de esa sociedad y ser aceptada — o para, de alguna manera, romper las barreras que me impiden ser igual a la mayoría, sin perder todo lo que yo simbolizo: mi cultura y mi identidad, que es única.

Al mismo tiempo el término de *latina* o *hispana* no es algo que yo o mi familia hayamos asumido. Al contrario, fue la sociedad o, mejor dicho, la cultura dominante, la que me colocó en esa categoría. Entonces, ¿cómo puedo llegar a encontrarme a mí misma en este laberinto? Empezaré desde el principio, afirmando lo que las nubes de la sociedad aún no han logrado cubrir o destrozarse.

Yo soy Lizbeth Vélez Pardo y vivo en Los Angeles, California, pero nací en Bolivia. A los nueve años una de las hermanas de mi padre me trajo a los Estados Unidos. En este nuevo país fue donde dejé de ser boliviana para simplemente ser "latina". Soy una inmigrante, pero no estoy trabajando en el campo recogiendo frutas, ni estoy parada a la salida de una carretera vendiendo naranjas; ni tampoco estoy trabajando cuidando niños o limpiando casas. Vivo en Los Angeles, pero no soy parte de una pandilla; nunca he estado en la cárcel, nunca he cometido un crimen. Soy una mujer y tengo veintidós años. No estoy trabajando en "McDonalds," no he dejado la escuela, ni estoy en "welfare" y no tengo hijos ni estoy embarazada.

La sociedad estadounidense cree que todos los latinos somos iguales. Suponen que porque tenemos la piel café y hablamos el mismo idioma todos somos semejantes. El gobierno les echa la culpa por la mala economía del país a los inmigrantes. A los "latinos" más que nadie nos clasifican de flojos e ignorantes, afirmando que lo único que hacemos es quitarles los trabajos y el dinero a los "gringos". Nos acusan de querer cambiar el "perfecto sistema educativo" introduciendo nuestro maldito español. Clasifican a los

niños bilingües como retrasados o raros porque hablan otro idioma. Tratan de promover un sentido de vergüenza hacia nuestra lengua nativa, hacia nuestra cultura y la de nuestros antepasados. La televisión va de cacería y a su gusto nos modela o nos pone en ridículo como si fuéramos animales exóticos.

Pero, ¡qué ironía! mientras que se considera como una ventaja hablar primero inglés y después aprender español, hablar primero español y luego inglés se ve como una desgraciada desventaja que puede causar la ruina de una persona. Cuando un norteamericano habla español es un triunfo, un talento; pero cuando un latino está aprendiendo el inglés es una pérdida de tiempo. El gobierno prefiere que los niños que sólo hablan español no entiendan ni papa de lo que el maestro está enseñando, porque al fin y al cabo el inglés es el idioma perfecto! Pero, ¿según quién?

Cuando yo entré a la escuela, el inglés era para mí como un idioma de extraterrestres. Pero tuve la gran suerte de haber tenido maestros que sí valoraban las capacidades de sus estudiantes. No era estúpida, no era rara; yo podía leer, escribir, hacer las matemáticas como todos los demás — sólo que lo hacía en castellano. Al contrario de la opinión de muchos de los gobernantes, la educación bilingüe me ayudó a salir adelante, y ahora mi español ya no es una incapacidad ni una desventaja, sino un talento. Pero sólo lo es porque ahora también domino el inglés.

Curiosamente, me considero casi todo lo opuesto a lo que se cree que una mujer "latina en los Estados Unidos" debe ser. Para empezar, no creo que tengo las exactas cualidades físicas que se asocian con la latina estereotípica. Mi cuerpo no es como el de una "Barbie". No me quedo en casa ni deseo ser una ama de casa en el futuro (aunque tengo mucho respeto a las que sí lo son). Tampoco me visto, ni me comporto de una manera provocativa o sensual. Claro que no voy a negar que sí tengo el pelo largo, a veces me pinto las uñas de color rojo y me gusta bailar salsa y merengue. Pero estoy lejos de ser la latina ideal o de lo que es el estereotipo de una mujer latina.

Igualmente, hay otra parte de mí vida que la sociedad no conoce, o que no espera que yo posea como una mujer latina. Para empezar, aparte de la salsa y el merengue me encanta la música jazz y la música clásica. He tocado en "jazz bands" desde los trece años, y también he tocado música clásica en el piano. Me gusta mucho la ciencia, por lo cual mi familia quería que yo estudiara medicina, pero estudiar Derecho me gustaba más. De niña por varios años fui a la iglesia católica, pero casi toda mi vida crecí en una iglesia protestante y por lo tanto no me considero católica.

Me considero una mujer "moderna". Quiero trabajar y formalizar mi carrera antes de pensar en matrimonio. Me gusta ser independiente, aunque a mi familia no le guste, y tengo muchas ideas que aún no he podido compartir con nadie porque no he encontrado el momento ni la persona ideal. Finalmente, quiero llegar a tener una

posición en el gobierno de este país (aunque muchos me digan que soy un "sell-out," que me vendí) para así poder implementar cambios. Mi filosofía es que uno tiene que penetrar el campo del enemigo y hacerse su aliado para poder derrotarlo.

Tal vez hay en mis argumentos un poco de resentimiento contra este país. Estoy consciente, claro está, de que este país provee muchas oportunidades y ayuda a mucha gente. Pero al mismo tiempo se aprovecha de su nobleza. Quizás yo y muchos otros no estaríamos donde estamos si no hubiéramos llegado a este país; al estar aquí, sin embargo, se me hace injusto que, sólo porque soy morena y tengo un acento diferente, tenga que trabajar más duro que los demás para alcanzar mis metas. Y es verdad: sin darme cuenta, toda mi vida en este país he tenido que esforzarme más que los demás. Cuando aprendí a hablar inglés, a duras penas tuve que deshacerme de mi acento; ¿pero quien es quien para decir qué acento es el ideal? Tal vez el acento de los demás es el que no se debe tolerar.

Durante mis años escolares no me atreva a decir que era de Bolivia porque, para muchos, era un país extraño y los que lo reconocían lo relacionaban sólo con el narcotráfico. Ni hablar de la comida que habla en casa; lo único que se conoce como comida latina son los tacos, aunque la verdad es que yo no sabía lo que era una tortilla o un taco hasta que llegué aquí. Aunque yo estoy muy orgullosa de mi cultura, de la música y la comida de mi tierra, no voy a negar que no hubo un período de mi vida donde yo no deseaba ser latina. Quería negar mi identidad como latina porque aspiraba a ser parte de la cultura dominante. Estaba harta de tener que responder a preguntas como "¿de dónde eres?" "¿O qué eres?" ¡Ya basta! Lo único que quería era ser un ser humano más, con los mismos privilegios, las mismas experiencias y el mismo derecho a mis opiniones.

De todos modos, cori el tiempo me fui dando cuenta de que ser parte de la mayoría no importa. Al fin y al cabo, en unos años los latinos serán la minoría más grande de los Estados Unidos, y tal vez algún día todos pasaremos por "americanos". El hecho de que nos hayan clasificado como "latinos" no significa que todos seamos iguales — y esto es precisamente lo que importa. Esto es lo que para mí significa ser "latina". Para gran parte de este país, ser latina significa que, por hablar español y ser morena, lo tengo todo en común con todos los que comparten estas cualidades. La verdad es que ser latina en este país significa que siempre tengo que esforzarme más. Y las generaciones que me seguirán, que aunque ya no serán inmigrantes, también tendrán que hacerlo. Para mí, ser latina significa que tengo características especiales, experiencias, sentimientos, una cultura y, finalmente, una vida que es exclusivamente mía. Y sólo yo la conozco.

Voces

Ricky Martin in Japan

Visiting Professor Rafael Reyes-Ruiz brings Japanese Latinidad to Oberlin

by Faith Richards

The department of Anthropology has a new visiting assistant professor this year: Rafael Reyes-Ruiz, who is here at Oberlin on a one-year appointment, which he hopes will be extended. He is teaching one class for each semester and spends the rest of his time doing post-doctoral research in his specialty area, Latin American immigrants in Japan.

Professor Reyes-Ruiz has a Ph.D. in anthropology from the New School for Social Research. At this time, he is editing his dissertation on Latin Americans in Japan into a book by including Brazilians as well as Spanish-speaking Latin Americans in his studies. Mainly, he is concerned with the idea of *latino* culture, which he says is really a creation of people by the media in the United States. According to Dr. Reyes-Ruiz, the Japanese did not have the same idea of *latinos* as the people in the United States originally.

The globalization of cultures through the media has made the Japanese aware of the cultural connection that people in the U.S. draw between all Spanish-speaking people from Latin America. Unlike the *hispanohablantes* themselves who identify culturally with their own particular country of birth, North Americans see them as one cultural unit and oftentimes make assumptions about their characters and abilities based on the label "*latino/a*". The Japanese have now begun to view Latin Americans in their country through the U.S. perspective. They have been exposed through the media to the idea that Latin Americans can be successful, but primarily in the entertainment industry, as indicative of the success of people like Jennifer Lopez and Ricky Martin. Reyes-Ruiz believes that it is important to note that the Japanese "don't see *latinos* as scientists." There is an unspoken belief in the connection between emotion and *Latinidad* that has been assigned to Latin Americans.

As Dr. Reyes-Ruiz has recently expanded his topic to include Brazilians, a South American group that speaks Portuguese instead of Spanish, he has discovered that, although the label of *latino* has been assigned to them, the Brazilians do not self-identify as strongly as *hispanohablantes* do with this cultural grouping. Spanish-speaking Latin Americans, however, use the common thread of *Latinidad* to identify themselves as having a different cultural

view than the Japanese with whom they live and work. For Spanish-speaking Latin Americans, being a *latino* is a way to understand themselves in this different environment, even though beneath the label, each person comes from a different country with a unique culture.

Reyes-Ruiz did not solely become interested in this topic through academic research during his college years. His personal experiences throughout his life have given him a very special desire to study this particular concept. Professor Reyes-Ruiz was born in Bogotá, Colombia and from his teenage years on began to have an interest in Japanese cinema and literature. He completed his undergraduate degree in the United States, but then moved to Japan to teach English as his student visa had expired. While in Tokyo, he stayed with a friend who wrote for a music magazine and Reyes-Ruiz happened to ask him one day if there was any place where he could go to hear Latin music. He was eventually directed to a Cuban restaurant.

After returning to Colombia and then revisiting Japan, he was struck by the proliferation of everything relating to *latino* culture since he had left. Where there had once been only one Mexican or Cuban restaurant, for example, "now there were ten," he says. He decided to pursue a graduate degree in order to study this phenomenon and returned to the United States to attend school in New York.

In the future, Professor Reyes-Ruiz would like to study Latin American immigrants in other industrialized countries as well.

Dr. Reyes-Ruiz is devoting much of his time here at Oberlin to research, but he is also teaching one class each semester in the anthropology department. This semester, he is teaching *Anthropology and Film*, a course which attempts to define the ways in which ethnographic films can be used to amplify anthropological knowledge and techniques. Next semester, he will be teaching *Psychological Anthropology*, which is an introduction to the topic of psychological anthropology and which will examine "differences in concepts of self and personality as expressions of culture" as well as issues of gender, race, and ethnicity. Both courses require at least one previous class at the 100-level in the anthropology department.

Pinochet and Chile

In Retrospect with Professor Volk

by Wilson Skinner

Chile has been governed democratically now for over a decade. In that time many things have come to pass, things that would have been thought impossible only a few years earlier. General Augusto Pinochet Ugarte, the military dictator of seventeen years, handed government control over to a center left coalition called the *Concentración*, which has been in power ever since the return to democracy.

Before Pinochet left power, however, legislation was passed that made him or any other future president a senator for life. The real significance in that piece of legislation is that senators are immune to prosecution and thus ensured that Pinochet was in no danger of facing a judicial reprisal from his former enemies. In 1998 Pinochet traveled to London for medical treatment and while there was arrested on an order from a Spanish judge, who was seeking to prosecute Pinochet for crimes committed against Spaniards living in Chile during the military regime.

This was the first attempt at utilizing international law to hold a dictator responsible for their actions or those committed by their government. Before extraditing him to Spain the Law Lords, which are the British equivalent to the Supreme Court, held lengthy discussions over the course of almost a year about whether Pinochet should be extradited or sent back to Chile.

Back in Chile the arrest had been taken as a serious affront to national pride, and the government had insisted that they would look into trying Pinochet if he returned. In fact, according to Oberlin Professor Steven Volk, those supporters of the General who had clamored for his return were later forced to proceed with a trial once he had returned to Chile. When Pinochet was deemed unfit to stand trial by the law lords and was released late in 1999, the Chilean government and his supporters scrambled to decide what to do with him.

Much has happened in the case over the course of the past year. First came the decision by the Chilean supreme court which removed the former general's immunity. The next question was: which crimes could he be charged for, since an amnesty had been granted for all acts committed between 1973 and 1977. Despite not being able to utilize anything from that four-year period as well as some other high profile cases which had been thrown out in court, enough evidence



Monument in Santiago, Chile to commemorate the people who disappeared during Pinochet's Regime.

was gathered to present a case. Much of that information, however, would go unheard in court despite the legal battling, due to the Appellate courts' decision deeming Pinochet mentally unfit to stand trial. This ruling came in light of Chilean regulations which state that the defendant must be mentally fit and capable of completing the trial. Though the Supreme Court has yet to rule, observers like Professor Volk see little likelihood that he will stand trial.

Now, as the threat of a criminal trial subsides, obstacles are appearing for Pinochet and his supporters. Since December, 2000, several lawsuits have been filed. One of the more recent filed has been by the widow of Charles Hornman, an American who was tortured and killed in the Estadio Nacional during the Pinochet regime. These lawsuits open a new area of contention in the case against Pinochet. Despite his being deemed unfit to stand trial, the collection of evidence for a criminal case has continued and seems to be picking up speed as the former general ages. A Chilean judge has requested through the Chilean ambassador in Washington that Henry Kissinger answer certain questions pertaining to the cases in Chile. This request was denied by the former Secretary of State, who has criticized the proceedings and disagrees that a government has a right to bring sweeping charges on foreign soil. Professor Volk has also been asked to travel to Chile in order to testify in a court case pertaining to whether he was aware of any patterns of behavior by the U.S. and Chilean governments which could suggest trouble.

Professor Steven Volk

was present during the coup of September 11, 1973. While studying for his Ph.D from Columbia University in Santiago de Chile he became an eyewitness to an historic event. After experiencing the first coup on June 29, he remembers that everyone was sure that there would be another coup and that it was only a matter of time. How strong the next one would be no one knew, it could be a *golpe blando* (soft strike), or a *golpe fuerte* (strong strike). The soft strike was expected to have Salvador Allende fly to Buenos Aires while the military took power before turning the government over to civilians after several months. The strong strike expected the military to take power in a very assertive way and not relinquish it. As it turned out, the coup was a very forceful and clear strike. Professor Volk recalls seeing all the traffic flowing out of Santiago, as people fled the violence of this *golpe fuerte*.

Since his experiences in Chile, Professor Volk has been far from idle. He has worked and stayed active in the fight to bring democracy back to Chile. He was involved in the Chile Solidarity Movement, an important provider of information on Chile, as well as with the NACLA (North American Congress on Latin America), which sought to promote political change in Chile. The government of Chile has decided to recognize Professor Volk for his commitment to Chile and the return of democracy. The ceremony will be conducted by the Chilean ambassador to the United Nations in New York. Due to the recent terrorist attack the event has been cancelled, but will be rescheduled for a later date.

The Network: Spanish/Latino-related faculty at Oberlin



Lisa Abend

Visiting Assistant Professor, History
Rice 305, x8528 lisa_abend@oberlin.edu
Memberships/Committees/Organizations: Society of Spanish and Portuguese Historical Association
At Oberlin Since: Fall 2001
Courses Taught: Civil War in Spain
Research Interests: Spanish history, 19th and 20th centuries, popular religion, the Spanish Civil War, anarchism and memory.

Desmond Arias
Visiting Instructor, Political Science
Rice 205, x6197, desmond.arias@oberlin.edu
Memberships/Committees/Organizations: n/a
At Oberlin Since: 2001

Courses Taught: Latin American Politics, Latin American International Relations, International Political Economy
Research Interests: I study violence, criminality, and human rights in Latin America. Most of my research has been in Brazil though I have lived in and visited other parts of Latin America.



Ana Cara
Associate Professor of Hispanic Studies, Department of Hispanic Studies
ana.cara@oberlin.edu
Memberships/Committees/Organizations: Latin American Studies Committee member, and Comparative Literature Committee member.
At Oberlin Since: 1980
Courses Taught: Latin American and Latino Folklore, Caribbean Literatures and Cultures, A Masterpiece Survey of Latin American Literature, Modern Latin American Poetry, Ideological Trends: The Latin American Essay, Reading Borges
Internet Link: www.oberlin.edu/~complit/faculty.html



Luis José Bustamante
Hispanic Studies, Visiting Instructor
x6535 luis.jose.bustamante@oberlin.edu
At Oberlin Since: Fall 2000
Courses Taught: Staging the Nation, Spanish 203
Research Interests: Latin American Culture



Kim Faber
Visiting Instructor of Spanish and Linguistics /Dept. of Hispanic Studies
Peters 402, x8922, Kim.Faber@oberlin.edu
Memberships/Committees/Organizations: n/a
At Oberlin Since: 1999
Courses Taught: Spanish 101 and Introduction to Linguistics for Language Students
Research Interests: My research interests are mainly bilingual and multilingual matters: bilingual & immersion education, & raising children multilingually; as well as issues concerning "motivation and output" and new trends used in facilitating SLA (Second Language Acquisition).
Internet Link: <http://www.oberlin.edu/~hispanic/facultymain.htm#Kim>
or <http://www.oberlin.edu/~sfaber/jakob/oneyear/part1.html>



Sebastiaan Faber
Assistant Professor, Hispanic Studies
404 Peters, x8189 sebastiaan.faber@oberlin.edu
Memberships/Committees/Organizations: Hispanic Studies Department, Latin American Studies Committee, Coordinator of Prescho, Coordinator of Voces
At Oberlin Since: Fall of 1999
Courses Taught: Intermediate Spanish I, Survey Spanish Lit 18th-20th C, Crisis of 1898 & Discourse of Decadence, Spanish Novel Since 1975, Literature of Spanish Civil War Exile, Viva la Raza: Constructions of Hispanic Identity
Research Interests: Literature of Spanish Civil War Exile, Representations of the Spanish Civil War, The Crisis of the Turn of the Century in Spain and Spanish America, Intellectual Contacts Between Spain and Spanish America after 1810, Constructions of Hispanic Identity since Latin American Independence, Theory of Ideology, Contemporary Spanish Fiction, Journalism and Fiction in Latin American Literature
Internet Link: <http://www.oberlin.edu/~hispanic/facultymain.html#Sebastiaan>

**Vicente Pérez de León**

Peters 403, x8581, vdeleon@oberlin.edu
Assistant Professor of Hispanic Studies

Courses taught: Intermediate Spanish II, Survey of Spanish Literature, Humor and Horror in Pre- Modern Spanish Literature, Colloquium: Literary Commentary of Hispanic Texts, Cervantes and Don Quijote: Art, Context and Fiction, Picaresque Narratives: The World Vision of Female and Male picares

Research and teaching interests: Teaching and technology; Cervantes' works; History of Humor, Spanish Fables, Short Stories and Novellas; Life, culture and literary manifestations of small towns vs. the Court in the Spanish Golden Age; Don Juan and the concept of the Burlador in the Spanish Golden Age; Fin de Siecle European Narratives; Horror film and the Spanish film of the Transición; Reception of the French Revolution in Spain

Liselda Fabian

MRC Latino/a Community Coordinator

MRC Wilder 208, Office hours: MF 10am-12noon TWTh 2-4

Additional information: Graduate of Carleton College, Born in Oaxaca, Mexico Raised in Los Angeles

She hopes to be a mediator between Latino students and the administration

Wants to work with student organizations to develop programming to support students of color.

Liselda wants to get to know the students and help them in any way possible.



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available at
press time

Linda Grimm

Anthropology, Associate Professor

x8376 lgrimm@oberlin.edu

At Oberlin Since: 1972

Courses Taught: Ancient Civilizations of the New World, Archaeology of the Maya

Joseph Lubben

Title and Department: Assistant Professor of Music Theory

Contact Information: Bibbins 208, x8239, Joseph.lubben@oberlin.edu

Memberships/Committees/Organizations: n/a

At Oberlin Since: 1995

Research Interests: Venezuelan folk music, rhythmic theory.

**Ana Cecilia Marathon**

Graduate Assistant, Dept. of Hispanic Studies

ana.marathon@oberlin.edu

At Oberlin Since: 2000

Relation to Latino Culture: born in Venezuela, family all live in Venezuela

**Alicia Martínez Marco**

Visiting Instructor of Spanish, Hispanic Studies

Peters 407, x8187 amarco@oberlin.edu

Memberships/Committees/Organizations: Department of Hispanic Studies

At Oberlin Since: Fall 2000

Courses Taught: For more information, you can visit the Hispanic Studies web site.

Research Interests: For more information, you can visit the Hispanic Studies web site.



**Esmeralda Martínez-Tapia**

Faculty-in-residence at La Casa Hispanica/ Lecturer in Spanish. Dept. of Hispanic Studies

Peters 411, x6735, esmeralda.martinez.tapia@oberlin.edu

Memberships/Committees/Organizations: Latin American Studies Program

At Oberlin Since: 1972

Courses Taught: Spanish 102 both semesters

Research Interests: I'm not engaged in research so to speak but I've always been interested in the folklore, traditions and costumes of the Spanish speaking world.

James Millette

Professor and Chair of African-American Studies. He is a professor of Caribbean history as well as African and African-American history.

Contact Information: Rice 212 Ext. 8406 James.Millette@oberlin.edu

Courses Taught: Survey Course in Caribbean History, Development of Civilization, History of the West Indies Since 1650, Modern Europe to 1789, Modern Europe Since 1789, Caribbean Economic History, European Expansion and Imperialism Since 1815, Topics in the History of Trinidad and Tobago Since 1783, Introduction to Politics, Caribbean Social Structure, Ideas and Ideologies in the late Anglophone Caribbean, The History of South Africa, 1870-1950, Caribbean History, 1650-1838, Society and Politics in the Modern Caribbean, 1838-1970, African History to the 19th Century, Slavery and Freedom in the Western Hemisphere, Senior Seminar in History and Historical Method

**Pablo Mitchell**

History, Assistant Professor

Pablo.Mitchell@oberlin.edu

At Oberlin Since: 2000

Courses Taught: Borderlands, Latino/Latina Survey, Mixed Blood

**William Norris**

Professor, Sociology

King 301B, x8373, william.norris@oberlin.edu

Memberships/Committees/Organizations: Latin American Studies Committee

At Oberlin Since:

Courses Taught:

Research Interests:

**Geoff Pingree**

English, Assistant Professor of Cinema Studies

x6585 geoff.pingree@oberlin.edu

At Oberlin Since: First year at Oberlin

Courses Taught: Hispanic Cinema; Spain and its Cinemas; Documentary Cinema; Film, Memory and Violence

Research Interests: Documentary film and the Spanish Civil War

**Rafael Reyes-Ruiz**

Visiting Assistant Professor, Anthropology

freyes-ruiz@oberlin.edu

At Oberlin Since: 2001

Courses Taught: Anthropology and Film

Research Interests: Transnationalism, Cultural Studies, Social Conflict and Inequality, Cultural Identity, Cross-Cultural Communion, Political Economy, Latin(o) America, Japan

Current Research: American immigrant communities worldwide. Also working on a work of fiction about Latinos in Japan.

**Victoria Sánchez Samblás**

graduate assistant, Department of Hispanic Studies

x5384, Marivi.Sanchez-Sambblas@oberlin.edu

At Oberlin Since: 1 month and a half

Relation to Latino/Spanish/Latin American or Caribbean culture: I was born in Spain, my parents and family live there.

László Scholz

Professor, Hispanic Studies
on sabbatical, laszlo.scholz@oberlin.edu



Memberships/Committees/Organizations: Hispanic Studies Department, Latin American Studies Committee
Courses Taught: Spanish Language, all levels; Introduction to Literary Theory and Analysis; Translation of Literature; 20th Century Spanish American Fiction; Modern Latin American Essay; Colonial Latin-American Literature
Research Interests: 20th Century Short Story in Latin America
Modern Argentinean and Peruvian Fiction; Theory of Literary Translation; Methodology of Language and Literature Textbooks

**Blanche Villar**

Administrative Assistant for the Department of Hispanic Studies and for the Department of French & Italian
x8185, blanche.villar@oberlin.edu

Memberships/Committees/Organizations: Advisor for La Alianza. I have been involved with the Oberlin Latino community since I started working at Oberlin College. I enjoy working with the students and getting involved in any issues that pertain to the latino community.

At Oberlin Since: 1990

Additional Information: I was born in Mexico City and came to the United States when I was 8 years old. All my family still live in Mexico. I have 4 children and my husband is also from Mexico City. We visit our family often and my kids love Mexico.

**Steve Volk**

Associate Professor of History, Chair of History and Latin American Studies
Rice 317, x8522 steven.volk@oberlin.edu

Memberships/Committees/Organizations: Chair of Latin American Studies
At Oberlin Since: 1986

Courses Taught: I teach about 10 courses on various aspects of Latin American history

Research Interests: I research 19th century Chilean history, particularly on issues connected with the formation of national identity. I also research on the production of meaning by and in the work of Frida Kahlo.

Internet Link: <http://www.oberlin.edu/~svolk>



Visiting Professor in English

Rice 103 office hours: M 12-1pm Th 11am-1pm

Classes Taught: Magical Realism – This class explores the politics of cultural appropriation. It looks at what happens when one form of writing reso Authors that are read include: Gabriel Garcia Marquez, Jorge Luis Borges, Ana Castilla, etc. The readings include literature such as A Hundred Years Chocolate, and So Far from God.

Area of interest: Post-modern literature and 20th century American fiction

Nanette Yannuzzi-Macias

Associate Professor, Art

Allen art building #061r, 775-8476/8181, nanette.yannuzzi-macias@oberlin.edu

Memberships/Committees/Organizations: n/a

Courses Taught Relevant to Latino, Spanish, Latin American, Caribbean Studies: many of my courses use the work of latino artists during slide lectures.

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available at
press time

**James E. Zinser**

Professor, Economics

Rice 227, x8484, james.zinser@oberlin.edu

Memberships/Committees/Organizations: Latin American Studies, Department of Economics

At Oberlin Since: 1967

Courses Taught: Economics of Development, Economic Development in Latin America, Seminar on Economic Development in Latin America

Research Interests: Financial Markets

Internet Link: www.oberlin.edu/~jzinsler

Latino Voices from DC Protest, continued from page 1

limited to such simplistic terms and most individuals went on to address the matter with more complexity.

Some of this complexity lies in the historical circumstances pertaining to many Latinos. Licona provided more context when he said, "What we want is to live in peace. A

left unfinished as she slowly shook her head and shrugged, making a grimace at her sarcastic comparison between God and the president of the United States.

The factors underlying the lack of Latino participation in the peace march highlight the exclusion of Latinos from

confusion towards the moral implications of war and justice. Maribel, while claiming that, "fighting a war is not going to revive the dead," also expressed doubts: "I don't know if we're all fighting for the same cause, I don't know even what's bad or good... one doesn't want there to be war, for me there should be peace in all the world, but, that's really hard."

Valentin, an elderly man who refused to give his full name, put forth a potentially contradicting statement, "Not a war, but capture the bad guys, combat them. Not a war, whatever that might mean, but yes getting the bad people."

It seems that nobody really has the answers. As the nation continues to mobilize for war, it still remains uncertain what this war is or who the bad guys are. What is certain is that as the media continues to homogenize national opinions, valuable perspectives are not taken into account. Political exclusion prevails.



lot of us, coming from our countries, we came precisely running away from conflicts there. We just want to succeed, to be well. We don't want to see a war." Analysis of this socio-historical location can also partially explain the somewhat contradictory stand of opposing war while remaining on the outside of a peace march. This is because while the conflicts in home countries direct many Latinos away from supporting war, it can also direct them away from any kind of social conflict in America.

A crowd of thousands of civilians escorted by hundreds of police agents, marching through a neighborhood inhabited predominantly by minorities, in a capital still grieving the death and destruction of a terrorist attack is more than enough to create tensions and potential for violence that Latinos do not want to get caught in. The large number of comments such as, "We [Latinos] just want peace," refer to peace at home as much as peace abroad.

In addition to the social dynamics of the march that may have kept many Latinos from participating, there were many comments that reflected a sense of helplessness in what concerns Latino influence on this nation's foreign policy. Maribel Garcia, a working mother who came to the U.S. fifteen years ago from El Salvador, and who currently lives on Mt. Pleasant Street in D.C., expressed much frustration in her interview. "I don't have a choice [other than supporting the government]. What the country says, it's going to be done. Fighting a war is not going to revive the dead, but if 'El Señor' wants there to be a war, well..." The sentence was

domestic and foreign policy affairs. This exclusion, though not surprising, is all the more striking when one considers the role that the D.C. Latino community plays in the larger society. Juan Gutierrez explained the effects of the attacks on his neighborhood: "After witnessing the things the



photos by Travis Heaney

terrorists did, people get scared. They don't have the same confidence to go out anywhere, shopping, or for a walk. People get scared and it's bad for business."

Maribel also commented on the economic effects of the attacks: "The community was very affected because there's a lot of people around here who became unemployed from the airport situation. I have lots of friends who depend on those jobs, and well, for me it's sad to see so many Latinos that ended up without a job, not enough money for rent, bills that are overdue." Indeed, for most Latinos in Mt. Pleasant, living in a community directly affected by the attacks, while having little or no political weight as immigrants and members of the working class, represents a painful form of disenfranchisement.

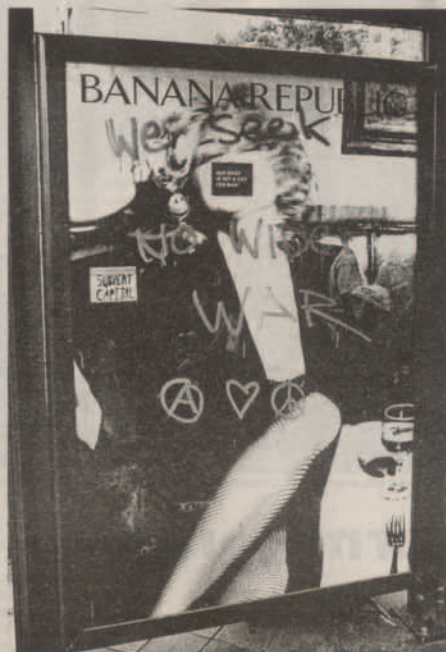
Any sense of frustration is compounded by genuine

by Jackie Downing

"Resistance against oppressive US foreign policy and the School of Assassins is a necessity, not a crime!" cried supporters who held vigil outside a Philadelphia courthouse Tuesday morning, October 2, 2001, as five SOA Watch activists were found not guilty of the charges against them: disorderly conduct, resisting arrest, obstructing justice, obstructing a highway, and conspiracy to obstruct a highway. Among the five were two of Oberlin students, Becky Johnson and Laurel Paget-Seekins, both class of 2001. The five had been arrested in July 2000 for staging a symbolic die-in at the Republican National Convention in Philadelphia.

Activists say they usually expect a guilty verdict for anti-government protests. In this case, testimony about the atrocities committed by some graduates of the SOA, presented by Bishop Thomas Gumbleton of Detroit, may have helped sway the judge. A Catholic woman, the judge had not previously heard of the SOA; she acquitted the protesters on all charges arising from their peaceful protest.

During the Republican National Convention (July 31, 2000), the five played-acted a massacre carried out by SOA graduates and presided over by Uncle Sam. After the trial, defendant Laurel Paget-Seekins said,



Two Oberlin Alums Acquitted for Protest Against School of the Americas

"We put the SOA on trial today and the verdict shows that the real crime is the training of soldiers to repress their own people. We will continue to nonviolently act to close this school of terror until it is shut down for good."

The growing public outcry over the SOA and the exposure of the atrocities perpetrated by some of its graduates has recently moved Congress to action. Legislation to close the school gradually gained bipartisan support, forcing the Pentagon to rename the School of the Americas the Western Hemisphere Institute for Security Cooperation (WHISC) in January 2001. The Defense Department's intent was to disassociate the school from its murderous past, but the change had little effect on anti-SOA movements in the citizenry and on Capitol Hill. On May 10, 2001, a bipartisan bill was introduced in the House (HR 1810) to close the SOA and investigate the relationship between the training and the countless human rights abuses perpetrated by graduates of the school.

During its 55-year history, the SOA has trained over 60,000 Latin American soldiers. WHISC continues to train hundreds of soldiers yearly in combat skills such as commando tactics, mine warfare, military intelligence and

psychological operations. Anti-SOA protesters allege that SOA-trained troops return home to wage war against their own civilian population, and that hundreds of thousands of Latin Americans have been tortured, raped, assassinated, "disappeared," massacred or forced into refugee camps by those trained at the SOA.

During the course of a decade, 75 SOA opponents have spent over 40 years collectively in federal prisons for nonviolent acts of civil resistance to SOA violence. The "SOA Philly 5" say they are committed to working in solidarity with the 24 nonviolent resisters who are currently in federal prisons by continuing their witness to close the school.

For more information on the School of the Americas, see: www.ciponline.org/facts/soa.htm

For more information on the School of the Americas Watch, see: www.soaw.org

To view photos of the protest, see: www.soaw-ne/RNCarrest.html



Workers rally around the PCUN banner at a march in front of the state capitol in Salem, Oregon. by Cassie Ogren

Farmworkers

continued from page 1

unionization campaign. "The first thing we had to do was get everyone to sign union authorization cards and petitions, to prove that we really did have a majority in favor of the union and to prove that we were prepared to boycott Pictsweet and accept the problems, such as layoffs, that could arise," said Velazquez, who, after his firing from Pictsweet, came

there is not a collective bargaining law covering agricultural workers in Oregon, which means that employers are not legally required to negotiate with farmworkers. Nevertheless, workers rallied to the campaign, organized themselves into groups within the farm, elected representatives to attend weekly meetings, and organized biweekly general



Pictsweet workers prepare to head out on a delegation with Javier Velazquez, far left, by Cassie Ogren

on staff at PCUN as an organizer. Once the cards and petition signatures were tallied, it became clear that an overwhelming majority of workers supported unionization. "Workers have overwhelmingly demonstrated that we want PCUN to represent us. This struggle is about not only a better future for ourselves, but also for our children," said Velazquez at a rally outside Pictsweet that marked the beginning of the campaign.

Although PCUN contacted United Foods Inc., the parent company of Pictsweet, regarding the result of the vote, the company did not respond. Agricultural workers are not included in the National Labor Relations Act, and

meetings, which they publicized by distributing flyers or leaving them out in the lunch room at Pictsweet.

Just as the campaign was getting started, serious health and safety violations on the farm also brought workers together. Oregon Occupational Safety and Health Administration (OR-OSHA) fined Pictsweet nearly \$8,000 for thirteen health and safety violations, nine of which were categorized as serious. At the same time that the inspection was taking place, Enrique Diaz Lupian lost his right hand and forearm when an untrained forklift driver pinned his arm against the door frame to one of the picking rooms. Lupian had been working at Pictsweet for a year,

cleaning the rooms after they had been picked. Although he advised supervisors on various occasions that having an untrained driver operating a forklift was a liability, his complaints were ignored. Pictsweet was fined \$2,400 by OR-OSHA in conjunction with the accident but, says Lupian, who has a wife and children in Mexico, "that's not enough to buy gum for my family."

With a union, workers hope for better pay, since they earn only minimum wage, overtime pay, since they generally work up to 70 hours a week, safer working conditions, a seniority plan in place for hiring and pay raises, and a pension plan. They also would like an improved medical plan which would allow them to visit other doctors besides the company doctor, and which would cover dental and eye care. Many workers complain of eye strain due to long hours of working in low light, a condition which also earned Pictsweet a citation and a \$100 fine from OR-OSHA.

Boycott of Pictsweet

Now eight months into the campaign, PCUN and the Pictsweet workers have achieved a great deal. With the petition and press packets in hand, campaign coordinator Marlena Gangi has led workers on numerous delegations to the corporate offices of supermarkets and food service providers and the warehouses and shipping centers of produce companies from Eugene, Oregon to Seattle, Washington to promote a boycott of Pictsweet mushrooms. The first victory in the boycott campaign was Fred Meyer, Inc., a supermarket chain responsible for 15% of Pictsweet's business. Thanks to a phone call from Mike Swaim, mayor of Salem, Oregon, and an

important supporter of the unionization campaign, Sam Duncan, president and CEO of Fred Meyer, decided to stop purchasing from Pictsweet, a decision which, says Erik Nicholson, represented "a huge step forward" for the campaign. The next important target in the campaign was Safeway, Inc., another major supermarket chain, which, following a number of worker delegations to its regional headquarters in Clackamas, Oregon, followed the lead of Fred Meyer and also stopped purchasing from Pictsweet. Following these major victories, "we decided to move on the many small produce companies in the Portland area," says Gangi.

A training session on delegations led by Brendan Greene and Fidel Andrade, organizers with the United Farm Workers (UFW) campaign at another Pictsweet farm in Ventura, California, introduced workers to key aspects of a successful delegation.

"Delegations are all about the workers," says Gangi. "It is their opportunity to give their testimony and share their experiences and the truth about their situation. Basically, we target a group of customers, show up unannounced and ask to speak to the highest-level executive. Once we get in the door, the workers ask for this customers' support, which could be anything from writing a letter [to the president of Pictsweet] to pulling the product." After being briefed on the idea of a delegation, numerous workers sacrificed their only day off a week to ensure that delegations could take place every day, even gathering one morning at five o'clock to drive for four hours to Seattle and speak to the presidents of produce companies, then drive back to Woodburn in the same day. "The workers have made great progress with the delegations, speaking through an interpreter of the inhuman conditions on the farm, of the poor pay, unjust firings, and dangerous conditions. It is absolutely key that the workers participate to such a great extent. I may facilitate the delegations but the buyers need to hear the workers story, and know who they are doing business with when they choose to buy Pictsweet mushrooms. I think the delegations have had a powerful effect on many people," reports Gangi. Other major victories in the boycott campaign include Costco, Nature's Northwest, and Food Service of America.

Sister campaigns

Although the Pictsweet campaign in Oregon just took off in March, the UFW campaign in Ventura, California had already been underway for about a year. In California, the UFW has the legal support of the Agricultural Labor Relations

Act, which requires that agricultural employers also negotiate with employees, a legal recourse that Oregon's farmworkers lack, but this does not guarantee an immediate victory. The UFW had been interested in unionizing the farm since 1987, when it was bought by United Foods, Inc. Workers have gone without a contract since 1987. The boycott campaign in California has also been extremely successful and Pictsweet mushrooms have been removed from major grocery store chains in both California and Arizona. The challenge that remains is to convince produce companies to stop carrying the product, which is often done by going directly to the restaurants and stores that are supplied by these companies. The UFW is currently researching restaurants that use Pictsweet mushrooms and planning a campaign to bring the boycott to their attention. At the beginning of September, the UFW also held a march in support of Pictsweet workers. About 1,000 workers and supporters marched across the town of Ventura, finishing the march at a park near the Pictsweet farm.

Just as Pictsweet in Oregon was cited by OSHA for safety violations, the Pictsweet farm in Ventura is also investing a great deal of time and money in the farm after a fire ignited within a huge quantity of compost stored outside the picking rooms and resulted in serious air and water pollution in Ventura county. Pictsweet is currently working to comply with demands that it store compost and hay on top of concrete, as well as to better deal with waste water. The UFW is also preparing for the Oct. 23 court date of Fidel Andrade, who was fired from Pictsweet after management claimed he hit a supervisor. Andrade says that he was fired for promoting the union, and that he did not hit the supervisor, who pointed at his face in an argument, but merely moved the supervisors' hand. Since PCUN became involved in the Pictsweet campaign, the two unions have worked together closely on the campaign. Just as UFW organizers came to Oregon, Velazquez and Lupian also visited Ventura, and organizers collaborated and compared notes on boycott targets and campaign victories.

Taking on an insurance giant

PCUN and the UFW also worked together on a campaign against Monumental Life

Pictsweet -

continued from page 14
Insurance Company, a subsidiary of AEGON USA, which holds a mortgage of \$21 million on Pictsweet property. "We're following the money," said Nicholson, explaining the decision to move on Monumental Life. Delegations and press conferences were planned to AEGON and Monumental Life offices across the country for Aug. 16, as branch offices of Jobs with Justice, and the National Farmworker Ministry agreed to organize delegations to local offices with concerned community members, with the plan of "explaining their goals and concerns for Pictsweet workers" to Monumental Life executives, said Gangi. Irv Hershenbaum, First Vice President of the UFW, head of AEGON's US headquarters in Baltimore, with Enrique Diaz Lupian, while Nicholson and Velazquez visited AEGON'S

investment headquarters in Cedar Rapids, Iowa. Although delegates were not expecting to be welcomed into the company's offices, they were surprised to find that AEGON'S CEO contacted Hershenbaum at the last minute to tell him that delegates would be invited into offices so that company representatives could hear their concerns. In Baltimore, Hershenbaum and Lupian met with top AEGON officials, who even had a drink cart brought outside of the office where delegates gathered. In Cedar Rapids, Nicholson explained PCUN and the UFW's decision to pursue the Monumental Life connection: "We feel that Pictsweet has defaulted on their corporate responsibility. We have had a worker lose his right hand in an accident earlier

this year. There have been charges of unfair labor practices in California. The company has paid almost \$8,000 in fines for safety violations in Oregon. We're here to ask Monumental and AEGON to exercise the same corporate responsibility in California and Oregon that they have here in Cedar Rapids." Monumental Life and AEGON representatives stressed that they were interested first off in fact finding, but said they hoped to "resolve the situation" in a mutually beneficial manner.

Unexpected news

PCUN organizers and Pictsweet workers were greeted with unexpected news on Sept. 20 when Pictsweet announced plans to close its doors in Salem, Oregon by November, blaming three years of profit losses and an inability to compete with imports from British Columbia as the

principal causes, rather than the boycott. Pictsweet does not plan on providing any severance package to workers, although many have worked at the farm for up to thirty years, but suggested that workers may qualify for displaced worker benefits under the North American Free Trade Agreement (NAFTA). PCUN is currently involved in trying to find a union-friendly buyer for the property. "We have serious doubts that straight economics are the driving factor for this," said Nicholson, suspecting that the decision to close was motivated to a large degree by a desire to retaliate against workers for the unionization campaign. Velazquez reports that the workers remain strong in their resolve and, despite the shocking news, demonstrated great determination at the Sept.

20 general meeting. The final result of this struggle, however, remains to be seen.

For more information

If you are interested in learning more about these campaigns, about the UFW and PCUN in general, or getting involved with the campaigns, please contact Cassandra.ogren@oberlin.edu. For regularly updated information, visit the PCUN and UFW websites at www.pcun.org and www.ufw.org. For additional press coverage, see websites of local newspapers: The Statesman Journal: www.statesmanjournal.com, and The Oregonian: www.oregonian.com. *Mil gracias* to PCUN and UFW organizers and to all the Pictsweet workers for their help in writing this article.

La Escuela de las Américas

Entrenamiento de Terroristas en EE.UU.

[información de SOA watch]

La Escuela de las Américas (SOA por sus siglas en inglés) fue establecida en Panamá en 1946, y luego trasladada a Fort Benning, Georgia en 1984. El presidente de Panamá, Jorge Illueca, describió al SOA como "la más grande para la desestabilización en América Latina", y uno de los principales diarios panameños la apodó "La Escuela de Asesinos". La historia apoya estas acusaciones.

Cientos de miles de latinoamericanos han sido torturados, violados, asesinados, desaparecidos, masacrados y obligados a refugiarse por soldados y oficiales entrenados en esa Escuela. Los egresados del SOA persiguen a los educadores, organizadores de sindicatos, trabajadores religiosos, líderes estudiantiles, y a los pobres y campesinos que luchan por los derechos de los damnificados.

A lo largo de sus cincuenta y más años, el SOA ha entrenado a 60,000 soldados latinoamericanos en técnicas de combate, tácticas de comando, inteligencia militar, y técnicas de tortura. Estos graduados han dejado un largo trecho de sangre y sufrimiento en los países donde han regresado. Hoy día, la Escuela de las Américas entrena entre 900 a 2,000 soldados al año.

"Una institución tan claramente por fuera de los valores americanos Debe ser cerrada sin vacilación" —New York Times.

El Entrenamiento de Tortura del SOA

En septiembre de 1996 — bajo inmensa presión de

grupos religiosos y de base — el Pentágono dio a conocer siete manuales de entrenamiento en español utilizados por el SOA hasta 1991. El New York Times reportó que, "Ahora, los americanos pueden leer por su propia cuenta algunas de las lecciones nocivas impartidas por la Escuela de las Américas a miles de latinoamericanos... [los manuales del SOA] recomendaban técnicas de interrogación como la tortura, la ejecución, el chantaje, y la detención de familiares de los interrogados".

Un graduado de la Escuela sostiene que la gente sin hogar era utilizada como conejo de laboratorio para los entrenamientos de tortura. Los defensores del SOA declaran que la misión de la Escuela es impartir valores democráticos en las fuerzas militares latinoamericanas. Sin embargo, es claro que el Pentágono ha socavado esta misión al enseñar decisivamente técnicas antidemocráticas.

Inscripción en el SOA

Constantemente, las naciones latinoamericanas con los más altos índices de violaciones de derechos humanos han enviado el mayor número de soldados a la Escuela de las Américas. Bolivia bajo el General Bánzer; Nicaragua bajo los Somoza; el Salvador durante los años más sangrientos de la guerra civil — todos fueron los principales clientes del SOA durante el apogeo de su represión militar. Y poco tiempo después del comienzo de la resistencia indígena en Chiapas en 1994, México se convirtió

en el principal cliente del SOA.

La Galería de la Fama del SOA

La falta de interés por los derechos humanos esta claramente ilustrada por aquellos a quienes la Escuela elige honrar en su Galería de la Fama con fotos de los graduados más destacados o por aquellos a quienes invita a presentar charlas e impartir cursos especializados:

El General Héctor José Guzmán Rodríguez — Honrado en la Galería de la Fama en 1993, Rodríguez protegió y asistió al escudadrón de la muerte del grupo paramilitar colombiano "MAS", el cual fue responsable de la muerte de por lo menos 149 personas. El dirigió a los soldados que detuvieron, torturaron, violaron, y ejecutaron a Yolanda Acevedo Carvajal.

El General Héctor Gramajo — Orador invitado en 1991, Arquitecto de políticas de genocidio desde 1980 hasta 1991, las cuales resultaron en el asesinato, violación, tortura, y desplazamiento forzoso de cientos de miles de indígenas en Guatemala. Gramajo fue declarado culpable de numerosos crímenes de guerra en una corte norteamericana seis semanas antes de su presentación en una ceremonia de grado en el SOA.

El Coronel Pablo Belmar — Instructor invitado en 1987. Directamente implicado en la tortura y asesinato, en 1976, del oficial de las Naciones Unidas, Carmelo Soria, cuyo cuello fue fracturado tras ser arrestado y torturado

por personal chileno del DINA.

En 1998, el SOA desarrolló una lista adicional de "graduados destacados". Sin embargo, varios de estos estudiantes "excepcionales" han sido implicados en la violación de derechos humanos incluyendo torturas, masacres, y "desapariciones". Un ejemplo es el general colombiano, Manuel Sammiguel Buenaventura, implicado en la masacre de 1988 de 20 trabajadores bananeros.

Graduados del SOA citados en Informes de Derechos Humanos La Comisión de la Verdad de la ONU

El Informe de la Comisión de la Verdad de las Naciones Unidas referente a El Salvador, dado a conocer el 15 de marzo de 1993, cita a más de 60 oficiales salvadoreños implicados en las más horribles atrocidades durante la guerra civil en El Salvador. Mas de dos tercios de los mencionados en el reporte fueron egresados de la Escuela de las Américas.

Por ejemplo:
-2 de los 3 citados por el asesinato del Arzobispo Romero
-3 de los 5 citados por el asesinato de las religiosas norteamericanas
-3 de los 3 citados por el asesinato de líderes sindicalistas

-10 de los 12 citados por la masacre de El Mozote
-19 de los 26 citados por la masacre Jesuita

Terrorismo de Estado en Colombia

Este informe de 1993 es el trabajo definitivo sobre

los oficiales militares colombianos responsables de las violaciones en ese país. De los 247 mencionados, 124 son graduados del SOA. Por ejemplo:
-3 citados por la Masacre de Trujillo, en la cual 107 campesinos fueron asesinados
-9 citados por la Masacre de Segovia, en la cual 43 personas, incluyendo menores de edad, fueron asesinados
-8 citados por la Masacre de Urabá, en la cual 20 bananeros fueron asesinados

Nunca Más

Este informe de 1998 de la Arquidiócesis de Guatemala relata la violencia durante los 36 años de la guerra civil. Numerosos oficiales militares mencionados en este reporte son egresados del SOA. Por ejemplo:
-3 directores de la agencia de inteligencia D-2(G-2)
-2 de los 3 citados por el asesinato de la antropóloga, Myra Mack
-3 oficiales citados por el encubrimiento del asesinato de Michael Devine

Según las más recientes estadísticas del Pentágono, el SOA le cuesta al pagador de impuestos americano alrededor de \$20 millones al año.

Únete al llamado para "Cerrar el SOA!" Para más información: www.soaw.org. Para protestar la SOA este noviembre con miles de personas, envíe un correo electrónico a oopal@oberlin.edu

www.ciponline.org/facts/soa.htm

o p i n i o n

Gracias a la familia García Pú



por Amanda Gill

Cómo me gustaría volver a verlos. Cómo me gustaría almorzar con ustedes otra vez al lado del río. Ahora tengo más fotos de ti, Adela, y de tus hijos, Elmer, Dávila y Angel. Todos están en la pared de mi cuarto. Estuvimos juntos por sólo 5 días; ¿por qué me parecieron 5 años? Yo recuerdo cómo, por las mañanas, a las 6, nos levantábamos de la cama para calentar el *atole*, una bebida de maíz, mientras te ponías a lavar la ropa ensuciada del día anterior. Tu marido salía a las 6 y media a trabajar con los taxis, al mismo tiempo que nosotras ayudamos a los niños a banarse, a comer, y a prepararse para la escuela. Escuchar, por la mañana, la música de salsa y merengue me sumergía en tu comunidad indígena, en tu campo, en la presencia de tu religión evangélica. Yo llegué a tu casa sin expectativas, pero cada día me sorprendía la influencia occidental que notaba en mi misma. Sin embargo, nosotras



superamos nuestras diferencias culturales mediante la conversación y a través de nuestra mutuas necesidades humanas. En las tardes nos encontrábamos con algunas de de tus amigas, y siempre me preguntaban si yo estaba casada... Y lo que más te gustaba decirles era que yo, vegetariana, no comía animales muertos. Caminábamos cada tarde por el campo, recogiendo hierbas y hojas de maíz, y regresábamos a cocinarlas y usarlas para los tamales.

No sé adónde voy con todos estos recuerdos, pero sé que mi vida cambió de una manera profunda después de vivir con ustedes. Después de regresar a mi hogar en el Norte de Virginia, donde vive mi familia y mi mejor amigo Gustavo, yo me enteré de la existencia del "Shirlington Education and Employment Center" (SEEC), un centro fundado por el Condado de Arlington. Aquí muchos trabajadores *golondrinos* llegan todas las mañanas para hacer trabajo de construcción, entre otras cosas. Estuve trabajando en este centro por 6 semanas, traduciendo las solicitudes de trabajo, ayudando en la comunicación entre los contratistas y los trabajadores, y enseñando inglés. Después del tiempo que pasé contigo creo saber mucho mejor de qué mundo vienen muchos latinos para trabajar en este país. La región de Arlington y Falls Church, donde vivo, es la segunda

de Estados Unidos en población de inmigrantes latinos. La mayoría viene de Bolivia y Guatemala. La madre de mi amigo Gustavo fundó un periódico para sus compañeros bolivianos, *El Bolivariano*, para mantener informada y unida a la comunidad boliviana. El periódico me ha permitido apreciar cómo la gente latinoamericana mantiene su cultura al mismo tiempo que la recrea en un nuevo lugar.

Trabajando en el SEEC y en las calles, aprendí sobre los diferentes orígenes de las muchas personas centroamericanas en mi comunidad. Yo me imaginaba el campo de ustedes, que se basta prácticamente a sí mismo, y lo contrastaba con este país, que depende del mundo entero. Qué vida extraña, opuesta a la de ustedes, pero mejor para ganar dinero... Ahora cuando estoy manejando por las calles y veo pasar a un campesino con un gran

sombrero, pienso en ustedes, en su vida sin leche, sin noches calentadas, sin muchas oportunidades de salir de casa, sin bastante representación en el gobierno, pero con su propia tierra y la libertad de vestirse y vivir como lo hacían sus abuelos. Los miembros de comunidades como la de ustedes viajan acá cada día, corriendo el riesgo de perder su vida y su cultura, para aprovechar unas oportunidades limitadas y enfrentarse a la discriminación. Estoy convencida de que la responsabilidad más importante de un estadounidense es saber y reconocer de dónde viene toda esta gente — de qué naciones son, cuáles son sus creencias e historias. Especialmente en este momento es necesario recordar las condiciones diferentes en que se ha criado cada quien, y que han hecho a cada persona,



o p i n i o n

Los Indígenas Chilenos y el Día de la Hispanidad

Por Miguel Rojas

A pesar de que el 12 de octubre, el llamado "Día de la Hispanidad" o "Día de la Raza," sea un día en el cual se celebra el encuentro entre las razas, en Chile, el pueblo indígena mapuche lo rechaza. Cada 12 de octubre, el grupo nativo de la Argentina y Chile marcha declarando su repudio al día que ha marcado el principio del holocausto indígena en América. Los mapuches hasta el día de hoy mantienen alta integridad étnica y continúan luchando para tierras que les han sido quitadas por el estado de Chile. Exigen al gobierno la terminación del festejo que para tantos es sinónimo de genocidio y opresión hacia la población indígena.

La historia de la opresión indígena no terminó con la desaparición del imperio español o la independencia de Chile, sino que continuó e incluso aumentó en el siglo posterior. En los años de la colonia, la región habitada por los mapuches ya se había reducido más allá del río Biobío, al sur del país. Aquellos desafortunados indígenas al norte del río

fueron, o bien dominados por los españoles, o bien despojados de su identidad única a través del mestizaje. Pero el Chile independiente siguió la expansión a las regiones mapuches del sur. Por lo tanto, el grupo indígena debió pelear no sólo contra los españoles sino también contra los criollos chilenos. Y sigue luchando hasta hoy en día para permanecer en sus tierras ancestrales, para crear unidad entre los diferentes grupos indígenas y para parar al gobierno que está vendiendo sus tierras.

Los mapuches aseguran que las tierras les pertenecen por razones históricas. Pero el progreso de la economía ha causado el ingreso y la expansión de compañías transnacionales y forestales, las cuales se interesan en los ricos bosques de las regiones sureñas. Ha habido mucha polémica en torno a la construcción de una central hidroeléctrica en Alto Biobío, la cual ha afectado a varias poblaciones indígenas de la zona. Éstos y otros factores han causado el

deterioro de la cultura mapuche. Ahora, por lo tanto el pueblo mapuche yace en una depresión similar a la vivida por muchos nativos americanos. Con tantos problemas en las localidades rurales, muchos han optado por una vida urbana en miseria. Y así es como el pueblo mapuche ha dejado sus tierras y lentamente se ha ido desvaneciendo en una larga marcha que empezó en el Caribe un octubre a finales del siglo XV y que luego se expandió sobre toda la América nativa.

Pero, a pesar de todo, los mapuches siguen fuertes y unidos. Sus numerosas protestas demuestran la angustia del pueblo. Y aunque algunas veces participan en protestas violentas, sus voces son escuchadas y ha habido cambios importantes después de que Chilea volvió a la democracia a finales de los años ochenta. Varios grupos chilenos indígenas del norte árido, como los aymaras, también se han sumado a las protestas. Estos grupos apoyan las demandas de los mapuches en contra de la venta a empresas

multinacionales de tierras indígenas en el sur del país.

Sin embargo, esto no solo sucede en Chile. Lo mismo ocurre en muchos países americanos. Los nativos mantienen que la celebración del llamado "Día de la Hispanidad" no es un día de alegría para todos a lo largo y estrecho de las Américas. Muchos declaran su descontento a lo que se cataloga como el "encuentro entre dos mundos." En Honduras en 1997, grupos de indígenas derribaron una estatua de Cristóbal Colón situada en la capital hondureña de Tegucigalpa. Al pobre navegante genovés, descubridor de América por equivocación, se le es otorgada gran parte de la culpa por siglos de colonización.

El 12 de octubre, en suma, significa muchas cosas, no sólo la hazaña histórica, el encuentro entre dos mundos o el comienzo de la hispanidad en América. Señala también el comienzo de la conquista que llevó a muchas culturas precolombinas a la extinción, y a otras a luchar por su vida.

In 1492...

continued from page 1

Ecuador, El Salvador, Guatemala, Honduras, México, Nicaragua, Panamá, Paraguay, Spain, Uruguay and Venezuela. It is also the Independence Day of Equatorial Guinea (1968). Día de la Raza (literally translated as "Day of the Race") celebrates the heritage of the races and cultures in these countries. It is a cry against Columbus Day, which celebrates Columbus being the first to "discover" the Americas. It seems ridiculous to celebrate his "discovery" when the indigenous populations had already been there for quite some time. In fact, Rome had not even been founded when the ancient civilization of the Olmecs in the region

of "La Venta" in Mexico disappeared after eight centuries of flourishing development. Also, Columbus' discovery was accidental - he was really headed to India but it did not work out quite as he had hoped.

Día de la Raza has different meanings to different people. For some, it is a day on which to celebrate the multiculturalism of the different races and cultures throughout Latin America. As a day that goes against what Columbus Day stands for, it reminds us of all the cruelties that were inflicted upon the indigenous populations, on their own soil, by foreigners who discovered the land thanks to Columbus'

explorations. Columbus' discoveries created curiosity in others which led to expeditions to these "new" lands. These expeditions soon turned into conquests. Pretty soon, the Indians' culture, their religion, and their societal structure were violently transformed as they were raped, beaten, tortured, enslaved, and killed. Their shrines and altars were demolished, replaced by crosses and other symbols of the "kind" and "loving" Spanish. The Indians were seen as less than human - "savages" that had to learn to obey authority. One of the priests, who came to the Americas named Bartolome de las Casas, described some of the

brutality. He told of an instance in which a Spanish soldier took a small child, tore his arms off, then fed the rest of him to his hungry vicious dogs. Because of this, it is no wonder that Columbus Day carries such negative connotations.

That is why Día de la Raza is so important. Not only is it Anti-Columbus but it also helps people reaffirm pride in their own community. A solidarity is established between people of color and indigenous people - groups that have a history of oppression which they suffer from even today.

Para borrarte...
tendría que olvidar todo
lo que he aprendido
necesitaría poner todas
mis experiencias
en una caja que
contuviese mis
sentimientos y mis
pensamientos
y ahogarla en el mar del
infinito,
en una eternidad donde
nunca te hubiese
conocido

Una vez, sabía convertir
la hoja seca
en una nueva, verde y
fresca
pero, sin ti, la vida no
regresa
ya que todo está muerto

Para borrarte...
tendría que cambiarme
en una flor
para que el mundo no
olvidara la fragancia
de nuestro amor más
dulce que nada
aunque yo no podría
pensar en él
porque me has dejado
para siempre

Mighty force of
peace,
gray bringer of
destruction.

Fire meets
fire,
who will win?

Annihilation...
Victory leaves its
gifts
of slaughtered lambs
crimson sand,
victims of "big men's"
quarrel.

When smoke settles,
spirits rise,
why use fire
to combat fire
when you could use
water?

Gabriel Alvarado

Gallo Pinto (Rice and Beans)

The traditional Costa Rican dish...

ingredients

- 3 cups rice, preferably day old
- 2 cups freshly cooked black beans
- 2 tbsps. onion, finely chopped
- 2 tbsps. bell pepper, finely chopped
- 2 cloves garlic, finely chopped
- 2 tbsps. cilantro, finely chopped
- 2 tbsps. oil

- 3 strips bacon, cooked, drained, crumbled
- 1/2 tbsp Worcestershire sauce
- 1/2 tbsp Tabasco sauce

instructions

Saute onion, bell pepper, and garlic in medium heat. Add beans and cook for an additional 2 minutes. Add rice, optional sauce, and cilantro.

Cook for 5 minutes. Garnish with bacon crumbs if desired. ALSO, you can garnish with sour cream.

6 servings. Enjoy!

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La obsesión del duende Un nuevo disco de flamenco

por Faith Richards

Uno de los discos compactos más bonitos del mundo es *Obsession*, una colección de canciones de guitarra al estilo flamenco. El disco contiene casi una hora de canciones lentas y rápidas, tristes y alegres, románticas y sensuales. Te permite olvidar los problemas del mundo y ahogarte en la belleza de la música.

El flamenco es una parte de la cultura de los gitanos del sur de España. Desde el Siglo XIX, es una de las imágenes más populares y estereotípicas del país. Esta es una falsificación fuerte porque las comunidades gitanas no se sienten parte de la sociedad española, aunque viven en España. Sin embargo, la música y el baile de los gitanos se han incorporado a la cultura española dominante.

Tradicionalmente, la música del flamenco la componen tres elementos

principales: la guitarra, las palmas, y el *cantaor* (cantador). La guitarra toca la melodía básica y las armonías. La gente que está escuchando hace las palmadas, una forma de ampliar el ritmo con las manos. El *cantaor*, como ya indica su nombre, canta las palabras de la canción. En el disco compacto *Obsession*, se usan sobre todo la guitarra y las palmas. Algunas canciones tienen además un *cantaor* o un coro que canta sin palabras durante la música. En este sentido, se trata de un disco tradicional.

Sin embargo, ninguna de las canciones es antigua. Los artistas de *Obsession* no se asomaron al mundo musical hasta los años ochenta o después. Todos son guitarristas modernos que escriben sus propias canciones. Entonces, hay un elemento nuevo en las canciones en el disco. También, el disco es singular porque incorpora

la música de artistas hispanos y no hispanos. Como es lógico, los estilos normales de estos artistas son diferentes.

Por ejemplo, la primera canción en el disco es de Jessie Cook, un guitarrista conocido por su trabajo en el estilo de "jazz suave". Normalmente, él escribe música para guitarra, trompetas, y batería. En *Obsession* toca la guitarra, pero al estilo flamenco, acompañando a un violoncelista que toca la melodía. Así, "Canción Triste" es una composición que combina elementos del flamenco con elementos de la música clásica.

Otro grupo incluido en el disco es "Energipsy". Este grupo usa los ritmos flamencos como base de su música, pero los instrumentos son completamente diferentes que los tradicionales. El grupo usa instrumentos electrónicos para crear un sonido muy interesante que

combina lo tradicional y lo moderno.

Para los que prefieren un tipo de música más tradicional, hay canciones que sólo usan las guitarras acústicas e instrumentos de ritmo, incluidas las palmas. "Ritmos Flamencos", "Noche en el Sur", y "Sueños de Una Guitarra" son canciones muy tradicionales. "Ritmos Flamencos" es una canción rápida y divertida que incorpora unos cinco de los ritmos más conocidos y populares del flamenco. "Noche en el Sur" es un ejemplo de una canción lenta y sensual que utiliza las palmas y las voces para subrayar el ritmo de la melodía.

Se ve, entonces, que el disco tiene todos los elementos de una buena colección de canciones flamencas. Pero tiene el espíritu del flamenco, el *duende*! El *duende* es un concepto de la cultura gitana usado para indicar los sentimientos que se

apoderan de la músicos y los que bailan. Es espíritu que, si aparece, convierte a la música en algo vivo e increíble. No es necesario tener cierta edad para que tener el *duende*. Tampoco importa el sexo ni la nacionalidad. Para los gitanos, el *duende* es como un talento que viene y se va.

Sin duda, hay canciones en *Obsession* que tienen el *duende*. Evocan sentimientos fuertes y dulces. En suma, esta colección de música de "nuevo flamenco" es un disco increíble. ¡Escúchalo y descubre por qué se llama *Obsession*!

Tamal de Elote (Corn Pudding)

1 can condensed milk
2 cans whole kernel corn (or may use fresh corn off the cob)
3 eggs
1 cup melted butter/margarine
1 tsp. cinnamon

Preheat oven to 350 F. Combine all ingredients in an electric blender. Wait 3 minutes or until well-blended. Pour into greased baking dish and bake at 350 for 45 minutes or until knife comes out clean. Serve chilled.

12-16 servings.

Recipes

by

Rachel
Carbonell

**Patacones
(Green Plantain Crisps)**

1 green plantains
1 tsp. salt
oil

Peel plantains and cut into 6 rounds each. Fry in hot oil until golden. Place on cutting board and smash the plantains with a glass bottle or rolling pin. Sprinkle with salt and return to frying pan. Fry until crispy. Drain on paper towels and serve hot! These are delicious alone and can also be served with refried bean dip.



Gondwana: Reggae del Cono Sur

Por Wilson Skinner

Cuando se habla del reggae, lo que viene a la mente son imágenes de Jamaica y del mundo caribeño. Los embajadores de la música reggae son Bob Marley y Jimmy Cliff, conocidos por todo el mundo. Desde sus días iniciales, sin embargo, la música reggae ha influido muchos tipos de música en varias naciones del mundo; el reggae, a su vez, ha recibido muchas influencias del extranjero.

Como es lógico, el Cono Sur —Argentina, Chile y Uruguay— no tiene las mismas tradiciones musicales que el Caribe, y el reggae casi no se escucha. Los integrantes del grupo musical Gondwana, sin embargo, criados en una población pobre llamada La Pincoya, un barrio de Santiago, Chile, recibieron su educación musical de Bob Marley. Formado hacia finales de los años ochenta, Gondwana ya lleva más de una década juntos. Su primer álbum, titulado *Gondwana*, ya fue un gran éxito en Chile, pero fue el

segundo álbum que consiguió convertir al grupo en un fenómeno internacional. El nombre del grupo hace referencia a un antiguo continente formado por lo que hoy es Australia, Nueva Zelanda, la Antártida y Sudamérica, y que se separó hace millones de años.

Los chilenos de Gondwana rompen muchos estereotipos de músicos sudamericanos. La mayoría de los ocho integrantes son Rastafari y en muchas de sus canciones cantan del Dios Jah. En la cultura chilena, donde el 90% de la población es católica, los Rastafari atraen mucha atención porque su religión no les permite cortarse el pelo y entonces andan con *dreadlocks*. Los críticos de música dicen que Gondwana ha sido el primer grupo de reggae chileno. Desde su debut, muchos grupos han intentado alcanzar el nivel de Gondwana. Además de ser copiado, el grupo tuvo que acostumbrarse a la fama, que a veces se les hace difícil mantener sus ideales.

La política es una fuerza muy poderosa en Chile y tiene el poder de dividir a la gente. El segundo álbum de Gondwana, titulado *Alabanza - Por la Fuerza de la Razón*, está dedicado a las víctimas del dictador Pinochet y sus familias. Hay una canción que consiste de varias personas leyendo los nombres de familiares "desaparecidos." El vocalista principal, Quique Niera, habla durante los conciertos de la necesidad de mejorar las condiciones en las cárceles, y los derechos de los Mapuche, un grupo indígena.

Hay muchas razones que explican el éxito de Gondwana, pero uno de los factores más importantes es este propósito político y social de sus canciones. Hablan de paz y amor, y en cierto modo tratan de curar a la nación y a su gente. Cuando dicen que hay que "vivir para amar, vivir para entregar" están pintando un cuadro de un futuro en que los seres humanos coexistamos en paz y armonía.



LATIN AMERICA

through the lense of
CHARLES BERGMAN

a Pacific Lutheran University professor, writer, and photographer. Charles has traveled extensively through the Spanish-speaking Americas. Voces is pleased to bring you a sample of his work from Cuba, Mexico and Costa Rica.



Sunset over Sea of Cortez, Mexico



Flu-Tailed Horned Lizard, Sonora, Mexico



Yellow-Rumped Parrot, Costa Rica



Cills and Tobacco Farms, Cuba



White-Faced Capuchin Monkeys, Costa Rica



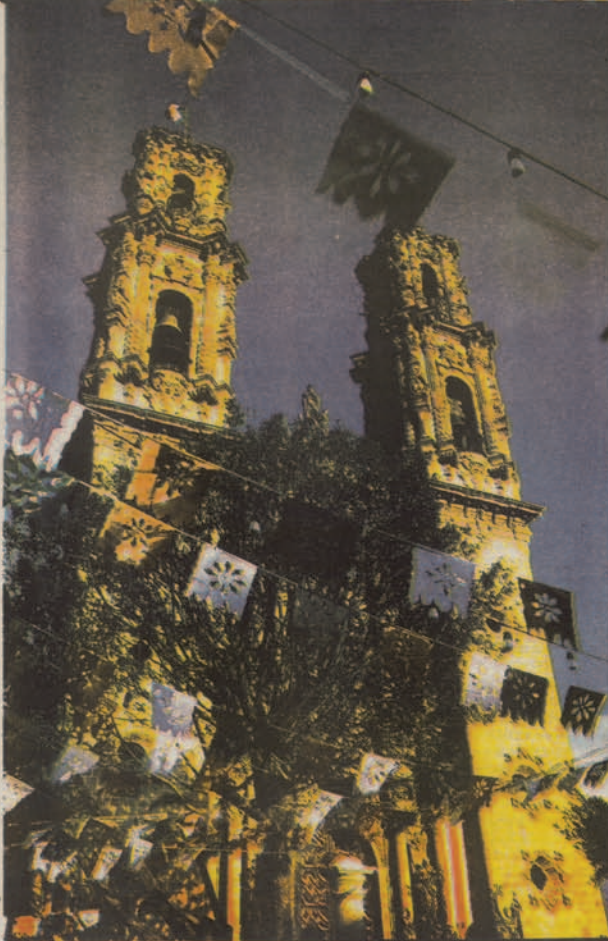
American Flamingo, Ria Lagartos, Mexico



Dia del Grito, Bandera Mexicana



El Mirador, Habana, Cuba



Catedral Santa Prisca, Taxco, Mexico



Red Poison Dart Frog, Costa Rica



Fishing Boats, Yucatan, Mexico