

University of California, Riverside

Winter/Spring 2006

NUESTRA COSA

Chicano Student



Newspaper

La
Gente
Unida



Jalisco
Vencedor!

La Gran Marcha
March 25, 2006

A Day Without a Mexicano/Latino!
May 1, 2006

"Today We March, Tomorrow We Vote!"

NUESTRA COSA



WINTER/SPRING 2006

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Germany 2006
June 9-June 23

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6:30– 12:00 p.m.

“Noche de Folklor”
June 25, 2006
At the University Theatre
Session 1– 12:00 a.m.
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Las Mujeres de Juarez
April 20-June 25, 2006
Teatro Frida Kahlo
Fridakahlotheatre.org

Bear Facts Orientation
July 5– July 28

M.E.Ch.A Summer Leadership Camp
August 12-August 19

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WINTER/SPRING 2006

Editorial Editorial Editorial Editorial Editorial Editorial Editorial Editorial

"A Day without a Mexicano/Latino: The Struggle for Immigrant Rights, Economic Justice, Education, and a Less Divided Nation"

Dr. Richard Lowy, Adelita Romero, and
Nuestra Cosa Staff

More than 3,000 people marched through Riverside on Monday, May 1 as part of a national one-day boycott of work, school and commerce, known as "A Day without a Mexican/Latino". Supporters of the event made it an objective not to go to work, purchase any goods, or send their children to school; essentially, May 1 would end as a total "brown-out". The day was intended to press for expanded rights for undocumented immigrants. In addition, it was done in the hope that it would increase people's awareness, in particular, non-Latino Americans, of the force that Mexicans/Latinos have in this country's economy and to show that Mexicans/Latinos have the power to paralyze the economy. In all, the boycott and demonstrations were peaceful. The goals of the activists and their supporters is to promote a more humane immigration policy in this country and to ensure economic justice for those forced to work for employers at sub-minimum wage jobs.

Riverside students and community members participated on this historical day as they met at the University of California, Riverside's flagpole to begin their march. The march was one of about six in the Inland area. The march started at 10 a.m. with about 1,000 people, picking up hundreds more as the group moved west on University Avenue. Among those leading the march was Professor Armando Navarro, coordinator of the National Alliance for Human Rights, a human rights group, that seeks to coordinate, communicate with, and mobilize other groups in the Inland Empire, throughout California, and even nationally.

The marchers headed downtown, stopping to protest at the Riverside Board of Supervisors. On April 11, the Board of Supervisors approved a \$465,000 program to cross-train jail deputies to act as immigration officers to identify immigration-law violators among the inmate population. The march also targeted The Press-Enterprise on 14th Street to protest the paper's editorial policies and coverage (or lack of coverage) of Chicano/Latino organizing efforts in the Inland Empire. Finally, the marchers arrived at the Riverside City Hall, where different organizations were able to voice their support and express their views on the day-long protest.

The May 1 boycott not only proved to be a great success, but it also showed that it is possible to organize the community, even given

the fears of deportation that many Mexican/Latinos live with. Many immigrants walked off their jobs, knowing that they risked losing the only job they had to feed their families. Others who were able to spare a day without work marched on behalf of undocumented workers who could not risk leaving work for even a day.

Many students also joined the May 1 boycott and march because they too are targeted or are at-risk because of their immigration status. For students who are American citizens and for those who are undocumented, a number of concerns motivate them to protest against the Sensenbrenner Bill, the treatment of Mexican workers in the United States, and the suspicion that law enforcement and INS officials continually level at *raza* because of their appearance. Many students come from families in which at least one parent or additional relatives may not be U.S. citizens and they have genuine fear that their families could split apart if undocumented individuals are detained, rounded up, or deported to Mexico, Guatemala, or some other country. There are also countless undocumented students who are performing admirably in their schools and communities despite the stigma that hangs over them because of their immigrant status. Another problem that motivates students to protest is the fact that resident undocumented students in California must pay out of state tuition to attend colleges or universities. The economic hardship and pressure that many Chicano/Latino students face because their families cannot afford to cover the costs of higher education is a tragic but potentially preventable situation.

According to information provided by Estella Acuña, Director of Chicano Student Programs, the bipartisan federal proposal S. 2075 "would facilitate access to postsecondary educational opportunities for immigrant students in the United States who currently face barriers in pursuing a college education." The legislation that could help undocumented students is sponsored by Senators Richard Durbin, Chuck Hagel, and Richard Lugar and is titled "Development, Relief, and Education for Alien Minors" or the DREAM Act for short. It is indeed ironic that qualified Chicano/Latino students who want to succeed and contribute to the America in which they live, cannot gain access to college because they are undocumented, and yet U.S. military recruiters are targeting Latino high school students to enlist in the military and "be all that you can be" while fighting for the cause of democracy in Afghanistan or Iraq - all in the hope that (if they survive), Uncle Sam will pay for their college education. The situation is even more tragic if we remember the young undocumented Central American soldier who was killed in Iraq and given posthumous American citizenship.

One is tempted to ask: Why is there such a hypocritical double standard with regard to the undocumented in this country? The immigrant worker *sin papeles* is exploited and degraded and may soon be criminalized. The undocumented

soldier who support U.S. imperialism can gain citizenship after death. Millions of undocumented individuals who want to be citizens may be subject to fines, learning English, and ten year waiting periods, despite having contributed to this country through their hard work, raising decent families, and loving America more than most citizens of this country do.

As Chicanos and their supporters marched on Monday, May 1, 2006 in solidarity with undocumented workers (who deserve to have their human rights acknowledged) and to show an ungrateful nation that the growing Latino community can exercise increasing economic power - we must seek higher ground in this period of crisis and protest.

Perhaps the student protesters - whether they are American citizens or undocumented - represent the best hope for the United States and the immigration crisis. With the exception of American Indians - who, despite their non-immigrant status on their own land, have been treated shamefully by Anglo-dominated agencies and government throughout U.S. history - everyone else in this country is labeled immigrants whose "illegal" standing as citizens cannot morally justify the racism that they have subjected non-Anglos to.

Besides enacting humane and just immigration reform and beginning to exercise faith in the undocumented (whose work the nation cannot do without), it is time that the undocumented children in this country receive the promise of higher education which is universally acknowledged as the key to success and the American dream for all who sought opportunity and a better life.

Each year, 65,000 undocumented students graduate from our nation's high schools. Brought by their parents as young children, many have grown up in the United States, attended U.S. K-12 schools, and share in our American culture and values. Some have little memory of their homeland or their native language. Like their U.S.-born peers, these individuals share the same dream of pursuing a higher education. Unfortunately, due to their immigration status, they are typically barred from many of the opportunities that currently make a college education affordable - in-state tuition rates, state and federal grants and loans, private scholarships, and the ability to work legally to earn their way through college. In effect, through no act of their own, they are denied the opportunity to share in the American Dream.

As we dedicate this issue of Nuestra Cosa to the related issues of the immigration crisis, the role of our youth in exercising their activism and protest, and the importance of education for our *raza*, we also stress the truth that honest work, knowledge, education, and citizenship lead to the empowerment of our youth, our communities, and the nation.

"Today we march...
tomorrow we vote!"



Que Pasa Raza?

Camp Escalera

Middle School Conference
by: Maria Garcia

The 14th Annual Camp Escalera Conference was held on Saturday, February 25, 2006 at the UCR campus. This Conference is hosted every year by the campus organization M.E.Ch.A. which invites middle school students to campus and provides them with workshops, lunch, and a tour. The workshops are composed of a mandatory A-G requirement session, and 10 cultural pride workshops from which the students can choose any three to attend. UCR students, staff, and alumni facilitate these workshops. These workshops are composed of classes such as, M.E.Ch.A 101, Brown Pride: Identity and Self-Esteem, Science Awareness workshop, Arte y Ganas, Effect of military participation, Gang Communities, Chicano Expression through Music, La Chicana, Zapatistas, and United Students Against Sweatshops. All these workshops address issues that middle school student are facing or will face.

This year's conference theme was **Centoca: Liberating Our Youth Through Unification/Change Can Only Come With Education!** M.E.Ch.A. prides itself on the diversity and quantity of outreach that it continues to promote for the Chicano/Latino youth. Conferences such as these are not exclusive to the Chicano/Latino community, some of the students attending the conference were from different ethnic or racial backgrounds. This conference serves as a mechanism to motivate the youth to yearn for and aspire higher education by participating in the university setting and learning how to preserve and promote Chicano/Latino culture through the various workshops.

Assistant Dean of Students, Sr. Alfredo Figueroa was the keynote speaker for the event and spoke to the students straight from the heart. He told the assembled students that he has two grandchildren who one day will probably sit in classes taught by students attending this very conference. Sr. Figueroa told the middle schoolers that he wants the best for those kids and therefore the students attending the conference must succeed and acquire the education necessary to guarantee his grandchildren Their BEST! He also warned the students about the three M's that interfere with a college education. Military, Marriage, and a job in Mc Donald's. Sr. Figueroa said that if they dropped out of school, they would most likely fall into one of the three M's. He was very inspirational to the students, he presented them with statistics on high school and college drop-outs rates and about the



February 25, 2006— M.E.Ch.A hosts their 14th annual Camp Escalera. (Top) Students from University Heights and Bloomington Middle School dancing during lunch after having eaten Pollo Loco.

percentage of raza who acquire masters degree, etc. He attended workshops with the students and participated in the rest of the day-long event.

This year Camp Escalera had a turnout of 70 students, the conference was a tremendous success and every student enjoyed their visit to UC Riverside. This

year's conference hosted students from University Middle School in Riverside and students from Bloomington Middle School. The kids were happy with the conference, enjoyed themselves, and thankful to have been invited. They look forward to next year's Camp Escalera.

Day of Silence

Wednesday, April 26,
2006 here in
UC Riverside

Day of Silence is a student-led day of action where those who support making anti-LGBT bias unacceptable in schools take a day-long vow of silence to recognize and protest the discrimination and harassment-in effect, the silencing-experienced by LGBT students and their allies.



Sit-in! Sweatshops Out! UCR Students Demand Sweatshop-free Apparel

by: Armando Millan

The day was sunny, the mood calm, and the administration proud. Last Saturday, University of California, Riverside Chancellor France Cordóva took part in the Fifth Annual Cesar Chavez 5k fundraiser for scholarships where she told a *Highlander* reporter, "I don't know if Cesar Chavez was a jogger, but his legacy was to make sure the next generation was empowered and the next generation is empowered."

Fast forward to three days later: The day was sunny, the mood inspiring, the administration befuddled. On this day, Cordóva allowed for the arrest of ten students who were peacefully and fervently demanding her formal and public support in their effort to eliminate sweatshop-produced clothing from University of California campuses.

United Students Against Sweatshops is engaged in a year-long nation-wide campaign to end sweatshop made clothing on university campuses. The issue is critical not only because of the human rights issues involved but also because universities have the authority to demand good working conditions for the garment workers making their apparel. UC chapters of USAS are demanding that the UC adopt the Designated Suppliers Program, which ensures that the production of its apparel takes place in factories that pay a living wage and whose workers are represented by democratic representative bodies.

Last Tuesday, April 11, 2006, at 12:15 p.m. twelve student members of USAS and other organizations including Movimiento Estudiantil Chicano de Aztlán entered Hinderaker Hall and occupied the Chancellor's office, announcing that they would not leave until the UC adopt new policies aimed at ending the current contract system of sweatshop tyranny. Chancellor Cordóva met with these students approximately one hour later to reissue a statement made on a previous occasion. She did not offer any type of formal support to pressure UC decision makers into adopting the DSP, and after the short meeting ended with no resolution the Chancellor left to attend an off-campus meeting.

Late in the evening, nearly twelve hours after the sit-in began, with the permission of Cordóva, Vice President of Student Affairs James Sandoval turned the situation over to the UC campus police, led by UCR Chief of Police Mike Lane, and ten students were arrested and cited with trespassing (a misdemeanor offense). After being cited and having their mug shots taken in front of the Financial Aid office, the students were released and greeted by dozens of supporters who had kept an outside rally — which had swelled to over 200 people at its peak — going all day.

A similar (though much shorter) sit-in took place at UC-Berkeley and resulted in 18 arrests.

A Call to Action by Those who have Taken Action

Despite being told that students feel disempowered by the UC committee set up to evaluate the DSP, the Chancellor urged those of us who engaged in the sit-in to take more formal, bureaucratic, and less obtrusive avenues to

accomplishing our goals which, she "wholeheartedly support[s]." However, we have been using formal means of forwarding this cause for over a year. In fact, one of our members is also a member of the committee that Chancellor Cordóva suggests we put faith in. We ask the Chancellor in return, how is it that we are not using this advising committee to reach our goals when one of our members is one of three students on it? The problem that UC administrators fail to recognize is that the committee only makes "recommendations" — to use Chancellor Cordóva's words — to decision makers and that even though a majority of its members wish to support USAS demands it is still subject to unanimous consensus decisions. We must state this explicitly to the campus community: the system that the Chancellor suggests we use is disempowering to students, therefore, it was, and still is, necessary for us to take more direct, non-violent action to make our voices heard.

Another example of our university's attempts to silence its students can be seen the day after the student arrests. On Wednesday, April 12, at noon fifty UCR students gathered outside of Hinderaker Hall to demand that the administration drop all charges against the students. Administration officials, lead again by James Sandoval and backed-up again by armed police, stopped the students from using amplified sound and barred them from entering Hinderaker Hall.

We have been informed, and are happy to report, however, that in the wake of recent actions at several UC campuses, the committee looking at the DSP has decided to issue a majority recommendation that the UC adopt the program. A minority report will be issued by those dissenting, and those in favor of the DSP will be given a chance to respond. (Also, although Cordóva said that UC President Robert Dynes would be present at this committee meeting, he was not in attendance.)

Meanwhile, actions continue to take place on other UC campuses. On Thursday, April 13, eight students entered and occupied UC San Diego's chancellor's office and made the same demands, asking for formal support from their chancellor. Their chancellor's response was an immediate phone call and fax to Dynes urging him to adopt the DSP. The students left the building within thirty minutes feeling empowered. When juxtaposed with the response of UCSD's administration, the response of UCR's administration is both discouraging and embarrassing. Instead of taking the lead on this issue, our administration is far behind other UC campuses, and the UC as a whole is behind campuses across the United States who have already adopted the DSP.

We call upon all UCR community members, to join the United Students Against Sweatshops, the Concerned Faculty of UCR, AFSCME, and many others to stand up for your rights to protest, to be empowered, and, ultimately, the right to wear your school's name with pride!

www.studentsagainstsweatshops.org

This article was written prior to President Dyne's statement to adopt the Designated Suppliers Programs and Chancellor France Cordóva's support.

Congratulations USAS!!!

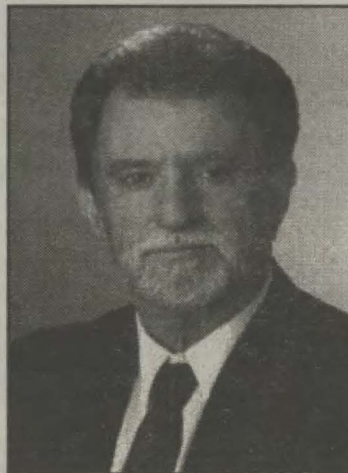
Dr. Armando Navarro on the Mexicano/Latino Immigration Leadership Summit and on the current issues of Xenophobic Attacks against Mexican Immigrants

by: Juan Carlos García

Note: "Meso" is an ancient word used by various First Nations; it means "corn." When I refer to the group commonly known as Latinos, I will add the prefix, Meso. This is done to assert a more culturally respectful and relative view of the ethnic group (term coined by Dr. David Sanchez, MexicanAmericanUniversity.com).

Dr. Armando Navarro is former chair and Professor of Ethnic Studies at UCR. He received his A.A. degree in Political Science from Chaffey College in 1968; B.A. in Political Science from Claremont McKenna College in 1970; and his Ph.D. in Political Science from the University of California, Riverside, in 1974. His areas of teaching specialization include: Latino/Ethnic Politics, Social Movements, American Politics, and Latino Contemporary Issues.

Dr. Navarro was the founder and former Director of the Ernesto Galarza Public Policy and Humanities Research Institute at UCR and founder and current Director of the National Alliance for Human Rights. He has over twenty-five years of activism and professional experience in community organizing and advocacy for the Meso-Latino community on issues of social justice.



"It's a transfer of power, they're losing control and they don't know how to deal with that reality. Their losing the grip of influence and control as our numbers continue to increase."

I asked Dr. Navarro about the theme of the Mexicano/Latino Leadership Immigration Summit. "The name of the summit, mentions leadership and Latino mobilization. Is it aimed at uniting the different leaders of Meso-Latino organizations? What would they be mobilized towards?" He helped re-map the question and explained that I did not mention the most important piece of the summit, "the people." Dr. Navarro emphasized the importance of individuals, the people, without public participation leadership would be useless.

The summit is a "combination of people and organizations," he says.

I ask, "What are the main objectives of the summit?" Armando responds, "The conference is a combination of the people, leaders, and mobilization of both towards a bi-national front, meaning with the support of Mexico, that will focus on two main objectives. First, to defeat the Sensenbrenner Bill. Second, to initiate an organized and unified national campaign for the

(Continued on page 6)



(Continued from page 5)

legalization of eleven million undocumented migrants who live everyday in a state of fear because of their citizenship status. Doing so will allow them to become productive citizens of society."

He then clarifies that the Sensenbrenner Legislation has three general directions. It would basically, continue the construction of seven hundred miles of the border wall (comparable to the Berlin Wall that divided Germany a few decades ago); second, it would criminalize eleven million undocumented immigrants; third, it will impose severe sanctions on employers of undocumented workers. I ask, "Are the Minutemen Project, Save Our State, the Sensenbrenner Legislation, and other anti-Meso-Latino immigrant activity, all some how interconnected?" He quickly responds, "of course. These are all manifest signs of a larger socio-political force, and senators like, Sensenbrenner, are reacting to elements of society that are using the issues of immigration and national security to advance their cause." "Who are the elements?" He responds quickly, "disgruntled whites." After he answers a phone call, he explains that these disgruntled whites such as Jim Gilchrist and all the other racists organizing these movements are acting out of fear. "It's a transfer of power, they're losing

control and they don't know how to deal with that reality. Their losing the grip of influence and control as our numbers continue to increase." I ask, "Are these elements, targeting a specific group of people?" He responds, "It's us!, they're directly attacking Mexicanos." Dr. Navarro affirms that we live in a critical time in history and all sectors of our population need to respond not only through talk but via action that will lead to the emergence of a new movement.

He says, "The Chicano movement has long been dead, and the time to act is now, the conditions are ripe for the emergence of a new Chicano movement, a renaissance of the Chicano movement." I ask, so is this summit also intended to generate this new movement? "The intent of this summit is also to create this renaissance of activism where we can reclaim and re-affirm our sense of nationalism." He says that the reasons for organizing the summit are important enough to draw many Chicano and Latino organizations from different sectors. He mentions that the conditions are there for them to put aside their differences and unite and work together with the purpose of opposing the Sensenbrenner Legislation and to plan for the legalization of eleven million undocumented immigrants.

On a different note, the professor disappointedly admits that the student

population is, "inactive and heavily guilty of apathy, the desire to culturally assimilate, and that they are detached from the reality with which such racist forces seek to repress them." He mentions that Meso-Latino students make up about 33% of the student population yet their visibility and involvement with these types of issues, that directly affect them, is virtually non-existent. He sees the need for Chicano students to organize and mobilize during these crucial times.

When asked if he would like to make a particular statement to the readers of this article, he said "if there's one statement you make, its this... make sure it's clear that "As our numbers increase so the social problems will increase, in particular racism, bigotry, and xenophobia."

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WINTER/SPRING 2006

Factory Workers Speak Out For Their Rights

by: Evelyn Herrera

During a recent UC Riverside campus event, the United Students Against Sweatshops hosted two garment workers in order to educate members of the university community about the reality of sweatshop labor and the ongoing opposition to the struggle for Human Rights that garment workers face when they attempt to organize for better working conditions and higher wages.

Prior to the introduction of Phannara Duangdej and Branice Lilungu Musavi who come from Thailand and Kenya, the student members of the United Students Against Sweatshops chanted; "UC sweat free". The student protests against sweatshops and the sale of garments produced under conditions of exploitation by university bookstores and national retail outlets is not a recent phenomenon. All during the 1990s students and activist groups have been attempting to pressure large corporations such as Nike, Puma, and Steve and Barry's, the makers of university apparel, to recognize the exploitation and oppression of Third World workers around the world and in the United States garment districts in major U.S. urban centers. The activism on behalf of garment workers involves both efforts to unionize and organize sweatshop workers and to educate the consumer public about the role they can play in supporting oppressed workers through consumer boycotts of the products and brands that are created by corporations and their subcontractors through the violation of workers' human rights.

During the 1990s many unions in support of garment workers were able to negotiate collective bargaining agreements which include provisions for higher wages, overtime pay, and better and safer working conditions. Even though many workers in the garment industry around the world today now belong to unions, companies such as Nike, Wal-mart, and Steve and Barry's University Sportswear refuse to negotiate contracts with unionized garment factories, claiming that such agreement will increase their production costs (which obviously cuts into their corporate profits).

Phannara Duangdej of the Lian Thai factory near Bangkok, Thailand, speaking through an interpreter, described the current working conditions and salary issues that she and fellow workers are subject to. She stated that "factory owners are refusing to raise wages, even though some workers have been working at the factory for over thirty years." Many workers employed by her factory are currently having to experience the stress and exploitation caused by companies that refuse to renegotiate clothing contracts in good faith.

Recently Duangdej and her union went to the Worker Rights Consortium, a non-profit organization created to assist workers in the enforcement of the codes of conduct. Her plea to the students of UCR was that they become active and involved in the struggle to change the current conditions and injustices that garment workers face.

Branice Lilungu Musavi who represents the Tailor's and Textiles Union and the Protex (K) EPZ factory of the Ahi River Trade Zone of Kenya, described the tragic working conditions that she has witnessed since joining the factory five years ago. She has been a victim of long working hours, no pay for overtime, low pay, and health and safety violations.

During 2003 Musavi's union was able to get a collective bargaining agreement, but workers were unable to renegotiate with factory employers for the same reasons that the workers of Duangdej factory of Thailand failed. The investors and the companies that represent them are able to threaten to not renegotiate contracts, which would leave many workers unemployed, and to relocate elsewhere in the global economy where they can hire cheaper non-union

labor. Under such conditions it is not surprising that exploited workers, even with union support, may have to settle for oppressive conditions in exchange for their very jobs. The women of Bangkok, Thailand are making an average of \$2.50 a day.

The United Students Against Sweatshops at UCR have been holding demonstrations since September 2005 to raise the consciousness of students and to encourage activism. Along with hoping to pressure corporations to amend and resign collective bargaining agreements with garment workers

around the world for the improvement of working conditions and higher wages, in order to meet current living wages. USAS also wants to pressure Chancellor Frances Cordova to acknowledge that UC Riverside and other UC campuses should refuse to market sweatshop-produced clothing from companies such as Steve and Barry's on campus unless the producers of university apparel will sign union contracts with their workers and provide them with living wages and humane working conditions in the factories.



Noche Cultural

By: Joana Jimenez

Where were you on Saturday, January 21, 2006? Did you do anything interesting? If you answered no, well, then you missed out! The 13th Annual Noche Cultural took place. It was a night of great performances, this years show consisted of two singing groups, two dance groups, and a Chicano juggler.

The show began shortly after 7pm with a great introduction by the host for the night, Graciela Larios. The first performance of the evening was by the Ballet Folklorico de Riverside. These performers did a great job dancing the Danza Azteca which is a ritual to the Aztec forebearers. Next up was the amazing juggler Gilberto Figueroa. Okay, okay so he dropped the balls and clubs a few times, but his great sense of humor kept the audience in awe. Our very own Ballet Folklorico de UC Riverside showed up after him and performed a couple of dances from Jalisco, Mexico. Among the dances was an all time, well known, favorite dance called "El Jarabe Tapatio Largo." The audience cheered and clapped loudly after each of the six dances the Folklorico performed. The next performers are a tradition of Noche Cultural. They are Los Romero, a family that plays traditional instruments and sings. The members are Luz and Gustavo Romero and their three kids Gunny, Gustavo Jr, and Franco. They sang a variety of songs that can be enjoyed by the young as well as the old. During the short intermission we were informed that one the founders of Banda El Recodo was in the audience. The moment the audience seemed to enjoy the most was the duet of Luz and Gustavo Romero. The audience loved when Luz and Gustavo battled out women vs. men through traditional songs, the women of course stand undefeated. The second appearance by Ballet Folklorico de Riverside consisted of artistic dances from all over Mexico. The concluding act was none other than the great Mariachi Divas. You might have heard of them, but if you have not here is a little info on them. They are a unique multi-cultural group consisting of women from: Mexico, Cuba, Samoa, Argentina, Columbia, Japan, Puerto Rico, as well as Swiss and Anglo decent. They play one of the most unique sounds you will ever hear. I am speaking about the "rachengue" which is a mix of ranchera played merengue style. There were a couple of technical difficulties but these women still manage to rule the stage. Towards the end of their performance the audience roared for "Otra! Otra!" They ended up performing an extra song, which pleased the audience. The show concluded at around 10pm.

If you missed Noche Cultural this year be sure to attend next year. Tickets are no more than \$10.00. Join the fun!



"We Didn't Cross the Border, the Border Crossed Us"

by: Maria Garcia

M.E.Ch.A. de UCR, United Students Against Sweatshops, and the Southern California Human Rights Network held a Human and Migrant Rights Rally on Friday, February 3. The event was held on the lawn in front of Hinderaker. The event welcomed the community activists groups, Gente Unida and Border Angels as they traveled in their caravan through Riverside. They made a stop at UCR, where performances like Teatro Quinto Sol, Diana Flores, and USAS honored their efforts by performing at the rally. The caravan traveled from San Diego to Washington D.C. while making stops to speak to migrants, students, legislators, and the people of the United States about the reality of the murders and deaths that continue to occur along the U.S. Mexican border and in the desert. The desert that has become a graveyard for the undocumented in the aftermath of Operation Gatekeeper and the racist Minuteman Project.

The students took a stand on immigration policies and decided to stick together to defeat HR4437. HR4437 will criminalize undocumented immigrants, the employers of undocumented immigrants, and require the building of a 700 mile border fence along 1/3 of the United States-Mexico border. Such implementations are a violation of human rights and can lead to additional consequences. The migrant community is economically and socially important in states such as California, Texas, and increasingly throughout the nation as a whole. Any persecution or prosecution of the undocumented because of proposed legislation or guest worker programs will only further stir up Latinos and create untold complications given the poor track record of both the Republicans and the Democrats.

The Rally included speakers like Vice Chancellor of Student Affairs, James Sandoval, who welcomed our visitors to the campus. Immigrant Activist Leader, Vicente Rodriguez spoke on behalf of Border Angels and Gente Unida. He discussed the tragic deaths in the border region and explained why we should put a stop to racist legislation that attempts to demonize and criminalize the undocumented Latino workers whose presence in the United States is itself a consequence of U.S. imperialism and neoliberalism throughout Mexico, Central, and South America. The failure to deal with the economy of Mexico has forced workers to take desperate chances in order to enter the United States and to live marginally in order to earn money for themselves and their families. The chair of Border Angels, Enrique Morones also encouraged the audience to bring an end to the racism against Mexicanos and to come together in unity to defeat racist politicians such as Congressman James Sensenbrenner who is the father of the HR 4437. The Rally was a great success and brought a good part of the interested student body together with and ready to defeat the HR 4437.

The goal of supporting the undocumented community in the United States and to steadfastly mobilize and organize in order to defeat the Sensenbrenner Bill and work toward the goal of sensible and humane Immigration Reform. In the short time since this rally, over one million people

marched in Los Angeles which represents the largest demonstration in United States history. Record numbers of people have rallied in Phoenix, Chicago, and other cities around the nation. Students have taken to the streets and mobilization and activism have literally challenged business-as-usual in the U.S. Congress and has for now engulfed the xenophobic and small minded racists behind the Minuteman border vigilantes.

The United States is in a position to humanize its treatment of Latinos who live and work in this nation, con o sin papeles. If congress, the President, and diverse special interests can work to create social justice without their incessant preoccupation with border control, national security, building the prison industrial complex at home while promoting "anti-

terrorist" wars of occupation abroad, then we may yet see a better day. But we must remain vigilant and not allow optimism to lure us into a state of apathy or unguarded trust that the United States will offer us the reality of the American Dream. Those first 80,000 Mexicanos who chose American citizenship under the provisions of the Treaty of Guadalupe Hidalgo were betrayed at every turn by vigilantes, Anglo law and courts, and racist citizens and politicians. Now eleven million undocumented human beings are rising up and demanding social justice and their human rights. This time raza will not be crossed by the border or double crossed by the nation that owes them more that it can ever pay.

The Rights of a Day Laborer

By: Evelyn Herrera

During the month of January two day laborer centers, in the cities of Glendale and Burbank, were approved by their City Councils. Both cities would be working with Catholic Charities to fund both projects. According to Burbank's mayor Jef Vander Borcht "Day laborers, whether legal or illegal, need to be managed to keep the streets safe and as clean as possible." Before the City of Burbank approved the opening of a Home Depot in Burbank, they were committed to find a solution for day laborers. In order for Home Depot to open in January they have to pay the city an annual fee of \$94,000 to operate the new day laborer center located near the Home Depot. These centers are being created to allow workers to negotiate with potential customers for work and to most importantly give day laborers a safe location to seek temporary employment, instead breaking loitering laws. Yet, there have been several protests against these centers.

This issue has risen to become a political debate against anti-immigrant groups and immigrant advocacy groups. Three-fourths of day laborers are undocumented immigrants throughout the country. Therefore, anti-immigrant groups correlate the day laborer center incident to undocumented immigration, instead of the protection of citizens and workers alike. Anti-immigrant group supporter Robin Hvidston, with the Federal Immigration Reform and Enforcement Coalition states this to be a "modern day open slave market." Joe Turner, 28, of San Bernardino and founder of the anti-illegal alien group, Save Our State, states that by allowing day laborer centers not only are most cities not following their loitering laws efficiently, but cities, like Burbank and Glendale respectively, are supporting undocumented immigration. He also states that "The day labor center phenomenon is gaining popularity as a direct result of Home Depot interjecting itself as a facilitator in the

creation of these facilities; they are clearly aiding and abetting undocumented aliens." They also protest that day laborers take jobs away from Americans and also help employers to not report tax revenue to the government.

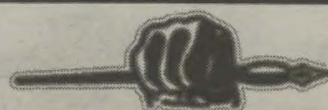
There are also many advocacy groups in Southern California that support the day laborer phenomenon. The National Day Laborer Organizing Network (NDLON) is an organization that works with over 30 community based organizations that work with day laborers. According to their recent study, conducted by the University of California, Los Angeles, in Los Angeles County there are over 100,000 day laborer a day working or seeking employment since day laborer services are in a rise. Although a day laborers work is unstable, many day laborers seek this type of employment because it is in demand and they do not have to be "legal." Most importantly, NDLON supports day laborer centers because they are safe, and these centers prevent labor and civil rights abuses, and enhance community relations by easing the tensions between police officers, residents, business owners, employers and day workers.

In the meantime, Congress is currently considering immigration reforms, which would require labor centers to check for worker's legal status. Therefore, advocacy groups are seeking to protect day laborers workers rights by supporting day labor centers and finding new location for new centers.

Movimiento Estudiantil Chicano de Aztlan



Meeting Times: Wednesday
at 7:00
Location: TBD



Treaty of Guadalupe Hidalgo

By: Salvador Becerra

It has been one-hundred fifty-eight years since the Treaty of Guadalupe Hidalgo was signed on February 2, 1848. This treaty was established as a compromising agreement between México and the United States to protect those inhabitants that resided in the newly attained territory. There were many issues that led to the bloodshed war between the two countries; the main issue was land expansion. The Treaty itself was very controversial because the U.S. courts interpreted it to their own convenience and as a result proved beneficial to the growth of the United States in the SouthWest. Because of how the Treaty was interpreted by Anglo politicians and lawyers, as well as by the courts, it left Mexicans living in what is now U.S. territory with severe restrictions to their rights as U.S. citizens and their ability to hold on to property that was legally theirs under Spanish and Mexican land grants.

When Texas rebelled against México for independence, President Polk took advantage of the situation to expand into the west. This president knew that going to war with México would benefit the U.S. in the long run and by creating the Treaty of Guadalupe Hidalgo established a loop hole where the United States could gain territory from Mexico easily. When the Americans attacked Monterey, it pressured México to give in to a peace Treaty. Having conflict within their own territory, Mexican officials were left with no other alternative than to negotiate with representatives of the stronger national power.

The Treaty of Guadalupe Hidalgo was mainly created to stop a costly war as well as to facilitate U.S. territory expansion. This Treaty also represented the last chance for negotiating peace between the United States and Mexico. During the initial stage of creating this Treaty, there was little agreement between either side over demands and particular claims. After battling, negotiating and a great deal of pressure from the United States, Mexico finally agreed to the Treaty. And on February 2, 1848 a final draft of the Treaty was signed. The Treaty benefited the U.S. by granting them a great deal of land which led to the U.S. expansion into the west. Mexico lost about half of its territory for about \$15 million dollars. Mexicans choosing to remain on U.S. territory after one year were granted U.S. citizenship and the right

to their property, Spanish language, and the observance of their catholic faith. This treaty basically favored the U.S. in the end. The U.S. ended up spending less for more, while creating more problems for those Mexicanos remaining within the U.S. boundaries.

The Treaty of Guadalupe Hidalgo was violated before the ink on the paper even had a chance to sink, articles eight and nine granted Mexicans American Citizenship and property rights. The interpretation of the Treaty was complicated by Legislation and court decisions. After the Treaty went into effect, stipulations that had been agreed to regarding Mexicans receiving full and legal citizenship were altered and/or violated by the U.S. congress in Washington D.C. Then, following the California Gold Rush there was friction between the Yankees and Californios over land and Mexican property rights, all due to land. The U.S. violated the Treaty and gave the Yankees the upper-hand with respect to their treatment of Mexicans through vigilantism and in the state courts dealing with property rights and Mexican land grant settlements. The Treaty of Guadalupe Hidalgo was negotiated in bad faith and was knowingly interspersed using Anglo law and the courts to deprive Mexican citizens of life, liberty, and property with only the minimum of due process law. This Treaty did established peace between the two countries but it also weeded-out the individuals it was supposedly going to protect and in doing so guaranteed that the interest of México and her new citizens of the United States would be violated legally, culturally, politically, and economically. That process continues in the twenty first century and raza is still paying the price for the sins of omission and commission by the United States.



Semana De La Mujer

By: Maria Garcia

A weeklong series of workshops and events from March 6-13, 2006 took place on the UCR campus in honor of Women's History Month and in order to empower la mujer. Chicano Student Programs annually holds this event in collaboration with the Woman's Resource Center, student organizations, and the support of the community. This week is designed to provide the Chicana/Latina woman with support services and information about how to deal with sexual assault, survivors, breast cancer awareness, reproductive violence prevention, and more. The week served woman from Chicana/Latino backgrounds and any ones else interested in Women's History Month. Throughout the week students attended the various events, and in a discussion held in the office of Chicano Student Programs, one male student naively asked, "When is it Man's Month?" In the office discussion in which women far outnumbered men, he was answered, "What are you talking about, everyday is Man's Month." This response was humorous to all the people residing in the office, but the reply also reflected a deeper truth and supports the need to have Women's History Month. It is equally important that Chicanas can celebrate Semana de la Mujer in order to feel empowered, recognized, and able to address issues that especially affect them as woman. It is a meaningful contribution to Chicana awareness and pride.

Semana de la Mujer begins with the Annual Chicana/Latina Conference held at UCLA. This year was the 11th Annual Conference and was held Sunday, March 4th. At UCR the construction fence surrounding the New Commons that is being built was used all week to display facts and pictures of inspirational Chicana/Latinas historical figures and contemporary leaders. I was excited to attend Mondays Poetry Slam held in front of the Arts Building. It featured In Lak Ech, a group of mujeres who united to tell stories through their poetry from a Chicana/Indigena perspective. They sang an indigenous sound while together beating the drum and one-by-one took the mic to perform personal poems and spoken word. One woman recited her poetry with humor, while bashing on the male's role, and by the liberal use of what the status quo would call vulgar language. Instead she used these graphic words based on observations and symbolic word pictures of the female and male body as a way to story tell and capture the audience's surprised attention. To introduce these four woman, Diana Flores who is a UCR student and active member of Womyn of Color, M.E.Ch.A, Teatro Quinto Sol, and other organizations, recited on of her original pieces of spoken word poetry.

Other events during Semana de La Mujer included: "A Conversation with Lara Rios" the author of "Becoming Latina in 10 Easy Steps;" a Chicana/Latina issue Panel hosted by UCR Faculty, Graduate students, and community members; a Breast Cancer Awareness Workshop hosted by Mujeres Unidas; and the 5th Annual Women Against Violence Workshop hosted by Latinic Societas Unitas; and more. Mujeres Unidas and LSU are both Chicano/Latino clubs composed of only mujeres who are active within Chicano Student Programs. As the week came to an end, on Friday, March 10 a closing potluck was held to end the weeklong events.



WE WILL UNITE: A Summary of the Mexicano/Latino Leadership Immigration Summit

By: Juan Carlos Garcia

The Mexicano/Latino Leadership Immigration Summit coordinated by the National Alliance for Human Rights (NAHR), took place on Saturday, February 11, 2006 at the Riverside Convention Center. The NAHR, which was formed in 2000, is a network of leaders, activists, scholars, and organizations committed to the promotion of human rights, social justice and political empowerment of the Meso-Latino community in the United States.

To initiate the Mexicano/Latino Leadership Immigration Summit danzantes from "Danza Mexica Cuauhtémoc" set off the spiritual tone of the event, one of unity and struggle for justice. Key organizing figures of the summit were Armando Navarro, Ph.D, former chair and current Professor of Ethnic Studies of UCR and current Coordinator of the NAHR; Estella Acuña the Director of Chicano Student Programs at UCR, and the MEChistas de UCR. Key speakers and participants included Andy Melendez, Riverside City Councilman; Rev. Jose Luis Nieto of Resurrection Parish, Los Angeles; Mexican Senator Reymundo Cardenas PRD-Zacatecas; Talia Vasquez Campaign collaborator for Mexican Presidential Candidate Andres Manuel Lopez Obrador; Angela Sanbrano, Executive Director of CARECEN; Coyotl Tezcatlipoca of Tonantzin Collective; Felipe Aguirre-Mayor Pro Tem, Maywood; California Assembly member Hector De La Torre from South Gate, and about twenty other representatives of diverse Meso-Latino organizations and unions including Brown Berets de Watsonville, Mexican-American Political Association (MAPA), the Committee on Chicano Rights, Mexica-Movement, Comite Latino of Coachella, La Alianza Hispana de Nevada, New Mexico Hispanic Roundtable, League of United Latin-American Citizens (LULAC) de Orange County, Greenlining Institute, Asociacion Jose Marti, Hector Carreon of La Voz de Aztlan (online independent news service), Service Employees International Union (SEIU), and Unite Here (a laundry service union). Also shown during the opening segment of the summit, was a taped message of support for the summit by California Assembly Speaker Fabian Nuñez. Altogether, approximately 550 participants from California, Arizona, New Mexico, Texas, Nevada, Illinois, and Mexico attended the summit.

The focus of the summit conference was to construct a powerful bi-national movement in opposition to the racist Sensenbrenner Legislation (H.R. 4437) and to formulate a plan for legalization of the approximate eleven million undocumented immigrants currently in the United States. The summit conference was broken down into four discussions: Conventional Lobbying Strategy, Direct Action Strategy, Organization, and Finances. Russell Juaregui, NAHR Legal Coordinator, brought the discussions to an end with the Approval of the Plan of Action. A summary of

the Approved Actions is as follows:

INTERNATIONAL ACTIONS

A NAHR National Delegation will attempt to meet with President Vicente Fox, Mexico's three presidential candidates, congressional leaders from Mexico, Ambassadors from several South American countries and Cuba to create a unified international posture against H.R. 4437 and to attempt to gain intervention by the Organization of the American States (OAS).

NATIONAL ACTIONS

National efforts by the NAHR will focus on sending a National Delegation to Washington D.C. to lobby the Senate Judiciary Committee and hold press conferences and a rally at the capitol building. An effort will be made to give testimony before the Senate Judiciary Committee.

Hold a National Mexicano/Latino Day of Protest against H.R. 4437 and Promotion of Legalization before March 10. The Day of Protest would consist of a combination of economic boycott, school and job walkouts, and other direct actions, such as marches, vigils, etc.

STATE (California) ACTIONS

To organize a major Anti-H.R. 4437 and Pro-Legalization march and demonstration in Los Angeles followed up by town-hall meetings and other direct actions. The dates for this march would be either March 25 or 26.

Hold a Reassessment Summit in April. It was suggested to hold this summit conference in Arizona since it is "the matrix of nativist state legislation."

A Statewide march in April, against Costa Mesa mayor and city officials on the issue of police assuming the role of immigration enforcement officers and to reinforce the boycott against the City of Costa Mesa.

Meet with Senators Boxer and Feinstein before March 2nd to secure their support in defeating H.R. 4437.

LOCAL/REGIONAL ACTIONS

The formation of grass-root state, regional and local human rights coalitions. Each coalition would have a delegate in a statewide or national coalition structure.

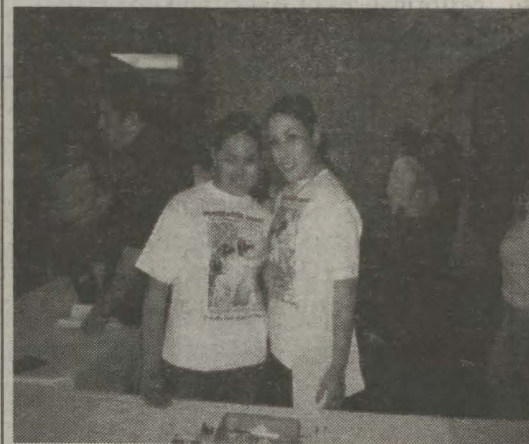
These regional, local, grass-roots coalitions will serve as the power base and vehicles for conventional and direct-action mobilizations.

Continue establishing "Immigrant Sanctuaries" in cities and towns where there is a large presence of undocumented immigrants. At the time of the summit conference, there were two Immigrant Sanctuaries, the cities of Maywood and Huntington Park.

Early in the summit conference Talia Vasquez of the Obrador presidential campaign, called us

as Mexicans living in the US to continue the huge task of organizing and "articulating" ourselves as Meso-Latinos and Mexicans. Senator Cardenas from Zacatecas, also early in the Summit, called us to continue organizing ourselves and that although it had been neglected for many years; the formation of a strong and unified Mexican organization in the United States has begun forming. Also, Senator Cardenas encouraged the assembly to strengthen and build up on current "bridges" of communication between "the Mexico within Mexico and the Mexico outside of Mexico." In his closing message, Armando Navarro included a call to "multiply" in numbers organizations and a movement.

This event can be interpreted as an historical event because it united individuals from the general public, scholars, students, spiritual leaders, politicians, activists, and commentators with the mission of opposing a racist legislative proposal and to serve as a united front in defense of the defenseless undocumented peoples in the United States, particularly those of Mexican and Meso-Latino origins. It was successful in getting Chicanos, Mexicanos, and many Meso-Latinos to put aside their particular issues and differences in order to unite as one community in defense of each other. The summit conference also reaffirmed future Meso-Latino solidarity within organizations in the United States and among individuals by proposing unified political strategy relations between groups in the United States and the Mexican government to actively resist racist legislation and policy that targets Chicanos in the United States or Mexicanos who are forced to migrate for their economic survival and then subjected to exploitation, criminalization, and racial profiling. The Mexicano/Latino Immigration Summit is proof that we, Chicanos and all Meso-Latinos, can and will mobilize in the face of racist policy and that through our numbers and determination, we will achieve social justice for our gente and our communities.





May 20-21, Native American Student Programs and Native American Student Association held their 25th Annual **Pow Wow**, on campus.

The Native American Student Programs office provides educational, cultural, and social support for American Indian students. This office coordinates a variety of activities designed to expand education awareness for American Indian students as well as the campus community. NASP encourages the development and enhancement of leadership and interpersonal communication skills through active participation, which makes it possible to plan and implement innovative programs, that promotes and educates the campus community about the uniqueness of American Indians.

For More Information Contact NASP:

Earl Dean Sisto, Director

Joshua Gonzales, Program Assistant

(951) 827-4143 Fax: (951) 827-4342

www.nasp.ucr.edu

ASUCR Elections

By: Evelyn Herrera

The Associated Students at the University of California Riverside (ASUCR) is the undergraduate student government on campus that is comprised of 20 student members who are voted in by the student body. Senators meet five times a quarter and are required to serve on two committees throughout the school year. In recent years ASUCR has passed the referendum for the new Commons, and has advocated lower tuition fees. Most importantly, ASUCR distributes student fees to different departments and organizations, on campus.

During the week of April 17, 2006 students voted for the future ASUCR senators. The voter turn out was one of the highest in recent years. ASUCR was successful in promoting the elections with several candidate debates at the Bell Tower, free prizes and food giveaways, but a closing ASUCR elections concert by Snoop Dog had to be cancelled due to poor ticket sales.

ASUCR elections were swept by a student group, the Student's Voice Party, which dominated the CHASS and COE seats in the senate. The Student's Voice Party was created by UCR students who want to enhance the University by becoming the "voice" of students. They propose to increase programming and support for the Learning Center, to increase the prestige of UCR, and to decrease apathy among the Student Body. Martha Preciado, a member of Student's Voice and new senator to ASUCR, states that "[she wants to make] sure YOU are represented and your concerns are heard. Your voice will be heard!!!"

UCR students did not approve the passage of Measure M. Measure M proposed a fee increase for student services, which included club funding, for groups such as Nuestra Cosa and M.E.Ch.A., student initiated outreach, which would provide schools around the community with academic growth programs, and ASUCR operations and expansion. Yet students were not persuaded by the overall benefits of the measure because of the ASUCR fee increase from \$12.50 per quarter to a additional \$8.50, \$8.00, or \$7.50 depending on student the voter outcome.

Overall the ASUCR elections were a success. A new student advocate group, the Student's Voice Party, was created for the benefit of our student body. Also, UCR was able to achieve a higher voter turnout. Congratulations to our new 2006-2007 ASUCR senators, especially our Latinos in ASUCR!

College of Humanities Arts and Social Sciences

Denny Chavez
Luis Flores
Lluvia Rodriguez
Chayo Valenzuela
Martha Preciado
Omar Aguiar
Rodrigo Torres
Tiffany Rocket
Hector Rosales
Holly Raña Lim
Joe Brown
Samantha Wilson
Don Anque
College of Engineering
Christopher Salam
Arturo Gomez
College of Natural and Agricultural Sciences
Eric McCoy
Maya Henderson
Phillip Le
Peter Nguyen
Justin Britton

This article was written prior to elections.

Semana De La Raza

By: Salvador Becerra

La Semana de la Raza comenzo with a cultural display of historical figures at the Chicano Student Programs office. Throughout the *Semana* their was a movie screening of **Walk out**, a film based on the East LA high school walk outs back in 1968. On Wednesday el centro showed-cased a marathon of Chicano films, as part of the festivities leading to the celebration of Cinco de Mayo at the bell tower at noon. The celebration that Friday highlighted performances of Ballet Folklorico and Chicano student organizations selling food. The dances and performances that day were artistic and educational to those who have not been exposed to the Mexican heritage. But one event that was more invigorating than the rest was the presentation given by Jacalyn Lopez-Garcia, an artist who incorporates video, music and photography to expose the truth of what is the Chicano experience.

"Life Cycles," as her new exhibit is called, exposes the lives of migrant workers in the Coachella Valley a region in southern California. Her exhibit documents the lives of migrants who aspire for opportunity and hope to live full lives which are diminished

by harsh reality of daily oppression and exploitation. In order to do this project, Jacalyn Lopez-Garcia followed seven families in their daily living to get the data she needed. *"In a unique way, each video points to a poetic vision of the forgotten, but vital immigrant experiences of Mexican/Mexican-American/Chicano families and their unique, inspiring and difficult life-struggle to attain a better life."* As Chicanos we have had some similar experiences whether we come from *el este de Los Angeles* to *el Valle de Coachella*. Our experiences tie together very uniquely. Reflecting on the videos I found myself integrated in the images of those families who Ms. Garcia interviewed. The fields and farm workers, with scenes of urban development in the background, impacted an essence of hope and prosperity while the music and narrative poetry accompanied the graphic images. Garcia's presentation was both evocative as well as educational. No matter how hard times get, la union familiar is there. For more information on Jacalyn Lopez-Garcia you can visit <http://lifecycles.ucr.edu/> and experience another perspective of *la Vida Chicana*.



CINCO DE MAYO

By: Maria Garcia

Since 1862, Cinco de Mayo has become a celebration of freedom and self-determination for Mexicanos and Chicanos. The history of Cinco de Mayo derives from the Battle of Puebla when the Mexican soldiers joined with volunteer guerrilla fighters to defeat the French soldiers. Emperor Napoleon III of France sent troops to Mexico to overthrow Benito Juarez, president at the time. On the 5th of May, the two armies met, the Mexican army was led by Porfirio Diaz, and the French were defeated at Puebla. This did not end the French-Mexican war. Napoleon III then sent in a larger army which drove President Benito Juarez from Mexico City.

"The spirit of May 5, 1862, Mexican victory at Puebla- has grown through the years as a symbol of resistance against oppression. For people of Mexican descent everywhere, it strengthens the commitment to the quest for freedom and self-determination. For the Chicano, it provides spiritual rejuvenation for the constant struggle for Chicano progress." - Dr. Carlos Cortés

Today, the spirit of Cinco de Mayo is still present. In the state of Puebla, Mexico there are patriotic celebrations in honor of the people who fought in the war against the French and the victory of that day.

In the U.S. many Mexican communities continue to commemorate celebrating this event by upholding typical Mexican traditions. These include: displaying the traditional flag colors- green, white, and red, mariachi; ballet folklórico, papel picado, Mexican



food sales; and the retelling of Mexico's victory over the French.

The city of Riverside held a Celebration of Cinco de Mayo in downtown Riverside on May 4, 2006. Their event included Mariachi, Ballet Folklórico, musical performances, and art expositions. This event was open to the community and co-sponsored by UC Riverside Chicano Student Programs.

UC Riverside also held a celebration of Cinco de Mayo at the campus bell tower sponsored by Chicano Student Programs and ASPB. Ballet Folklórico Tierra performed several dances from regions such as, Jalisco, Norte California, and many more. Student groups sold tacos de carne asada, bacon-hot dogs, and fruit paletas. The event was a success thanks to the student turnout and participation.

Cinco de Mayo continues to be an important celebration because it emphasizes Mexican culture and the spirit of freedom and justice that not only animated the struggles for independence from Spain, but the right of the people to maintain their independence and territorial sovereignty against the French invaders, it also inspires our ongoing struggles against national and international forms of oppression. Whether it involves indigenous resistance to NAFTA by the Zapatistas in Chiapas or our own struggles on behalf of human rights for undocumented workers in the United States through fighting the HR4437; Bush's "Guest Worker" proposal or his militarization of the border by possibly six thousand or more national guard; or our opposition to the minuteman project, Save our State anti-immigrant racists, or groups such as FAIR, we will protect our cultura and demand our political rights throughout the United States for the sake of our ancestors, the integrity of our families, and especially for the future of our children. We may suffer some losses along the way, but we will not stop fighting for justice and a fully democratic society- and despite the lies of our racist opponents- we are as Patriotic as any group and we will win!

By: Dr. Richard Lowy/Ethnic Studies

"Overview of Immigration Summit Conference"

The Mexican/Latino Leadership Summit at the Riverside Convention Center-Saturday, February 11, 2006. Proposed Legislative and Direct Actions to Defeat HR 4437 (Sensenbrenner/King Bill) which was passed by the U.S House of Representatives. The bill is racist; it targets undocumented immigrants and their Human Rights. It criminalizes undocumented people living in the U.S. and allows them to be apprehended and arrested as felons who can be imprisoned just for being here rather than treating them as misdemeanor violators of INS law and possibly deporting them. Many cities in California are becoming divided over issues related to immigration and undocumented laborers.

Cities like Maywood have passed local

Declarations that they will serve as sanctuaries to protect undocumented laborers from arrest by law enforcement who are allowing themselves to be pawns for the Federal Government and the facts INS in other places like Costa Mesa in Orange County. Conservative and racist groups like the Minute Men project are stirring up inflammatory rhetoric against undocumented workers, Day laborers, and are fueling paranoia along the U.S. border by claiming they are only concerned about border security in the Post 9/11 context. Brown people have been shot and killed by vigilantes and by the Border patrol. Sensenbrenner's Bill is not the way to reform U.S. immigration policy. Immigrant rights must be protected and immigrants who do not threaten U.S. security and have been hard working in the U.S. for many years must be protected given amnesty and ultimately allowed to become legal residents.

The conference focused on proposals to defeat the Sensenbrenner Bill in the Senate and to put multiple forms of resistance against HR 4437 into effect at the Federal Level, The State Level, The Regional Level And Binationally between the U.S. and Mexican Governments.

Tactics will range from:

Mail and letter writing campaigns to Senators, Boxer and Feinstein (who is on the Judiciary Committee) Phone calls to the White House, senate members, and other groups with influence. Local marches, vigils, rallies, and demonstrations in and between cities in California, Arizona, New Mexico, Texas, and other states that will be impacted if Sensenbrenner 4437 is passed by the Senate and signed by the President. Continuous education and teaching about immigration, the border, the reality of immigrant and migrant labor in the U.S. an the fact that agribusiness and other groups recognize the impossibility of the U.S. economy delivering food and other work if the government chooses to criminalize undocumented workers.

Furthermore, deportation of all so-called illegal aliens would cost billions of dollars, as would their imprisonment in the U.S. Also families and communities would be divided or broken apart and the nightmare of the 1930's Repatriation of the 1954 "Operation Wetback" would again tear the nation apart and add to the lie that we are a nation of Immigrants (who stole Indian Land and conquered and Annexed Mexican land and people to the U.S.



Mexicano/Latino Immigration Summit
February 11, 2006
At the Riverside Convention Center

Hosted by: NAHR, M.E.Ch.A. de UCR, and Chicano Student Programs.



Immigration: Where Do We Go From Here?

By: Adelita Romero

What now? This is the question everyone has been asking following the May 1 boycott, "A Day without a Mexican/Latino." For that reason, Dr. Armando Navarro, member of the National Alliance for Human Rights (NAHR) organization, and organizer of Riverside's May 1 march, held a community meeting on May 9, 2006 at 7:00pm at the Zacatecas Restaurant, to discuss further legal and political strategies to approach the issue of immigration reform.

The organization's major concerns are to structure the people's/collective community power by making the immigration issue not only local, but national, and even international.

In order to do so, there are three primary steps that must be taken. First, people should become aware of the so-called Hagel/ Martinez Compromise and defeat it. Notably, the bill contains positive provisions, such as a temporary worker program and a legalization program for undocumented immigrants. However, undocumented individuals may be seriously affected by the compromise in the long-run since it contains negatives including: 1) aggravated felony expansion; 2) indefinite incarceration of immigrants who cannot be deported; 3) new criminal and immigration penalties for document-related offenses; 4) mandatory detention and expedited removal of all undocumented immigrants, who are not Mexican or Cuban, caught from within 100 miles of the border, or less; and 5) penalties for failure to file a change of address form.

Secondly, Dr. Navarro and a group of other organizations are heading to Washington D.C. for a major mobilization, no later than May 16, 2006. This mobilization to Washington will involve three main objectives: 1) gain amnesty for all or nothing. "We stand in solidarity with all the people who are in this county," exclaims Navarro. Thus, it must be clear that unless a compromise is arrived at that benefits all undocumented in it, there will be no agreements; 2) lobby Washington in order to influence the Senators; 3) march on May 19, 2006 to make a point that we are opposing the Hagel/Martinez Compromise.

Overall, like Dr. Navarro, many understand that, "The issue of immigration will never be adequately solved because it is a built-in systemic problem- inherent to the nature of liberal capitalism." Yet, we must all strive to spread awareness of current and future immigration issues.

Luckily, we will be able to revisit issues of immigration following the election of a new congress next year. But the immigration crisis is very volatile given President Bush's proposal to use six thousand National Guard to assist the Border Patrol in securing the U.S. Mexico border for one year.

Thirdly, mobilize against the Save Our State initiative that was presented to the San Bernardino City Council on Monday, May 15 by Joseph Turner and his reactionary supporters. Though the council rejected the measure from becoming a law in a 4 to 3 vote, the initiative will be placed on the November 2006 General Election ballot. The provisions of this racist and anti-immigrant measure include the following: 1) any undocumented Mexican in San Bernardino will be subject to losing their vehicle; 2) if a citizen is stopped with an undocumented person in their vehicle, the citizen is subject to losing his/her vehicle; 3) homeowners or landlords are subject to a \$1,000 fine if caught renting to an undocumented immigrant; and 4) citizens are subject to a \$1,000 fine if caught helping *jornaleros*, undocumented workers who seek work, usually at street corners, because they are not able to find it any other way.

United Students Against Sweatshops Active Group on Campus

By: Maria Garcia

Tuesday, January 24, 2006 the student organization USAS held a protest that began at the belltower and ended at the 3rd floor of Hinderaker where Chancellor, France Cordóva's office is located. This has not been the first protest that USAS has held, but this protest did attract more attention from the UCR student body. Over 50 supporters accompanied the United Students Against Sweatshops in their protest. The United Students Against Sweatshops have been working on a national campaign to change the university's license apparel. The students are demanding that the workers making the clothes sold and worn by UC employees guarantee that the clothing-workers earn a living wage. They demanded that Chancellor Cordóva make a public statement, whether it be positive or negative, in response to their action. She ignored their deadline for January 23, 2006, so in response the students held a protest that led to her office where 20 students requested to speak to Cordóva regarding the sweatshop. Cordóva was not in her office, but Assistant Chancellor Cynthia R. Giorgio greeted the students and agreed to meet with them. The students decided to stay together and gave Giorgio a list of demands for the Chancellor and the school. "The point here is to tie up the line and slow down the process. Make the system and the Chancellor know

that we aren't going away and we aren't going to stop asking." A USAS student flyer indicates that the anti-sweatshop students are not going away until they receive a public statement from the Chancellor. One question in the student flyer is particularly critical: "Why is Chancellor Cordóva ignoring the students? Doesn't she know that while she's on her lunch break children in El Salvador are working hard in sweatshops making apparel for our UC school system to sell in our bookstore?" These students bring an important issue to the school system and, they are regularly ignored. Why is it that such violation to human rights are pointed out to our faces and yet we still choose to ignore the important issues?

USAS students held another demonstration on Wednesday, March 1 outside of Hinderaker. Student's chanted slogans and help up posters demanding that Chancellor Cordóva acknowledge the injustice of UCR being affiliated with Sweatshops. This march then proceeded to the bookstore lobby and was joined by students from behind the registers inside the bookstore. UCR police officers followed the students just in case anything got out of hand. However, the students held a peaceful protest and the bookstore employees appeared to support the issues raised by USAS, and everything went as planned.

Despite a number of protests and yet the United Students Against Sweatshops still have not received the attention they demand from Chancellor Cordóva. Doesn't this seem enough? Friday, March 17th the students held a dance-in on the third floor of Hinderaker where the Chancellor's office is located. The Chancellor unfortunately was off campus at the time, as usual, but the students were able to gain the attention of Vice Chancellor of Student Affairs James Sandoval, who agreed to meet with the student leaders. One thing the UCR Administration does not seem to understand is that the students are tired of talking and seek action from the Chancellor.

United Students Against Sweatshops are having an impact and have gained the attention and support of the UCR Student body. UCR Police and UCR Administration are aware of this and therefore, all actions and consequences in future demonstrations must be attributed to Chancellor Cordóva whose silence and unwillingness to meet with representatives of USAS is no longer just cowardly and below the dignity we have come to expect of this woman of quality but can even be construed as a provocation given the seriousness of the university aligning itself with exploiters and profiteers rather than with the human rights of the sweatshop laborers. Is sweatshop labor in the Third World all that today's undocumented immigrants in the United States have to look forward to if Sensenbrenner type legislation should become law in the United States and lead to the criminalization and deportation of the despised Latinos that only seek dignity and the opportunity to work without fear in El Norte?



Juegos de Aztlan- Bowling Team Standings

Team Name Total Score

Paisa Unit 1563
UER 1321
M.E.Ch.A Alumni 1291
Siverguenzas 1161
Latino Union 1001
M.E.Ch.A 892



Latin American Film Festival

Tues, April 25	Wed, April 26	Thurs, April 27
8:00 PM Sproul 1340 <i>Crónicas</i>	8:00 PM Sproul 1102 <i>Voces inocentes</i>	8:00 PM Sproul 2343 <i>El Abrazo Partido</i>

Mon, May 1	Tues, May 2	Wed, May 3
8:00-11:00 PM Sproul 1340 <i>8 Días en la Oscuridad</i>	8:00-11:00 PM Sproul 1340 <i>Carandiru</i>	8:00-11:00 PM Sproul 1102 <i>Secuestro Express</i>

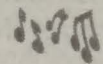
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Second Annual Chicano Grammy's a Success

By: Daniel Polk

On May 23, 2006, the Second Annual Chicano Grammy's presented an evening full of music, culture and fun. Sponsored by Chicano Student Programs and Teatro Quinto Sol, the event invited UCR students to show off their talents, whether it be singing, dancing, spoken-word or acting.

As the event's Masters of Ceremony, Gerardo Ipac and Paulina Moreno introduced each of the numerous acts, including performances by Ballet Folklórico de UCR, Rebelde, Tonahuac, Las Espicy Girls, and MULA (Músicos Unidos de Latino

America), in addition to a special performance by Teatro Quinto Sol.

The colorful collection of cultural talent was performed before a full crowd in The Barn. With such a successful turnout, the event was a successful fundraiser for Raza Grad.

Each performance at the Chicano Grammy's was evaluated by the events' three judges: Alfredo Figueroa, Nora Cornejo and Elisa Jimenez. Following the concluding performance (a hilarious cantina comedy

skit performed by Teatro Quinto Sol) the judges' decisions were announced.

Winning third place was the lively musical performance by Edgar & Ingrid; second place was given to a powerful and heart-felt spoken-word performance by Diana Flores; the honor of first place was given to MULA for the band's impressive musical talents with their ska and Latin rhythms. The evening of *cultura* and *música* was a successful and well-received event, raising the bar for next year's show.



Chicano Music Through Time Will Live on: Radio Aztlán Music Festival

By: Maria Garcia

As we partake in the political wars that the government has undertaken against our community, we manage to look surpass that and appreciate the *cultura* that Latinos have established in this country. Radio Aztlán (now celebrating twenty-two years of existence) brought to UCR a variety of entertainers from the oldies era for the Tenth Annual Radio Aztlán Music Festival. Adults as well as children had the opportunity to enjoy the different rhythms that have been incorporated into Latino music. It was a night of celebration for our *Raza*, *Cutlura*, and *la Union* that we Latinos have had throughout the generations of our history and experience.

Ten years ago Radio Atzlán with help from Chicano Student programs brought to UCR this music festival. The Radio Atzan Music Festival commemorates varieties of regional Chicano Music. The festival itself gives some of our greatest artist and groups a voice, a voice that once was taken away from them by the main-stream media.

That is why the music festival was created in the first place to promote and give these "underground voices" a chance to express their music live and in person—as a gift to the faithful listeners of Radio Aztlán from the Inland Empire. Thanks to this music festival our music and our culture continues to thrive and promote unity while also educating our *Raza*.

The night was full of magic; the UCR-aza theater house was filled. There was not an empty seat in the house. Several dozen people were enjoying the show standing up, in the aisles. But the music itself killed the pain in our joints and made the show worth seeing. Before the curtains even opened, the crowd waited anxiously to see and hear all the headliners for the night. Looking at the schedule of performances viewers, saw some of the entertainers of the night including; *Tierra*, *The Blue Satins* and *The Midnight Cruzzers*. As the curtains open middle age women screamed like they once did at the age of seventeen. Hollers, shouting, and clapping filled the atmosphere of the room as each act performed.

One of the highlights of the night was *Tierra*. They were established almost 35 years ago in 1971. Having been *veteranos de la musica* these members made it to the national charts with four songs;

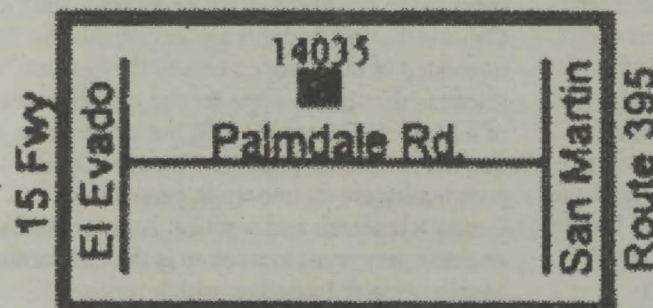


Memories, Gonna Find Her, LA LA LA Means I Love You, and Together. Two of these songs made it to the top 100 chart. Tierra has come a long way and their accomplishments prove it. They have had gigs in locations such as the famous Carnegie Hall. This group has also been show-cased in various highly rated T.V events such as American Band Stand. Their Chicano music accomplishments and unique musical contributions have led them to become the "Best R&B Vocal Group" as stated by Billboard. This group is just one of many that have impacted the musica Latina in the United States.

The rhythm of the bands that performed and the energy that each member conveyed to audience allowed everyone present to become one with the music and to join the fun and celebration of the night. This for sure was the event *del año* and if you missed it don't worry. There is always next year.

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NUESTRA COSA



WINTER/SPRING 2006

Education

Chicanos/Latinos and the UCR Health Sciences Initiative

By Cesar E. Oyervides-Cisneros, March 20, 2006

It is of vital importance that the Chicano/Latino community be involved at every level in the establishment and development of the UCR Health Sciences Initiative. Our community is in dire need of health education and health care access. Therefore, it is our obligation as students, faculty, administrators, and alumni, to ensure that those promoting HIS are actively involved and engaged with the community in both Riverside and San Bernardino counties. Although justifications for such a statement may seem superfluous, it is indispensable to articulate them through this public venue in hopes that it will raise awareness on the matter and inspire UCR Chicanos/Latinos into the ranks of leadership in order to assert and ensure that those seeking to establish a UCR Medical school will also have a steadfast commitment to the Inland Empire's health needs, but especially the unique needs of raza who are here in such great numbers.

Why should we expect UCR to be responsive to Chicano/Latino health issues?

This question does not presume that UCR is not concerned about Chicano/Latino health issues, but rather it serves to affirm the necessity for this obligation. The University of California system is composed of land-grant universities. Land-grant institutions have their historical roots in providing research and training to the public in the agricultural field. As we know, many of the farmworkers in the agricultural fields of California are Chicano/Latino. These farmworkers endure many financial, emotional, psychological, and physical hardships due to the inhumane conditions that they are forced to suffer as "part" of their work. Thus, it is our responsibility as Chicano/Latino university members to advocate for conducting research and providing clinical/applied medical services to our community in the agricultural fields of California. Furthermore, UCR's status as a land-grant institution offers the university federal and state support (economical and other) and as a member of the National Association of State Universities and Land-Grant Colleges (NASULGC) UCR is obligated to engage in research and other activities to benefit society at large. UCR, by virtue of its location in the region known as Inland Empire (San Bernardino and Riverside Counties), should dedicate its efforts on improving the health conditions in these areas. Many areas within these counties are witnessing a demographic change in which Latinos will soon constitute a majority of the population. UCR itself may soon reach the federal designation of being a Hispanic Serving Institution

(HSI) as soon as the campus' total enrollment of Hispanics/Latinos reaches 25%.

What are some of the most pressing health issues affecting Chicanos/Latinos in the area?

One of the greatest obstacles for U.S. Latinos in achieving a satisfactory level of health is financial in nature. Access to adequate health care is too expensive; therefore, many Chicanos/Latinos would rather opt for going to Tijuana, Mexico or to over-the-counter medicine for their health needs. Since one of the three missions of the University of California is to provide public service, UCR must take an active role in directly serving the community's health needs not solely through research, but also through affordable and accessible clinical/medical practice.

Diabetes and Farmworkers' Health are but two examples of specific Chicano/Latino health issues that the UCR Health Sciences Initiative should address. I would also include regional health issues related to environmental pollution such as the recent dumping of jet fuel in the Rialto water supply and the dangerously poor air quality in Fontana, Rubidoux, Mira Loma and surrounding areas, which have been documented to be some of the worst cities in the cities in respect to air quality. USC studies have found that children in these areas are most at risk for developing respiratory disease and chronic illnesses. Another issue that would most benefit the community, especially Chicano/Latino youth, is sexual and reproductive health especially since sex education is still a taboo subject in low-income Latino communities.

What is the role and importance of student organizations to the UCR HSI?

Student organizations like Latinos in Science and Chicanos/Latinos for Community Health would benefit by having a Medical School at UCR since it would allow for internship and mentorship possibilities for undergraduates. Chicano/Latino students and organizations interested in pursuing careers in the health sciences should advocate for the establishment of a Medical Center at UCR, but also ensure that the health needs of the Chicano/Latino community are an important part of the Center's research and practice. A program that students may want to work in is the California-Mexico Health Initiative, which services migrant families in California.

The UCR Health Sciences Initiative can definitely benefit the Chicano/Latino community in San Bernardino and Riverside

counties. Students and faculty members need to be actively promoting the establishment of a Medical Center at UCR. The Chicano/Latino community at the University must ensure that the community's health needs are on the agenda of the potential Medical Center.

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A Latino Theme Residence Hall
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University of California, Riverside

*un pueblo que lucha, que
siente y se defiende, un pueblo
rebelde al sur del continente.*
~ Luis Guerrero, Teca Garcia, Cecilia Bastida



Flor Y Canto

Self-portrait on the Borderline Between Mexico and the United States

By: Erika Ceja

In 1930, when Diego received several commissions to paint murals in the United States, the couple packed their bags and headed north. At the end of four years, Diego remained content in his American surroundings, but Frida was homesick and miserable. Her experience living in "Gringolandia" as she called it, inspired the painting, *Self-portrait on the Borderline Between Mexico and the United States*.

Frida incorporates many symbols to represent her view and feeling of each side of the border. Her depiction of her homeland bares a strong contrast to her perception of the United States. In Mexico she depicts earth tones, fluffy clouds and blooming flowers to offer a strong contrast between the industrialized US and the humble and natural surroundings of her homeland. Frida perceived America as a place of machines while Mexico signified to her "life, human connectedness and beauty." The skyscrapers and smog was utilized to depict an America which she viewed as remote and unfriendly. The presence of the Pre-Columbian temple acknowledges Mexico's past. The positioning of the sun and moon represent the ancient Aztec belief in the duality of night and day, male and female, life and death. Life by definition is characterized by the duality. The head of the skull next to the fertility idol represent the elements of the cycle of life and death. She is dressed "Americanized" in her pink ruffled dress with her elegant gloves yet she holds a cigarette in one hand and a Mexican flag in the other, to symbolize both her rebellion against American norms and her loyalty to her homeland. Frida integrates a multitude of symbols and emotions though icons in each of her paintings. Each of her masterpieces are left to the interpretation of the beholder. Frida had a gift for captivating the eye and challenging the mind. Through her art Frida found a way of painting her pain as an artist and as a woman in strongly patriarchal society. Frida Kahlo is a figure that represents the conquest of daring to be different.



UCR Museum of Photography

By: Isaias Hernandez

As a result of the recent immigration issues, there has been a rising interest on the concerns immigrants face and how they adapt to life in the United States. Recently at the UCR Museum of Photography there was an exhibit that was devoted to this part of the immigration experience. Photos were showcased of different immigrant families that live in the Coachella Valley. These pictures were taken and displayed to give an inside look at what their experiences were like and what advances they have made.

It is important for these types of exhibits and displays to be shown because this is what will educate others who do not understand the experience. It can be argued that one will not gain sympathy from simply looking at a snapshot of another person's life. These pictures, however, humanizes the persons or families in the photos. They are set up in a way so that a story is told and the fact that they are an immigrant cannot simply be seen by looking at the snapshots. The pictures reveal

how hard they have worked to get where they are at and what they sacrificed in order to be in the position where they are currently at.

A unique feature of the exhibit is the manner in which the photos are placed, as well as the color of the picture. The start or beginnings of a family or individual is displayed in a black and white photo and in a single column. Where the person or family is at now is shown in a color photo and displays how much they have accomplished. A possible reason for using this technique is to show the humble beginnings and hard work that these people faced. Eventually it is shown that their determination and dedication to creating a better life has worked.

It is important for an exhibit such as this to exist because not only does it educate the people who are unaware of this experience, it also helps to remind us as a people where we came from. Many times we tend to forget the struggles our parents or grandparents sacrificed to get us where we are at today. Respect and admiration should be held for these people because if it was not for them we would not be here today.



Memories of My Melancholy Whores

by García Márquez

By: Daniel Polk



Originally published in the spring of 2004, the novela *Memories of My Melancholy Whores* is the first major work of fiction by Gabriel García Márquez in over a decade. In this short work, the renowned Nobel laureate tells the fictional story of a ninety-year-old man confronting his last remaining years. The book details the quirks and eccentric observations of growing old, while also giving an almost surreal perspective on love. Although the book contains many unusual elements, it lacks much of the magical realism for which García Márquez is best known. Set during the early nineteenth century in the quiet coastal town of Barranquilla, Colombia, the story chronicles the ninety-first year of the protagonist's life as he falls in love with a fourteen-year-old girl.

In the twilight years of his life, the unlikely hero has never before been in love, despite his countless past experiences with prostitutes. The subject matter is dealt with dignity and respect, with elements of wit and sharp humor to lighten the story. Having lived a quiet life as a mediocre journalist, without ever having married and always having to pay for his romantic encounters, the unnamed protagonist unexpectedly falls in love with a young girl. In the beginning of this fictional memoir, the narrator declares, "In my ninetieth year, I decided to give myself the gift of a night of love with a young virgin." Despite his original intentions, when our hero encounters the girl fast asleep in one of the rooms of the brothel, he can bring himself to only admire her from afar. And so continues this lonely man's romance, as he continues to meet with the young prostitute, but always with the same result: she remaining innocently asleep, with him, simply admiring her virgin beauty.

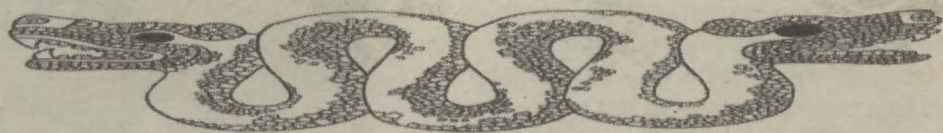
García Márquez presents this one-sided romance with his keenly refined literary skills. Although the story appears as an unlikely, almost fantastic, set of circumstances, the reader is lead to fully accept the reality of the narrative. With attention to the fine details and eccentric nuances of the characters, the story comes to life as it unfolds. We see as the ninety-year-old narrator discovers new meaning and purpose in his last years of life, all a result of his newfound love for the young girl. The book, while possessing less drama and magical realism than García Márquez's past works, remains a well-crafted and moving vignette about the end of one's life. Like a meditation on the realities of growing old and the confronting of love and death, the novella is a bizarre yet honest sketch of the intricacies and absurdities that paradoxically make us vividly aware of life's reality.

El Dia de Las Madres

By: Miriam Thornton

El Dia de las Madres is a special day also known as Mothers Day in English and American culture. This day according to American culture and tradition is usually celebrated on the second Sunday in the month of May. However, for many Mexican mothers, like my own, el dia de las madres is celebrated on the tenth of May. Even though, I am not 100% Mexican decent I still acknowledge that fact that my mother is, and as one of the backbones in our family (just like many mothers in this world) my mother deserves to be treated like the queen that she is. Therefore, when mother's day comes around my family and I acknowledge both the Mexican and the American ways of celebrating a wonderful tradition that has existed for several years.

Mother's day is a very precious holiday, even though many people have never had the great opportunity to share their lives with their biological mothers. For whatever reason(s) that might be, there is always someone that takes the responsible role of parenting in the place of a mother figure. The mother figure in this particular case scenario is the one that will have one of the greatest impacts in the life of that individual that was in need of a close-nit and affectionate motherly relationship. A mother figure can be a grandparent, aunt, cousin, friend of the family, sister, or even a single father taking the full responsibility. These special guardians, as well as all mother figures, play a very important role in the way(s) that people turn out to be as individuals, and young adults.



This piece was placed in all of the student boxes at Chicano Student Programs. It was written by the Students of Dance 73 a, b of Winter 06. It is regarding the circumstances that Professor Juan Rios is forced to teach his classes. The Dance Department is not giving him the support or respect necessary for Juan Rios to perform as efficiently as the other Professors here on campus. This is an important an issue where we must take action. His mal-treatment treathens our Ballet Folklorico de UCR and our southern cultures classes that include, Zoot Suits and Mexican Dance. We must treat this poetry as a cry for Help from our peers.

Invitation to the Stable

Come and witness all the dust
That gathers in our nose
We will even blow our nostrils
With white tissue paper
So you will see

Come and witness a slippery floor
That swallows up a student
Every once in a while
It catches them by surprise
Resulting in a humiliating moment
"I swear these floors were never intended
for Mexican Dance"

Come and hear the loud fans on the wall

They are supposed to keep us cool
So loud that Mr. Rios has to scream
To be understood, poor fool
His throat becomes sore with dust
"quick someone get him a cup of water!"

Come and witness all the dust
That bounces of a glassy floor
That was never built for Chicano folklore

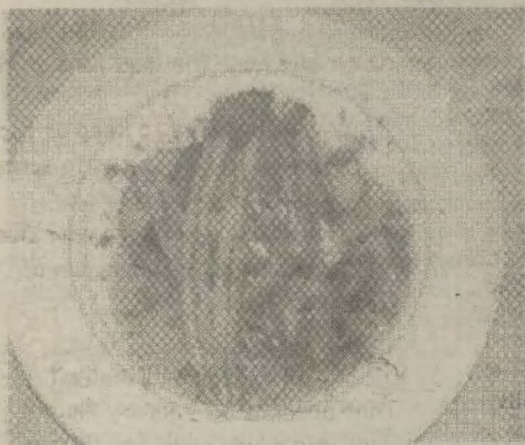
Yet we are stuck here a quarter more
And the Fine Arts Building
With immaculate floors
Perfectly constructed for the "real" dance.



Chicano Trivia

Answer 10 of the following questions and the first 3 people win a prize
nuestracosadeucr@yahoo.com

1. Who is considered to be the mother of female mariachi vocalists?
2. Who is the author of the first Chicano novel published by a major U.S. publishing company?
3. What is the name of the first Chicano College?
4. Who was the first Latino Elected in the U.S. Senate?
5. Name the inventor of Color Television?
6. Who was the first Latino/a to win an Oscar? In what year, for what movie?
7. Who is the only Latina to win an Oscar, a Tony and a Grammy?
8. Who was the first woman and Latina member of California's CIO Council, an alliance of unions devoted to organizing un-skilled workers?/
9. Who is the first woman & Latina to be appointed Surgeon General?
10. Who was the first Chicano to receive the Quinto Sol Literacy Award?
11. Who is the only Latina to have her name put inside a spacecraft that landed on a Planet?
12. Who was the first Latino to win a Major League batting crown.



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Reencuentro

By: Fabián Ruiz

Tanta lágrima y anhelos derramados
tanta emoción y sensibilidad contenidas
en mágico vuelo ha llegado vida mía
nuestro reencuentro tan ansiado.

Deja que mis dulces palabras te arrullen
cual armonioso canto de áureo ruiseñor
abrazarte hasta que la distancia se
derrumbe
en esta inmensa alegría, punto final del
dolor.

Deja que mis sentidos recorran tu
cuerpo
hasta anidar en tus labios un beso
eterno
que deje grabado a puro sentimiento
la incontenible pasión que por ti siento.

Déjame olvidarme del mundo en tus
brazos
y que sean historia las grises tardes del
hastío.
Sentir tu corazón latiendo junto al mío
y en cada latido decirte
¡Cuánto Te Amo!

NUESTRA COSA



WINTER/SPRING 2006

Confessions of a Video Vixen, Karrine Steffans

By: Miriam Thornton

Confessions of a Video Vixen, an autobiography, and a New York Times bestseller by Karrine Steffans is the kind of book that appeals to readers of all kinds of different ethnic and racial backgrounds. Steffans directs her attention on an audience that is comprised of mature adults. *Confessions of a Video Vixen* is a very deep and explicit autobiography that depicts the tragic events, and in some perspectives, the bold accomplishments that Steffans has successfully conquered; while pursuing a career in the music/video entertainment industry.

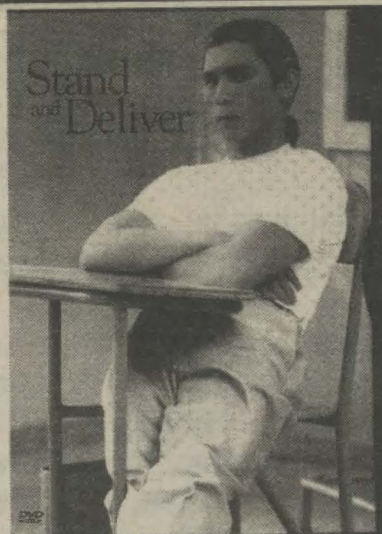
This young woman, not even in her mid thirties, has experienced a life full of exploitation, rape, physical, mental, and emotional abuse by many of the men and women that she trusted and loved. As well as those individuals within the entertainment industry that many people (fans) believe would never treat another human being in such a foul and disrespectful manner. Steffans attempt to still want to live and tell her part of the story, and her willingness to expose her inner most shameful and distraught life events is what has readers so hooked on her book. Her real life events allows readers of both gender backgrounds to step into a world that many people may personally be familiar with, but too ashamed to speak about. A story of lies, sex, struggles, homelessness, moneyless, drugs, he near death experiences, and going as far as exposing many famous music artists (by name) on the secret lives that they lead outside of their homes and behind the scenes of the music industry's cameras and locked doors. This enticing, but yet very discomforting story can help both men and women, especially those of color, to better understand the reality that life is too precious to be devalued.

El Vez: A Musician with a Message

By Daniel Polk, Staff Writer

Elvis Presley, the American music legend who shaped the face of popular rock 'n' roll in the 1950s and '60s, is a nearly-immortal cultural icon. What happens when this icon is charged and infused with contemporary Chicano politics, with a 21st century perspective of our dynamic cross-cultural experience? On February 10th, a nearly-sold out crowd at the UCR University Theatre discovered the answer: an explosively energetic performance by El Vez, "the Mexican Elvis." Along with the "Memphis Mariachis" (an experienced and well-skilled band of musicians) and the lovely "Elvettes" (the equally beautiful and talented Lisa Maria and Priscillita), El Vez (Robert Lopez) gave a non-stop, rousing performance, singing a stirring collection of songs with titles such as "Immigration Times" ("Suspicious Minds"), "Esta Bien Mamacita" ("That's All Right Mama"), and "Viva La Raza" ("Viva Las Vegas"). Not only were the music and lyrics a part of the experience, but so were the visuals: for almost every song, El Vez surprised the

audience with a different costume, whether appearing in a classically-Elvis white suit, a tight-fitting leopard-print get-up or an indigenous Aztec outfit. With each performance separated by playful jokes and political comments, El Vez touched on topics ranging from the struggle of undocumented immigrants, life in *el barrio*, and the sanctity of Our Lady of Guadalupe, all highlighting the political and social strife of *La Raza* and the importance of Chicano culture. Through captivating entertainment and bit of humor, the Chicano movement gains momentum, voice and the enthusiastic support of an engaged audience. In this sense, El Vez succeeds not only as a performer, but as a political and social icon of the contemporary Chicano movement.



Stand and Deliver

By: Salvador Becerra

Edward James Olmos portrays the real-life Jaime Escalante, a mathematic teacher at a tough East L.A. high school, in this remarkable film: "Stand and Deliver". This movie is based on a true story about a teacher who is handed a classroom full of "losers" and hard to teach students who had given up when it came to pursuing their high school diploma. Escalante, through out the film, is determined to turn his young students' lives around,

giving them hope to a better future. Drawing from his own cultural heritage, Escalante forms a bond with his classroom, which happened to be composed of mostly Latinos; he forms this bond by bringing forth famous Chicano/Latino and Latin Americans whose great accomplishments were predicated on their ability to learn. The students gradually come to realize that the only way they'll escape their own poverty-stricken barrio is to grow intellectually. As a result, the classroom's academic achievements soar dramatically - too dramatically for the Educational Testing Service to believe. They were convinced that the class' high test scores was the result of cheating. The achievement of these kids gives this epic story the twist it needs to inspire Latinos.

This film evokes issues regarding public education. The economic demographic area these students live in plays a large part on the type of education they receive. Some of these issues involve the lack of funding into urban areas. In where student are being left behind and not receiving equal education as suburban areas, and in result not giving them the opportunity of succeeding. It brings to reality disparate mind set of our own government, pushing forth the never ending era of minorities being oppressed. Having no motivating figure within the administration of Garfield high school, Escalante

took the initiative in molding the lives of these students. Conflicts with racism overpowers throughout the movie. The Educational Testing Services did not believe that these almost high school dropout "barrio kids", had the capability and the knowledge to pass the A.P. calculus test and therefore accused them of cheating. These kids and Escalante did not let this "ditch in the road" get in the way of their path so they challenged the test once again to uphold the same results as the first time they took it. This film proves that if given the chance anyone is capable to succeed in life, with no exception to Chicano/Latino.

This film, in the most part, can really relate to the many lives of Latinos in the U.S or the Chicano experience. Many of us have experienced lack of support from our schools, where the administrators don't have high expectations from us. As a result many of us lose hope in accomplishing our dreams. Many of us have encountered Juana with her child at the age of 16, Peter holding two jobs to help his familia, and Alejandro the 17 year old "gangsta" always getting into trouble with rival gangs. This film serves as an inspiration for many teens and Chicano/Latinos, that no matter if you feel that your dreams have come to an end for some reason or another, it will evoke hope to improve themselves and re-establish their dreams. Life will bring obstacles yet there will be great people offering a helping hand like Mr. Escalante, it's up to the individual to accept this open door of opportunity and walk through it.

Growing Of Age

I am not old but yet feel weak
As my body has battle scars to speak
If I should stumble, if I should fall
I shall continue for the thrill of it all

As a young woman beyond her years
Because I have faced up to my

greatest fears
Weeping may endure for a night
But Joy comes in the morning

I think of the days gone past
As I look for the future to last
Not bitter or deterred

From the pain that I have endured



BORDER ANGELS

In the mid 1980s, religious groups in San Diego started an outreach program of bringing water, food, and ministry to our migrant brothers and sisters in the canyons of North County San Diego, where many of the undocumented migrant community lived.

In October of 1994, Operation Gatekeeper began (a steel wall, made from the landing platforms from Desert Storm) and forced the centuries-old migration North to divert from city to city (Tijuana / San Diego) to shift to the harsh & deadly mountains and deserts East of San Diego.

Since then several groups, including Border Angels, shifted the attention from the canyons in North County San Diego to the mountains and deserts East of San Diego and set up rescue stations to prevent our brothers and sisters from dying in this violent human rights violation. (4000 deaths since October 1994, thousands more ill and missing.)

Our all-volunteer group changed its name to Border Angels, was established as a non-profit (501(c)3) and with more than 1200 volunteers it expanded from stations in the California-Baja California corridor to a ten state network of human rights organizations committed to bettering & saving lives along the border.

"When I was hungry, who gave me to eat? - when I was thirsty, who gave me to drink?" - Matthew 25:35

How can you make a difference?

In order to accomplish our goals of maintaining our life-saving stations during the various extreme weather conditions, donations for expenses of water, flag material, gasoline, etc., are very much needed. Border Angels also need volunteers to help maintain the stations, donations of water in one-gallon containers, blankets and winter clothing (cold weather period only).

"Saving People's Lives" - Making a difference!

Founded by Enrique Morones in 1987 the name was changed. Border Angels is a non-profit organization supporting humanity. The organization consists of extraordinary volunteers who want to stop unnecessary deaths of individuals traveling through the

Imperial Valley desert areas and the mountain areas surrounding San Diego County, as well as the areas located around the United States-Mexican border. The high percentage of unnecessary deaths have been results of extreme heat and cold weather conditions - in addition some have sadly been the results of racial discrimination crimes.

Steps Needed To Be Taken

Spring & Summer months: with horrifically hot temperature conditions, three hundred and forty water stations are installed in the Imperial Valley desert and surroundings areas. With temperatures reaching as high as 127 degrees, water is critical for survival. Volunteers maintain stations each weekend throughout the Spring and Summer months.

Fall & Winter months: critical life-saving stations are established throughout the San Diego mountains areas. Winter clothing, food and water are placed in Winter storage bins to help decrease negative health results from being exposed to the incredible freezing temperature changes that exist in the San Diego County mountain areas during the Fall and Winter.

Awareness and Support Educating citizens and government dignitaries on the status of weather-related deaths and racial discrimination crime deaths is crucial to gaining support in the volunteer, donation and jurisdiction areas. Border Angels are proud supporters of Equal Rights.

Who are the Volunteers? Border Angels volunteers are citizens who want to "Save People's Lives." Many of the volunteers represent corporations and government officials as well as citizens representing other countries who just want to help and support Border Angels' outcomes. We are always in need of volunteers and there are numerous ways that individuals and corporations can help.

Liability Permits have been obtained to install the emergency stations. Good working relationships are maintained with local governments and authorities.

www.BORDERANGELS.ORG

Do you speak Spanish?

By: Erika Ceja

Are you interested in a career as an educator? The BCLAD may be right for you. BCLAD stands for Bilingual Cross-Cultural Language and Academic Development. The BCLAD programs prepare students for teaching in Bilingual Education and English Language Development settings where Spanish is necessary for teaching and learning support. As an elementary school tutor I was able to see first-hand the difficulties the native Spanish - speaking children must endure in their learning environment. Such children are often classified as slow learners and are given "easier" work when in reality these are very bright students who have not developed to their full potential. Unfortunately these students do not receive the proper coaching, in their native which is Spanish. The BCLAD prerequisites include three components: 1) methodology for primary language instruction in a bilingual setting; 2) the language of emphasis: Spanish, and 3) culture of emphasis. You can make the difference. You can give a child hope. If teaching inspires you then why not opt for the BCLAD? You can help smooth the difficult transition to English for the Chicano youth. You can be that positive influence and role model that our raza need if they are to succeed educationally while being proud of our cultural and rich ethnic heritage.

Tomás Rivera Teacher's Association

TRTA is geared towards students interested in the field of education. TRTA promotes a cooperative learning environment, encourages higher educational goals, and provides a vital link between UCR and the Chicano/Latino Community.



For more information contact Patricia Gill at Title III.



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NUESTRA COSA



WINTER/SPRING 2006

The Crisis Continues: Low Chicano Success in U.S. Schools

Juan Carlos Garcia

Note: "Meso" is an ancient word used by various First Nations; it means "corn." When I refer to who are commonly known as Latinos, I will add the prefix, Meso. This is done to assert a more culturally relative and appreciative view of this diverse ethnic group (term coined by Dr. David Sanchez, MexicanAmericanUniversity.com).

In 2000, 1.56 million U.S. residents between ages 16-19 were not high school graduates or enrolled in a high school. Of those 1.56 million residents, 34% were of the Hispanic category. Hispanics of that age group made up 11% of the total population yet represented 34% of the high school drop out group. The largest ethnic group within the Hispanic category are Mexicanos and Chicanos. A study on "Chicano Dropouts from U.S. Schools" by Raymond V. Padilla, Professor at the University of Texas at San Antonio, revealed that between 2002-2003 Hispanic drop out rates for the state of Texas averaged an all time low of 50%. In Illinois, a 2003 study by the League of United Latin American Citizens (LULAC) concluded that in 2001 14.7% of Latino students enrolled in public high schools were dropping out versus about 5%, the state's average drop out rate. The same scenario is found in California, where a recent study by The Civil Rights Project at Harvard University, together with UCLA, found that only 48% of the L.A. Unified School District students who started ninth grade in 1999 graduated four years later. Many LAUSD students are Chicanos. The 2003 study by LULAC states this scenario is not confined to a single geographic location but is found in every Meso-Latino community.

For over two decades, much research and theorizing has been done to try and better explain this phenomenon. Some factors and opinions that have been attributed to this problem are low parent and family education levels, the various socioeconomic indicators (such as class, ethnicity, gender), underqualified teachers, overcrowded classrooms, parent support and value for education, students living in poverty, lack of bilingual education, cultural deficiencies, inadequate resources for teachers and/or students, unsupportive school staff, segregation, and low expectations of students by teachers and counselors, etc. So we can see that there are many reasons and opinions why Chicanos, as a community, are not succeeding in U.S. schools, but I will focus on two particular reasons that have been proposed as key variables in causing this problem. They are the anti-multicultural diversity/Acculturation Model of traditional U.S. school systems and the Parent and Family influence on Chicano/Mexicano students.

The Chicano/Mexicano high school student population today consists mainly of two particular subcategories as mentioned earlier, US born Chicanos and recently immigrated Mexican youth. Both categories of Mexicanos, today, are likely to be the children of poor peasant laborers from rural regions of Mexico. So for many of us, the opportunity to attend a school full time, even if it was just up to high school, is an opportunity that most of our parents and recent ancestors would have not even dreamed of. The majority of our gente have labored for the Spanish elite and later for the Mexican elite class (Today, many of us now labor for the U.S. elite. We continue to be one the largest sources of cheap labor and service work for the U.S. economy and its ridiculously wealthy corporations). For this reason, historically, the masses of Mexicanos have been viewed by Mexican and American education politicians as an inferior and

subservient peon population incapable of being formally educated and useful only as a source of cheap labor.

Also, the traditional approach to "newcomers" or immigrant ethnic groups in American schools has not been one where differing cultural values and behaviors are welcomed and adopted into the curriculum. Instead the protocol in response to non-Anglo or non-Americanized newcomers in U.S. schools, in this case the "inferior Chicano peon," has been to Americanize them, acculturate them, or as Professor Padilla of the University of Texas at San Antonio puts it, to put Chicano students through the process of "subtractive schooling." Subtractive schooling is a modern term for Americanization, where the original traits or behaviors viewed as different from and inferior to mainstream American values are subtracted from Chicanos while instilling more acceptable, "correct," American values and behaviors. Students who fail to acculturate and internalize traditional American values (such as individualism and self reliance, the Protestant work ethic, etc) constitute in the eye of the American mainstream, a violation of social norms. Then, the Americanized majority of students and school authority figures (such as teachers and counselors) see the students as uninterested in school, as not caring about their education. These students are categorized as incompatible with the goal of higher education, they are not college material. Many of us fall into this category where we are marginalized and lose the motivation to advance our grades. Eventually many of us, subconsciously, accept and embrace this false perception of inferiority. Unable to advance in the US school systems, our experience at school becomes a degrading and humiliating routine, a nightmare that we anxiously look to exit. The drop out rates shoot up along with other self-destructive behaviors (such as drug use, alcoholism, gang association, etc.). Apply this experience to the masses of Chicano students, and it is depressing to imagine the number of students who are pushed down this path.

A brief look at the past really helps to illustrate the subtractive schooling and unequal treatment of Chicano and Mexicano students. Anglos would refuse to allow Mexican and Chicano children of farm laborers to receive equal treatment in schools due to segregation, tracking, racist treatment, and the perpetuation of stereotypes in the curriculum. These stereotypes have stood in the way of encouraging our children to excel in school without first surrendering their culture and language in order to succeed. They are the many American cultural values that were imposed on the students. Even as they were aware of the culturally fatal consequences, many Chicano and Mexicano students accepted the compromise offered at schools and surrendered to the stereotyped sacred customs or traditions of America. Children of immigrant and migrant farm working families were often removed from school when families had to follow the crops. Also, our strong tradition of familism and the predominantly Catholic faith that most of our families cling to, was viewed as problematic in Protestant America. It contradicted the Anglocentric/assimilation normative model that children were subjected to.

It is important that in contemporary American education students, school districts, principals, and teachers practice "cultural democracy" and recognize, respect, and embrace multiculturalism that accepts not just majority Chicano and Mexicano diversity but the complete reality that all people contribute to society. To overcome the high drop-out rates, as mentioned initially, is a multi-faceted problem, but the solution must also come from the devotion that we have always had to our families, our faith, and our willingness to work hard and honorably. It is important that we must increasingly direct our children and young people toward the ideals of multiculturalism and to the goals of formal education. We must increasingly encourage them to acquire the skills necessary to better serve our communities in modern society and the information-based economy as well as the traditional working class sectors.

Getting our Kids off the Street.

By: Mayra Chavez

On Saturday, May 6, 2006 at Arroyo Valley High School in San Bernardino, CA a taekwondo tournament took place. Practitioners came from all over southern CA, a few from northern CA and even some from Mexico. This is the fifth year that the Aguila's Invitational took place in San Bernardino. The purpose is to motivate young kids to become active in sports and extra-curricular activities in order to get them off the streets.

High dropout rates and high numbers of Chicano/Latinos in prison have led to an increase in violence in the Inland Empire. Los Angeles and San Bernardino are known to have led to a bad reputation for all other Chicano/Latinos. A common stereotype that circulates in U.S. society is that if a Latino is bald and has tattoos, he must be a criminal. Not all Latinos who fit that description are in fact criminals. There are man people trying to get kids off the streets by giving them the opportunity to become involved in positive after-school activities and programs.

Outside activities, such as dance, martial arts, sports, music, art, etc., all stimulate kid's minds and allow them to think of things other than violence or any other problems. It is very important that we provide opportunities for Latino/a youth to become preoccupied with such activities so that their minds do not wander into thoughts of joining gangs. Now-a-days, most young Chicano/Latinos, want someone to show them the right path; they need a mentor. Most extra-curricular activities are able to provide mentors, role models, and believable leaders from the community who the youth can look up to and respect so that they will no longer entertain the viewpoint that gang life is their only future option for protection or success.

"I know that it is important to have kids in extra-curricular activities, so that they keep their minds busy," proclaims Maria Guerrero, mother of nine-year old Nathalie Guerrero and a resident of La Puente. Guerrero has her daughter involved in dance and taekwondo. "There is a lot of peer pressure out there and it is vital for kids to have the confidence to say no. They can obtain such confidence from acquiring it through a sport, dance, etc," Maria Guerrero added.

Anabel Delgadillo, San Bernardino resident and mother of three, also believes in the importance of having children active. "Not only is it good for

(Continued on page 28)



Día del Niño Setting Kids Up for the Future

By: Lenie Lim

On the morning of Friday, May 12 students may have heard drumming on their way to classes. This year's annual Día del Niño conference, put on by M.E.Ch.A. and Chicano Student Programs, was opened with a performance from a local Aztec dancing group, getting the kids ready for a busy day full of workshops, entertainment, and most importantly, fun.

Keynote speaker and chair of the Creative Writing department at UCR, Juan Felipe Herrera, appropriately welcomed the crowd of 216 children, plus parents and teachers, with a song. Herrera then welcomed the kids who wanted to join him on stage to help finish the song.

Workshops ran all day, covering a broad range of topics designed to encourage young children to pursue higher education. There were a lot of arts and crafts, including mask making, murals, dancing, and performing; it is after all a day for kids. Diana Flores, a third year History/Ethnic Studies major who participated in the day, commented, "What we teach them is not in a rigorous, academic format. It's important that we teach them different ways to express themselves."

Latinos in Science and O.E.U.E. provided the more academic workshops. Latinos in Science put on this workshop every year and are greeted with the same levels of excitement to learn. Instead of a boring, lecture type classroom, they make it interactive and fun, working on such projects as making ice cream. O.E.U.E. stresses the importance of learning and maintaining the Spanish language. This workshop is integral to helping these kids feel a strong sense of cultural identity, not shame.

The Día del Niño conference brings in local children from all backgrounds ranging from first to fifth grade. Inclusion of all backgrounds is central to Día del Niño because as Flores states, "It's a better learning experience for anyone when you're able to work with people from all backgrounds."



Chicano/Latino Students lack the encouragement from educators

By: Mayra Chavez

The 17th Annual Chicano/Latino Youth Conference took place on April 29, 2006 at the UCR campus. The conference was intended to reach out to the Chicano/Latino youth and to encourage them to pursue a higher education. It is very important to have such event considering the high dropout rates that continue to exist for our young people. According to Latinos in education a report created by The White House Initiative on Educational Excellence for Hispanic Americans (1999), the dropout rate for Latinos in 1998 was 30 percent. It is the highest compared to the 14 percent of African Americans and eight percent of Anglos who dropout every year.

Why are so many Latinos dropping out of high school? Many students claim that the most significant factor contributing to high dropout rates, is the lack of encouragement from their teachers and parents. Vanessa Rangel, currently a senior at Los Altos High School and a future Highlander, affirms that "some teachers do encourage us to do outside work. Yet, some teachers are too busy educating the whites and do not pay any attention to Latinos." Rangel adds, "I think more teachers need to encourage all their students across the board. Of course they will concentrate on some more than others, but if they see a student has the potential then they should persist until they see to it that the student is enrolled at a university or college."

Rangel states that teachers are to blame for not encouraging their students. Alberto Lagunas, second year Computer Science major, believes that "it depends on the school." If the students are attending a school in which the majority come from high income families, teachers will go to the end to try to give the students all the resources needed to get into a university. Then again, any possible resource needed is at their reach, facilitating the process.

Cynthia Leon, a third year Economics/Administrative Studies major, asserts that "it depends on the grades you obtain in class. For example, in my regular history class my teacher cared only about getting students to pass the class. They made everything extremely easy and yet students still did not care. On the other hand, in my AP English class my teacher gave summer reading and homework. She also encouraged students to attend college and posted a copy of the students' college acceptance letters on her bulletin board." Leon confirms that "what I am

**Perris
Elementary Visits
Chicano Student
Programs at UCR
with Director of
Chicano Student
Programs Estella
Acuña.**

**After an
educational
school visit and
tour to UCR these
elementary
students left
chanting "UCR!"**

basically saying is that if students mess up in the beginning of high school because they don't know the opportunities that college will bring, teachers and counselors will not take the student seriously. Teachers' main focus for those students will be only to get them to graduate from high school. In contrast, students that do well in school will be encouraged to go to college."

Although the high school completion rate has increased in the past few years, it continues to be low for Latinos. This is due, in part, to the low high school completion rate of many Latina/o parents. The fact that many Latino parents never graduate from high school, let alone go on to attend college, discourages many students. Parents tell their kids that since they never graduated from high school and are still capable of supporting their family, then their kids should not have to worry about going to school either.

Nevertheless, many students are seeking educational success beyond high school despite the fact that no one else in their families even had the opportunity to do so. Thus, not all the blame should be placed on teachers and parents. Ultimately it is still up to the student to decide to obtain a college or university education and, if they have a Latina/o consciousness, to give back to the youth of their community through tutoring, mentoring, or even becoming trained teachers who can truly motivate and inspire raza to excel rather than becoming statistics of a failed educational system.

The importance of the Chicano/Latino Youth Conference is not only that we raza at UCR are constantly reminded about high Latino dropout rates. But rather, in the tradition of Rodolfo "Corky" Gonzales- whose 1968 Chicano Youth Conference in Denver, Colorado is the model upon which UCR's Youth Conference is based- we are concerned with empowering Chicano/Latino youth by promoting Chicanismo, Brown Pride, and a sense of empowerment based upon the expression "sí se puede." It is also through workshops and presentations by the student volunteers and staff of Chicano Student Programs that we are able to explain to high school raza the requirements and necessary steps they must go through not only to graduate from high school but also to become college eligible.

This year's Youth Conference was a great success having been attended by 450 students from various schools in the Inland Empire and Southern California.



Youth Unite!

By: Lenie Lim

On Saturday, April 29th 2006, over four hundred and fifty high school students were welcomed onto UCR's campus to participate in the 17th Annual Chicano/Latino Youth Conference. The year's conference was titled *Rompiendo Barreras a través de la Educación, Comunidad y Cultura ¡La Lucha Sigue! - Youth: A Call to Action*.

The conference is sponsored by Chicano Student Programs in conjunction with various other student groups. It is geared toward local high school students, but welcomes all students who wish to attend. CSP's Cultural/Social programmer, Elena Perez, says that the purpose of the conference is, "to motivate students to pursue higher education and at the same time learn about who they are and be able to take back that information to their schools and ask that the same resources be available to them on a regular basis."

The day-long conference was kicked off with a performance of "Un Brindis to Love"- a short romantic comedy- by three Desert Mirage High School students. The play was followed by keynote speaker, UCR Ethnic Studies Professor Armando Navarro. By 10:00am students dispersed across campus to participate in the array of workshops, ranging from Chicano history, Self Identity, and building student activism.

College information workshops provided students with general information regarding college admission, financial aid, and student/campus services. Several college campuses, including UCR, UCLA, CSUN and CSUSB, had representatives present. Perez explained that connecting students to college campuses allows students to know that, "you don't have to be a 4.0 student to pursue higher education; it doesn't even matter where you go, as long as you go."

There were also workshops dealing with more recent issues such as The Dream Act, AB540, and immigration legislation. Information about how to organize and become active at the high school level was also provided. It is crucial that our youth have this information readily available so that they know what they can do. Raquel Bernaldo, a third year English/Sociology major, who was volunteering at the event said, "I went to a workshop where we talked about immigration and how we can support each other and find support in this movement that was really fueled by high school students."

The day turned out to be extremely successful. Attendance alone was reflective of this with over twice as many attendees as last year. Bernaldo stated, "I think conferences like these really set students up to go to college and be excited about college for many reasons, especially since there is a community of students already here that are like them and who will support them."

¡La Lucha Sigue!

Chicano/Latino Youth React to Immigration Policies

By: Mayra Chavez

On March 25, 2006, Chicano/Latino protestors took over the streets of Los Angeles in what has been known as The Great March. The march was meant to show the disapproval toward the HR 4437 bill, which is primarily aimed at undocumented Latinos residing in the United States. Latino of all ages gathered on the streets of Los Angeles to protest the anti-immigration bill. Thousands of Latinos united in an effort to demand their rights as humans. Many police officials stated that they had never seen so many Latinos come together for one cause without creating any disturbances to the community.

The march had a great impact, not only on the older Latino community, but also on the youth. Many young Chicanos/Latinos felt inspired by the situation and the following week decided to engage in walkouts. Most of the walkouts took place in the Inland Empire, in which hundreds of high school and middle school students took to the streets in protest of the immigration bill. The week following the big march in Los Angeles, students organized themselves and decided to show the community that the youth also oppose the HR 4437 legislation.

On the second day of the scheduled walkouts, despite the fact that it was raining, approximately eight thousand students continued the protests. According to the Associated Press, Edwin, a tenth grade student from Belmont High School, commented, "If you [reporter] are asking me whether or not I know why I am here protesting, let me tell you that I do know." Edwin added, "The students that only come to make noise or get on the highway do not know what they are doing; we met here to protest and at the end we picked up all the trash that was around."

Even though many students participated in the protests only a small minority did not act appropriately. Some students took it upon themselves to stop traffic on some of the Inland Empire's highways. In addition, some were even caught stealing flags from a local business. Edwin was referring to these kids who only participated to get out of school. However, of the eight thousand

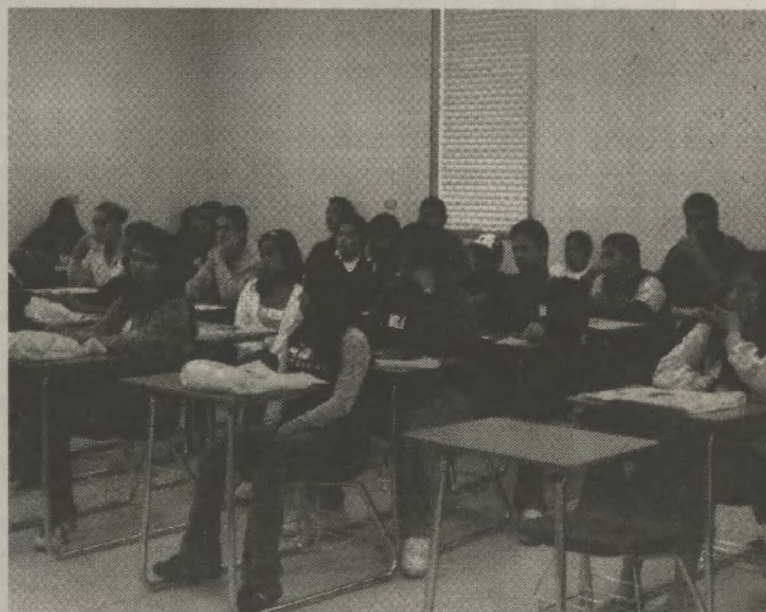
students that participated on the second day of the walkouts, not all were there to only make noise. Some, like Mayra, a 16 year old tenth grader, was present to support her parents. "I know that some are not aware of why they came to the protests, but I came to fight for my parents, for many Latinos that make an effort. I have never seen a gringo in a factory or selling things on the street," Mayra exclaimed.

Nevertheless, many in authority were not willing to accept the activism of the students. School officials threatened students with losing

their walking privileges at graduation, not being able to attend the end of the year dance or other activities. Some schools, such as Worthington Elementary School in Inglewood, locked down their campus completely. Students from this elementary school were not even allowed to use the restroom. They were forced to use a bucket located in the corner of each classroom or behind the teachers' desk. According to the Associated Press, shocked parents have complained to the school board regarding this situation. Principal Angie Marquez was given orders to lock down the school in order to avoid potential walkouts. However, Tim Brown, director of operations for the Inglewood Unified School District, stated that Principal Marquez committed "an honest mistake by misreading the handbook" and implementing a lock down reserved only in case of nuclear attacks.

Students have continued to show their opposition to HR 4437 and other so-called immigration reform proposals, but have peacefully returned to schools. The strength of the Chicano/Latino community is that there has always been a spirit of activism, resistance, and protest against Anglo racism, dominance, injustice, and exploitation. Raza organized against the Texas Rangers, they protested vigilante lynching and injustices, raza supported one another through mutualistas, organizing unions, and protesting throughout the twentieth century.

Our greatest legacy is that our youth have acted on the basis of family and community pride and concerns for social justice. The recent demonstrations and the involvement of Latina/o youth only proves that the lessons of the family and our history are as strong as anything the schools seem to be able to teach us. We encourage our young people to stay in school and to graduate but until we receive full citizenship and respect from our oppressors we and our youth will continue to demonstrate and protest.



AB 540— Read about it!

By: Erika Ceja

There is a new legislation that I believe is very important. Although it may not pertain to us specifically, there is a possibility that it applies to some of us. Assembly Bill 540 will allow students who meet certain requirements to pay in-state tuition fees at college. This new law will benefit a great number of Chicano students seeking higher education but unfortunately who do not qualify for financial aid because they do not have citizenship. MALDEF, which stands for Mexican American Legal Defense & Educational Fund College Outreach Campaign is a national organization whose mission is to promote and protect the civil rights of Latinos, through advocacy, leadership development, community education, and when necessary, through litigation.

Nationwide, the 2000 Census counted 40 million Latinos and each year between 65,000 and 80,000 undocumented students graduate from high schools in the US. Close to 11 million Latinos reside in California, making it the highest Latino populated state in the U.S. Until now, undocumented students aspiring to attend college were forced to pay out-of-state tuition. It is a major difference for a student to have to pay in-state versus out-of-state tuition. It makes college much more accessible for students who cannot qualify for financial aid. The difference in cost between in-state and out-of-state tuition is considerable. For the University of California the difference in one year's tuition is \$5,530 for in-state and \$19,740 for out-of-state students. For a California State University the cost is \$2,860 for in-state and \$12,946 for out-of-state students. Finally for a California Community College it costs \$26 for one unit for California residents but \$170,000 per unit for out of state students. The change in cost is immense with CSU and UC students having to pay over \$10,000 a year more for being an out-of-state student. The purpose of AB 540 is to only charge students the in-state fees. AB 540 students do not qualify for any type of state or federal financial aid. Students may meet the requirements to receive these awards but state and federal governments prohibit immigrant students from receiving government educational funds. AB 540 students and other immigrant students may qualify for PRIVATE scholarships and should visit www.maldef.org for a list of these awards.

Immigrant students should also look into fundraising and family savings to supplement their educational funds. In October 2001, Governor Gray Davis signed AB 540, authorized by Marco Antonio Firebaugh (Southeast LA County State Assemblymember) which allowed students who attended a California high school and graduated from a California high school to be exempt from paying out-of-state tuition. There are a few requirements to qualify for the AB 540: the student must have lived in the U.S. for five or more years, must be a high school graduate, must have "good moral" conduct, and must attend a minimum of two years of college. There is no time limit on how far in the past the student might have attained any of

the statuses. Another very important requirement is that the student must sign a statement with the college or university, (NOT with INS), stating that he or she will apply for legal residency with the INS as soon as he or she is able to do so. Some people may wonder what exactly this may entail. Students must sign the affidavit in order to qualify for AB 540 relief but the school cannot legally share this information with third parties especially the Department of Immigration and Naturalization. Federal law protects the information that a student shares with a college or university. The Family Educational Rights and Privacy Act of 1974 is a federal law protecting the privacy of student records and indicating the obligations of the institution, in the areas of release of records and the access provided to these records, by any outside agencies or individuals.

This new law will allow students who are immigrants from outside of the U.S. to qualify for in-state tuition. The requirements that are

specified ensure that the students deserve the in-state tuition fees. As I stated before, the difference between the cost of in-state and out-of-state tuition is substantial. It is important that every student be granted an equal opportunity to learn that students are not discriminated against based on their ethnicity or national origin. Although some feel that they will be taking financial aid from those whose parents pay in-state tax, it is stated that AB540 does not mean that a person is necessarily qualified for the aid. With AB540, higher education will become more affordable for California's immigrant students, particularly raza who are increasingly the dominant ethnic group in many California counties.

**The Real Impact of Immigration****The Facts That Anti-Immigrant Groups Do Not Want You To Know**

Seven million illegal workers provide social security with as much as 7 billion a year with subsidies in the USA (New York Times, 2005)

- The total net benefit (taxes paid over benefits received) to the Social Security system if current levels of immigration remain constant is nearly \$500 billion for the 1998-2022 period and nearly \$2.0 trillion through 2072. (People for the American Way, www.pfaw.org 2005)
- Immigrants collectively earn \$240 billion a year, pay \$90 billion a year in taxes, and ONLY claim \$5 billion. (PBS, "The New Americans, www.pbs.org)
- Without the contribution of immigrant labor, the output of goods and services in the U.S. would be at least \$1 trillion smaller than it is today. (People for the American Way, www.pfaw.org 2005)
- Immigrants do not increase unemployment among natives. A study by economists Richard Vedder, Lowell Gallaway, and Stephen Moore (1994) found that states with relatively high immigration actually experience low unemployment and are likely to open up many job opportunities for natives. They demonstrate that immigrants:
 - Expand the demand for goods and services through their consumption.
 - Contribute to output through the investment of savings they bring with them.
 - Have high rates of entrepreneurship, which creates new jobs for U.S. workers.
 - Fill vital niches in the low and high skilled ends of the labor market.

- Overall, immigrants in the United States pay more in taxes every year--\$25 billion more--than they use in government services, according to the Urban institute. A disproportionate amount of taxes paid by immigrants, however, flows to the federal government rather than to state and local governments.
- Federal reserve Chairman Alan Greenspan testified before Congress that immigration offers a viable solution to the threat that this shortage poses to our continuous economic growth and prosperity. Source: The Herald Sun (Durham, N.C.), July 25, 2001
- Undocumented immigrants annually contribute at least \$300 billion to the U.S. gross national product. Source: "Comprehensive Migration Policy Reform in North America: The Key to Sustainable and Equitable Economic Integration," (University of California, Los Angeles), August 29, 2001. Immigrants paid an estimated \$133 billion in direct taxes to federal, state and local governments in 1997. The average immigrant pays about \$80,000 more in taxes than they will receive in local, state and federal benefits over his/her lifetime. Source: National Research Council, National Academy of Sciences, The New Americans: Economic, Demographic, and Fiscal Effects of Immigration, National Academy Press, 1997.

For further information contact:
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C o m m u n i t y

Our Community Says Basta!



The Community Settlement Association

By: Isaias Hernandez

People who live in low income communities have few resources and centers that they can use or go to when they are in need of help. The money from the local government of that area is mainly used to fund the part of the city that may not need it as much as the low income area. Resource centers are abundant and aid to help the people of a well off area is more readily available. Many times the low income areas of a community are seen as unimportant and run down. The investment to rebuild or clean up that part of the city may be too costly and it is simply forgotten. There is also a stereotype that many local officials have about the people who live in this community. The people are viewed as lazy and having no hope, others see them as people who are stuck and not able to do anything about it.

The Community Settlement Association located in Riverside, California is a great asset to the people in the eastside community. A numerous amount of services are given to the needy people in this area. The center is not under the control of the city and has been recognized by the community and city officials for providing important services to the community. Parenting, DUI, and rehabilitation classes are provided. The center also places important emphasis on the children of the community; and a summer program as well as an after school program is provided. The summer program and after school programs are geared towards youth in elementary through high school. The summer program teaches the youth about basic social and interaction skills and there are different workshops that are given in hygiene, education, and family life. The after school program provides tutoring services that the children in the community need. The center serves as an aid to keep the youth off the streets, emphasizes the importance of education, and helps the youth of the community set goals that they would have otherwise not set.

The youth that are involved in the after school program are mainly Latinos who come from immigrant families. There is also a small black population in the program but Latinos are the main clients. As a result of the majority of the clients coming from immigrant families bilingual tutors and mentors are important to have. The students are divided up into three rooms; first through third grade, fourth through sixth grade, and seventh on up. Each room has one staff from the center and any other volunteers or workers are evenly distributed throughout the rooms.

A resource that the community center has provided for the students, are general textbooks that the student can use when they can not bring their book home. Even though these textbooks may not always be the exact textbook the student uses at school it has the same general concepts in them. Tutors also use these books to give additional exercises and work to the students when they are struggling in a certain area. The strength of each student varies. The majority of them do not face a language barrier and different students excel in different subjects.

The agency is effective in helping the youth of this low income environment. Many of these students would be involving themselves in outside activities that will steer them in the wrong direction. The after school and summer programs give them an alternate place to be rather than on the streets. Even though it may not be noticeable at a young age, as students get older the importance and value of an education is more evident. There is more talk of attending a university and setting goals. Many students will begin to develop a plan in life and set goals that pertain to their interests.

Press Release

MALDEF Mourns The Loss Of California Leader, Marco Firebaugh

March 22, 2006

Authored By: Laura Rodriguez

LOS ANGELES, CA - Today, the Mexican American Legal Defense and Educational Fund (MALDEF) mourns the passing of longtime community leader and California legislator, Marco Firebaugh, who passed away today due to complications from liver disease. He was 39.

"Marco was a skilled legislator and brought passion, commitment and pragmatism to every issue he tackled," said Mr. Frank Quevedo, Chair of MALDEF Board of Directors.

"All Californians owe a debt of gratitude to Marco Firebaugh for a dedicated career of public service that was tragically cut short today. His leadership on myriad causes, not the least of which was equal treatment for undocumented students, will improve the lives for future generations of Californians. MALDEF carries on the litigation fight for immigrant rights and defending Marco Firebaugh's AB 540 with sadness and with greater resolve in light of his untimely passing," stated John Trasviña, MALDEF's Senior Vice President for Law and Policy.

Mr. Firebaugh served in the California State Assembly from 1998 to 2004, representing the 50th Assembly District located in southeast Los Angeles County. He was recognized for an impressive legislative and advocacy record on behalf of California's working families and their children. He served as Chairman of the California Latino Legislative Caucus and appointed the second Latino to serve on the California Supreme Court, the first Latina to serve as Chancellor of a University of California campus and two additional Latino Presidents at the California State University at Fresno and Sacramento. Alongside former Speaker Herb J. Wesson, Jr., Mr. Firebaugh served as Floor Leader from 2002 to 2004, making him the highest-ranking Latino in the Assembly and one of the chief negotiators for Assembly Democrats. In the Assembly, Mr. Firebaugh authored landmark legislation to permit California high school students to pursue a college education regardless of their immigration status. Founded in 1968, MALDEF, the nation's premier Latino civil rights organization, promotes and protects the rights of Latinos through advocacy, community education and outreach, leadership development, higher education scholarships and when necessary, through the legal system.



Racial Tension in High Schools

By: Patricia Malagon

Over the past couple of years, there has been much discussion in our communities regarding the ongoing racial tension between Black and Chicana/o high school students. This problem has greatly escalated according to the media in the past couple of years, particularly with the racial tension that has been prevalent at Jefferson High School in Los Angeles. In reality this problem has been brewing on for many years, but has been ignored or gone un-addressed by school officials and local politicians far too long. It is only when acts of school violence in "dominant" populations occur (such as the Columbine shootings), that the nation cries out and questions the crisis among youth in the nation's schools. School violence is, for the most part, ignored in communities of color because school administrations inadequately seek to resolve these problems. Instead of recognizing and addressing the root causes of why racial tensions between Black and Chicana/o students exists, some high schools solely rely on law enforcement who have historically criminalized and oppressed our communities. Thus this only fuels the tension by giving the overall population the impression that students of color are teens with problems who are then labeled as "at risk". In short, blacks and raza are expected to fail and no one is surprised if they fail. So many frustrated parents ask: why is there so much fighting and hate among their children, and why aren't politicians and school leaders addressing this problem as an urgent issue that needs to be solved? The reason that the people in power do not intervene is because they would rather see our communities divided than unified.

Throughout our nation's history, the experience of Black and Chicana/o people in the United States has consisted of many struggles and much oppression. Oppression in the U.S. continues as a result of the institutionalized racist, sexist and classist society that privileges and sustains white supremacy. Any kind of tension between these communities benefits the people in power in this country. The racial tension that occurs in high schools creates a sense of division and miscommunication within our communities, and this contributes to the domination and subordination of people of color. If Black and Chicana/o youth were to demonstrate unity and understanding of each others differences and similarities, they would then create a strong force by which to challenge those in power. Teaching these students about their history and how both communities continue to struggle for justice would create empowerment. Most high school students do not know that during the Civil Rights Movement, organizations such as the Black Panthers and Brown Berets worked together and shared ideas for the betterment of their communities. Since

they are not taught these important aspects of their history, blame and hatred is imposed on each other, even over trivial interpersonal misunderstandings that often result in fights and violence.

Racial tension in schools should not just be treated as a local issue, but instead awareness needs to be created on a national level. Students, parents, school administrators, politicians and college students should raise awareness and focus on the issues that need to be solved in our schools so that our youth can interact in safe and healthy learning environments. It is important for our youth to see that their Black and Chicana/o peers in universities work together in similar struggles. We need to let them know that we are comrades fighting against the same struggles that keep people oppressed in the United States and throughout the world. Rather than fighting one another over trivial issues, people of color need to unite wherever possible and form coalitions and alliances based upon knowledge of their own interests and a consciousness of who the real enemies of our communities are.

Saving Patterson Park

By: Adelita Romero

Due to Irene Zamora, a Riverside city worker, and her dedication to make East Riverside a safe place to live and to keep children out of trouble, Patterson Park was re-opened on April 3, 2006 after being closed since 1997. Patterson Park had become a place where the gangsters and troubled children spend their time. Drugs and alcohol were often involved and thus the park was no longer viewed as secure by many parents in the community.

Fortunately, because of the work of Zamora and a growing staff which consists of students from UCR's Chicano Student Programs, students from North High School, and other students and parents from the community, the park and the community of Eastside Riverside are being restored, returned to respectability, and made safe for all members of the community to congregate in, attend, and interact in greater security and safety.

"These kids need it. I'm here just trying to help out so that they don't continue to do what they were doing before. I want them to be safe," says Zamora. Thus, great effort has been placed into providing students from the community's elementary, junior, senior high schools with tutoring, mentoring, and a place where they can be themselves. Everyone's day at Patterson Park begins at 3:00pm as the school busses drop off the students in front of the park; all students sign in, finish their homework, and are then allowed to interact with each other until 6:00-7:00pm when Zamora's services end for the day.

Among the activities that students are able to participate in are: baseball, soccer, tetherball, and arts and crafts. Christine Abraham adds, "I like it here. It helps us stay off the streets and out of trouble." Even local gagsters have agreed that Zamora's services are well needed in the area. For that reason, Zamora explains that local gagsters are allowed in the park at the time of her services, as long as they demonstrate respect for others by not having alcohol or smoking in the park. In addition, Zamora has attempted to reach out to them as well by helping

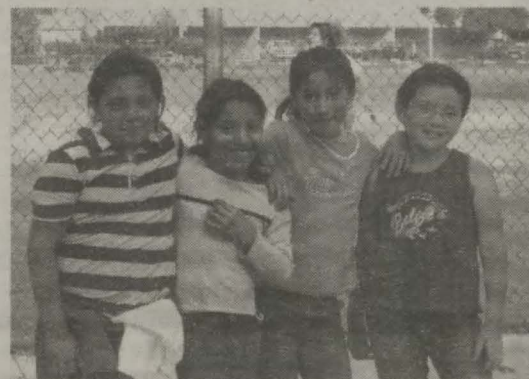
Patterson Park Tutoring

What: Tutor elementary to secondary students.

When: Monday -Thursday

Where: 1846 Linden St

See Chicano Student Programs for more information.



them get back into school, to get their GED, and even to find jobs.

In all, community members agree that these students need motivation and that is exactly what they want to give them. "We want them to conserve their energy for more positive things," mentions Mr. Corona, a community member who feels he can relate to the children because he too was in their shoes at a young age. By making Patterson Park a safer place for students to interact, they will soon realize that there are greater things in life. Moreover, you too can help bring back light to Patterson Park by stopping by and giving Zamora and her staff a helping hand.



When will Gas prices go down?

By: Evelyn Herrera

Since April we have had an increase in gas prices. My Nissan Sentra, with only an eleven gallon gasoline tank, fills up with almost \$36.00, compared to \$28.00 four months ago. The decrease of gasoline prices is not forecasted in the future anytime soon. Analysts are predicting prices to continue to increase throughout the summer. America Online had a recent survey on this topic. Their question to consumers was, "who do you believe is to blame for the increase in gasoline prices"? The results were that 44% of consumers blamed the Bush Administration and 38% blamed oil companies. Who is really at blame?

Wall Street analysts last March expected the three largest oil and gas companies to report combines quarterly earnings of more than \$16 billion, a 24% increase from last year. When the actual reports were released it was apparent that oil companies are a lot more than was predicted. Chevron Corporation, based from San Ramon,

California, the second largest oil company, reported their first quarter net income of \$4.1 billion in late April. Even longtime Chairman and Chief Executive Lee Raymond, who retired at the end of last year, was awarded a 2005 pay package worth more than \$400 million dollars by Exxon Mobil. Yet, oil companies claim to be misunderstood by consumers. They claim that consumers are unaware of the demand and supply of gasoline.

In May, Energy Secretary Samuel W. Bodin stated that this shortage of gasoline can be attributed to the rise of demand in developing countries, like India and China. Other analysts blame Hurricane Katrina for the shortage. The Bush Administration is currently negotiating a plan to solve this national dilemma, yet they have been unable to forecast a short term plan. One of the plans being proposed by the Bush Administration is to reduce the dependency on foreign oil, but it is still unclear how they propose to do so since foreign oil represents two-thirds of U.S. consumption. The Bush Administration has also halted government oil purchases for the strategic petroleum reserve and has urged the Environmental Protection Agency to relax clean-fuel rules, yet we have not seen any changes in gasoline pricing.

The current geopolitical tensions with Iran's nuclear program are also jeopardizing the future of gasoline prices. Iran is currently the third largest oil supplier in the world and the second largest exporter of fuel to countries. The United States does not import from Iran because of an

impose sanction, but several countries do. If there is political turmoil and the United States seizes Iran's nuclear program, not only will gasoline prices increase drastically in the United States, but there will also be a vast shortage and increase around the world.

It is evident with the coming of summer prices will continue to rise and both the Bush Administration and oil companies are not proposing any short term solutions to the shortage of fuel. While they are trying to find a solution to the shortage of gasoline, we are paying the price at the gas pumps. It is uncertain with all the political turmoil going on when we will be able to see prices decrease. Therefore, I have included some money saving tips.

1. Walk, ride your bike, or take public transportation
2. Do not accelerate suddenly or break too much.
3. Carpool with you friends and family.
4. Slow down! Do not speed.
5. Run all your errands at the same time.
6. You can also go to gassbuddy.com to see what gasoline stations are offering the lowest prices in Riverside or your home town!

Letter to the Community

Hello,

I am writing to you because we need your help. As many of you don't know, there is a farm in the middle of South Central Los Angeles. Many families live in this farm but are now facing the real threat of eviction. This land was owned by the city of Los Angeles and a few years ago the city sold it to a real estate developer, Mr. Horowitz. Although the land was valued at \$13M, the city sold it for only \$5M.

Mr. Horowitz is planning on building a warehouse on the land. He is willing to let the farmers keep the land if they pay him \$16M. The sheriffs dept. is ready to evict the farmers but have not done so thanks to the many people who have made their way to the farm in show of solidarity. The farmers have raised a large amount of money but have not met the \$16M mark. Here is a small paragraph taken straight from the farmers' website:

South Central Farm is the nations largest urban farm. 350 local families, including disabled and retired persons, grow organic food and herbs to feed their families and the surrounding community. The farm has been bought by a developer and the farmers and community supporters are in the process of raising funds to purchase it. Once the funds are secured and the land is purchased, the farmers plan to create a model for livable cities including a multi-use community farm with an ecologically designed, green recreation space for the neighborhood.

Please help by making a tax deductible donation. If the land cannot be bought, then all of your money will be returned. Donations can be made by going to the farmers' website at

www.southcentralfarmers.com

The farmers need all of the help they can get. Thank you so much for your support!

Unfortunately this letter was not printed in time, on June 13, 2006 Deputies began to evict South L.A. Farmers.

"The South Central Farm is under siege." - LaVoice.org

(Continued from page 22)

their mental stability but also for their physical. There are many kids that suffer from obesity, I myself have a daughter that is overweight, I believe that having her active in a sport will allow her to gain the confidence to lose those extra pounds and gain a better life-style."

The more kids become active in activities the higher their demands are of themselves. They want to

challenge themselves into being better people as Nathalie Guerrero believes. "I like taekwondo and dance because every time I go to practice I want to train harder and harder to become better. It also makes me get better grades in school because I want to be good in school too." So start making those calls and get all those young and not so young involved in extra-curricular activities that will lead to an overall better life-style.



POLITICS

Mexican Presidential Election

By Daniel Polk, Staff Writer

On July 2, 2006 Mexico will hold its general election. In addition to the over 600 new members of congress to be elected to the Chamber of Deputies and the Senate, the people of Mexico will vote in a new president to serve a single six-year term, replacing current President Vicente Fox. For both citizens of Mexico and others across the world, this is an election of great significance and importance. After winning the presidency six years ago from the 71-year-long rule of the PRI (Partido Revolucionario Institucional), President Fox will be stepping down from his mandatory single term, with his PAN (Partido Acción Nacional) party eager to hold on to its newly-found power. In addition, the third major political party, PRD (Partido de la Revolución Democrática), also hopes to win the presidency, as their candidate, Lopez-Obrador, is currently leading in the polls. With one of these three parties lies Mexico's future, as each has different expectations and goals on how to govern the nation and people.

PAN: National Action Party (Partido Acción Nacional)
Campaign Slogan: Valor y pasión por México
(Courage and passion for Mexico)

Presidential Candidate: Felipe Calderón
 Forty-three-year-old Felipe de Jesús Calderón Hinojosa is a veteran PAN politician. Having earned master's degrees from the Instituto Tecnológico Autónomo de México (ITAM) and the Kennedy School of Government at Harvard University, Calderón has been involved with PAN since his early twenties when he was president of the PAN youth movement. Having served two terms in the Chamber of Deputies and after an unsuccessful run for governor of Michoacán, he was the party president of PAN from 1996-1999. After he left his post as the Secretary of Energy in Fox's cabinet, Calderón easily gained his party's nomination, despite (or because of) the fact that he was not Fox's personal pick. Calderón would make attempts to privatize the nationally-owned oil industry, while also rejecting Fox's unpopular proposals to tax food and medicine. Calderón has also proposed lowering the income tax rate, reflecting his market-driven economic ideals as he is seen by many business elites in Mexico and the U.S. as being more "market friendly." He is currently in second-place in opinion polls, about ten-points behind front-runner López Obrador.

Party Info: An opposition party since 1939, the PAN has only recently been able to attain political power in the past two decades. The election of President Fox in 2000 was the high point, as it became the first opposition party to win the executive branch. Representing right-wing politics and conservative Christian values,

PAN generally supports free trade, lowering taxes, and reduction of government welfare services. As President Fox's term nears its end, he has failed to fulfill many of his major campaign promises. By failing to bring about immigration reform with the U.S., not keeping his promises to various labor unions and indigenous groups, and failing to deliver significant economic growth, Fox has lost the faith and support of many in the voting population (as was evident when the PAN encountered a number of electoral defeats in the 2003 mid-term elections). Despite this, PAN is still the most powerful opposition party with the historical milestone of defeating the PRI in 2000. It is yet to be seen whether the people will allow the PAN to rule another six years under their candidate, Calderón, a PAN politician who is seen as being politically distant from Fox.



PRI: Institutional Revolutionary Party (Partido Revolucionario Institucional)
Campaign Slogan: Mover a México para que las cosas se hagan
(Move Mexico so that things get done)

Presidential Candidate: Roberto Madrazo
 A graduate of the National Autonomous University of Mexico and UCLA, Roberto Madrazo Pintado is a veteran PRI politician, having served as a senator, federal deputy, governor of the state of Tabasco and party president of the PRI. He unsuccessfully ran in the PRI primary elections to be the 2000 presidential candidate, losing to his political opponent Francisco Labastida. As an entrenched PRI party member, Madrazo used his refined Machiavellian political tactics to regain control and order within the PRI after their historic loss in the 2000 presidential election. During the time of his leadership, the PRI has been able to gain much political ground. Under the Alliance for Mexico (a political coalition of the PRI and PVEM), Madrazo remains a formidable opponent, as his campaign currently has the greatest amount of funds among the three main presidential candidates.



PRD: Party of the Democratic Revolution (Partido de la Revolución Democrática)
Campaign Slogan: Por el bien de todos, primero los pobres
(For the welfare of all, first the poor)

Presidential Candidate: Andrés Manuel López Obrador
 Involved in politics since an early age, Andrés Manuel López Obrador studied at the National Autonomous University of Mexico before entering politics in his native state of Tabasco. Originally a member of the PRI, he has worked as a promoter of indigenous issues since the late 1970s. Under the leadership of Cuauhtémoc Cárdenas, López Obrador joined the PRD when it first formed as an independent party in the 1988 general election. Since then he has served as state party president of Tabasco, the national party president and as the Head of Government for the Federal District of Mexico from 2000-2005. During his time as mayor of Mexico City, López Obrador focused on the needs of the lower class, enacting social-reform policies such as a social security program which provides pensions to elderly residents of the city. He has also successfully implemented "zero tolerance" crime policies and has greatly added to the infrastructure of the city, overseeing decreased traffic congestion and unprecedented growth in construction. When political opponents from the PRI and PAN unsuccessfully used a questionable legal technicality in an attempt to strip him of his right to run for president, López Obrador led a mass support rally of over 1 million in Mexico City (the largest political rally in Mexican history), drawing both national and international attention to his cause. Recognized by a majority of Mexican voters as being the "most honest" of the three candidates, he is the current front-runner in the presidential election, leading with an approval rating of about 38%.

Party Info: Along with the PAN, the PRD remains one of the main opposition parties in Mexico. The party was founded shortly after Cuauhtémoc Cárdenas' unsuccessful independent run for president in 1988 (an election many believe he lost only because of fraudulent interventions). Drawing most of its members from the PRI, the PRD is a center-left party which easily distinguishes itself from the conservative PAN and the politics-as-usual PRI. Although not commanding as many seats in congress as the PAN or PRI, the PRD has been able to win governorships in the states of Baja California Sur, Chiapas, Guerrero, Michoacán and Zacatecas. In addition, the PRD has retained tight political control over the Federal District, holding most major political positions in the city since 1997 (the year the city's citizens were allowed to vote for local representatives). For the 2006

(Continued on page 30)



presidential election, the party is focusing on social and economic issues affecting the poor, and has allied itself with the Labor Party (Partido del Trabajo or PT) and Convergence (a small and independent social-democratic party) under the Alliance for the Welfare of All. The success of the PRD in this year's election lies mainly in the individual performance of López Obrador, currently the most popular political figure in Mexico.

Party Info: For 71 years the PRI has ruled Mexico with complete authoritarian political power. Holding nearly every major political position in local, state and the national government since the Mexican Revolution, the PRI has only recently begun to slip from power as electoral reforms begun in the 1980s have allowed opposition parties to seriously challenge the one-party rule. This culminated in the 2000 general election, in which the PRI lost the presidency to PAN's Vicente Fox. Despite this devastating loss, the PRI has been able to successfully rebuild its party structure (resulting in their success during the 2003 mid-term elections). While still in control of the majority of state governorships and with the greatest number of congressmen in the Senate and Chamber of Deputies, PRI still remains a formidable political force. For the 2006 presidential election, the PRI has allied themselves with the small PVEM party (Partido Verde Ecologista de México, or the Ecologist Green Party of Mexico). Yet as their candidate is currently in third place in opinion polls (several points behind Calderón), it is yet to be seen whether the PRI will be able to regain the most powerful political post in the Mexican government.



Resisting the Minuteman Project and Anti-Immigrant Hatred

By: Eric Betancourt and Richard Lowy

Prejudice, racism, and violence against Mexicans, Mexican Americans, and Chicanos in the southwest, and particularly with reference to patrolling the border that runs from Texas to California, is as old as the Anglo invasion of Texas, the Alamo, the Lone Star Republic, Manifest Destiny, the war with Mexico, and the Treaty of Guadalupe Hidalgo. Following the annexation of the southwest, Himilce Novas, the author of *Everything You Need to Know About Latino History* indicated: "The Texas Rangers became notorious for their 'law and order' violence against Mexican-Americans. Often they would arrest or kill innocent citizens simply because they were suspected of being desperados. In the process, the

rangers started a legacy of antipathy and suspicion that some say still lingers in the hearts of many."

Later following increased Mexican immigration to the U.S. in the aftermath of the 1910 Mexican Revolution and the raids of Pancho Villa, a number of groups were created to patrol the border, and the border Patrol was created in 1924. According to Alfredo Mirandé in *Gringo Justice*: "The parallels between the Border Patrol, especially in its early years, and the Texas Rangers are inescapable. Both were created to protect American capitalists and their property from so-called depredations carried out by Mexicans. The Border Patrol was in a sense the national-or more accurately, international-equivalent of the Texas Rangers."

The history of the border, Mexican immigration, the exploitation of Mexican and Chicano labor both in Mexico and throughout Aztlán, the cyclical need for cheap labor and the exclusion of Mexicans under the banner of repatriation, operation wetback, or any number of U.S. INS attempt to minimize "illegal" immigration are well known reminders of the ambiguities and ambivalence of American policy toward Mexico and the subjugation of raza in agriculture, mining, railroad construction, and other areas that have been defined traditionally as below the Anglo-American.

In the 1980's immigration increased not just because Mexicans were seeking better jobs in the U.S. but also because of the U.S. supported right-wing violence against the indigenous peasants and leftist guerilla movements in Guatemala and El Salvador.

Employer sanctions under the Simpson-Mazzoli Bill did not prevent corporate interests across many labor market domains from hiring cheap Mexican labor. Then in the 1990's came proposition 187, the militarization of the border under Operation Gatekeeper, and the Militia Movement following the Oklahoma City bombing. And how a host of nativist, Xenophobic, and racist proposals in the aftermath of September 11, 2001 attacks against the World Trade Center, the Pentagon, and the downing of Flight 93 provide the background for the emergence of the most recent assault against Mexican Immigrants in the name of the Minuteman Project which began in the state of Arizona and has drawn tremendous attention and support in some circles, but strong protest from supporters of civil liberties, human right groups, and raza in the areas where the minutemen are most active.

The Minuteman Project is a group of individuals, predominantly white, whose numbers are escalating on a daily basis. Their mission is to put a stop to the so-called neglect by local, state, and federal government Politicians and enforcement agencies to illegal immigration. According to the main website of the Minuteman Project, their main agenda is: "to bring national awareness to the decades-long disregard of effective U.S. immigration law enforcement." They believe that immigrants, especially Mexicans, are taking "American" jobs, that they "siphon over \$400 billion a year from the IRS in uncollected taxes, "and that illegal immigrants are an overall threat to "American" security.

In the name of volunteering their services to the legitimate Border Patrol the Minutemen engage in a variety of activities ranging from gathering information or intelligence on the "illegal" border crossers, attempting to actually detain or harass Mexicans at the border, and lobbying and promoting their agenda through media channels such as CNN's Lou Dobbs or through Political organizing on the hot-button issue of "illegal immigration" and controlling or closing the U.S. Mexico border.

In the Winter 2005 edition of *The Intelligence Report* which is a publication of The Southern Poverty Law Center, there is a feature article by Susy Buchanan and

Tom Kim titled: "The Nativists: Around the Country, An Anti Immigration Movement is Spreading like a Prairie Fire."

Twenty-one anti-immigrant extremists are profiled in the article, some associated with the Minutemen and others owing allegiances to a variety of ultra right wing, conservative, and white supremacists groups. In the preface to the individual profiles, Buchanan and Kim State:

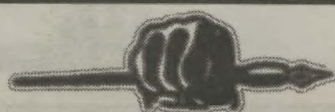
One of them says he'd like to bring nuclear weapons to the border. Another vows to stop the alleged Mexican invasion of Idaho. Several have links to white supremacist hate groups; others are given to dire warnings of horrible diseases, "barbaric" practices, and secret Latino conspiracies to "reconquer" the American southwest. These are the nativists- the new crop of activists who are driving the movement that exploded last spring with the Minuteman Project in Arizona, a month-long effort by armed civilians to seal the border with Mexico. Along with a whole array of media enablers, they have barged into the nations consciousness with remarkable success. Some of them, like Minuteman co-founder Jim Gilchrist, have made attempts to win high political office. Others have contented themselves with trying to build a mass movement. Not all those who have joined the movement are extremists- many are legitimately concerned about the ability of the nation to absorb large numbers of immigrants, particularly the undocumented. But one thing seems clear: A dangerous mix of nativist intolerance armed and untrained civilians, and wild-eyed conspiracy theorists could easily explode into violence.

Perhaps because of the negative attention that the Minutemen have provoked, co-founder Jim Gilchrist has attempted to soften his rhetoric while attempting to alert others about the dangers to our nation of illegal immigrants who cross the border. Mr. Gilchrist and his followers are now targeting the business owners who hire immigrants who are here illegally. Mr. Gilchrist stated, "I'm going after the heavy hitters, the CEO's and corporation heads of companies that hire illegal aliens from Hawaii to Maine, from Michigan to Florida. I'm enlisting the Criminal Investigative Division of the International Revenue Service as well as the Bureau of Immigration Customs and Enforcement. Some of the top lawyers in the land will prosecute to the fullest extent of Federal Law." Mr. Gilchrist believes that with the help of volunteers, local government officials, and his dedicated staff, he will successfully carry out his plan to fine and imprison businessmen who hire migrants who are here illegally. In addition, Mr. Gilchrist also believes that those business owners can run and hide, and may even pay their fines, but they cannot escape jail time because his organization will work with Federal Lawyers from the Criminal Investigative Division of the Internal Revenue Services to make sure that they get prosecuted to the fullest extent of the law.

Any one who has studied the history of America's relationship to Indians, Mexican, and Chicanos understands that complex issues that have been exacerbated by prejudice racism, violence, scapegoat, and exploitation cannot be solved by increased doses of white supremacy, profiling, or potential or actual violence against the members of America's largest ethnic minority population.

The immigration debate requires that the United States and the government of Mexico engage in binational dialogue over issues of border and immigration policy, labor and trade policies, and the development of egalitarian practices that will enable meaningful development on both sides of the border region.

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Groups like the Minuteman Project must not be allowed to spread a message of the hate and divisiveness throughout the United States, and in the post-9/11 era, politicians, bureaucrats, activists, and ordinary citizens must recognize that our humanity and a higher hope for a society based on unity and a common purpose must prevail over the failed lessons of past racism and violence.

Undocumented Immigrants Under Attack

By Daniel Amador
February 27, 2006

All over the country, undocumented immigrants are under attack! What began as an extremist campaign based on xenophobia and nativism led by groups like the Minuteman Project, has turned into a mainstream legislative onslaught of basic immigrant and human rights. Last year, extremist groups, like the Minuteman Project and Save Our State, declared war on undocumented immigrants. The leaders of the Minuteman group formed several vigilante militias of untrained, yet fully-armed and bitterly racist Americans to prevent Mexican migrants from entering the country. Although the Minuteman group stated that their actions at the border would be limited to detecting and detaining undocumented immigrants, their occupation proved to be a virulent fountain of violence and hate resulting in the deaths and injury of several immigrant crossers. While the Minuteman Project continued its attack of immigrants at the border, Save Our State, another malicious anti-immigrant group, focused on harassing undocumented workers in the streets of our very own cities and barrios.

Although many grassroots organizations in support of migrants strived to counter these racist movements, the impact of groups like the Minuteman Project and Save Our State has given rise to a feeling of contempt towards immigrants, which has been pushed by racist politicians to pass hateful legislation like the Sensenbrenner/King Act. The Sensenbrenner/King Act, among other things, proposes to build a steel fence "iron curtain" across the entire Mexican border and calls for the criminalization of every undocumented immigrant in the United States, as well as any person or group that provides humanitarian aid or welfare to the undocumented. The growing anti-immigrant hysteria has also allowed for local-bigot Jim Gilchrist, the founder of the Minuteman Project, to win 23% of the votes in a recent congressional race in Orange County. Gilchrist, which is now planning to run for senator of California, ran as an independent on the promises to deport all undocumented immigrants everywhere, to prevent birthright citizenship if your parents were undocumented, and to build a massive wall of terror at the border.

Although the Minuteman Project has fizzled out at the border, thanks to immigrant rights groups like the Southern California Human Rights Network, the war against immigrants has switched gears as racist forces begin to focus their attack on undocumented

workers and their right to provide for their families. Save Our State has joined forces with the Minuteman Project in constantly harassing, assaulting, and kidnapping *jornaleros*, or day-laborers, at their workplaces and homes. In fact, disguised Save Our State members have been reported to pick-up several undocumented workers in big vans promising them work, when instead they would drive them long distances and drop them off near the border with the INS or in the middle-of-nowhere, without food or information as to where they were.

As the war on undocumented workers continues as an extremist attack led by Save Our State and the Minuteman Project, the right wing movement against immigration is turning into a legislative attack as it is being joined by well-known politicians from both parties. As mentioned before, the Sensenbrenner/King Act proposes to dismantle all day-labor centers and provide local police forces with the authority to imprison any undocumented worker. Also, the city council of Costa Mesa is leading a movement to authorize local police forces with the power to enforce immigration policies. Experts have criticized this type of legislation, arguing that it will lead to racial profiling and other forms of discrimination. However, as Costa Mesa adopts this new legislation other right-wing city councils, especially in Orange County, are planning to adopt similar immigrant policy. A current hot spot for this type of legislation is my own hometown, Lake Forest, California. Save Our State and Minuteman Project members have plagued the streets of Lake Forest almost daily, harassing day-laborers that come out looking for work. These bigots have also formed an alliance with local business owners, who have wrongfully accused day-laborers of harassing customers, getting drunk in public, and scaring-off the white customers. These racist groups have brought their hate to the local city council, and have demanded the city council to exterminate the day-laborer problem. My family has lived in Lake Forest for 12 years and I have never heard or seen any type these allegations before. I believe it is an obvious conflict of race, Lake Forest is a town run by white people, who are beginning to be bothered by the growing number of brown faces they are seeing every morning in the streets. These racist groups refuse to allow for a day-labor center, and will only accept a Costa Mesa-like policy that will inhumanely remove the day-laborers for good. Although the Lake Forest city council has not acted so far, they have vowed to take care of the day-laborer problem.

Rising anti-immigrant sentiment and policy patterns can be seen throughout California and many other parts of the United States. The question is why are we letting this happen? Has everyone forgotten that immigrant labor plays a crucial role in the success of the American economy by taking the jobs no American wants? Has everyone forgotten that immigrants do pay taxes? Seven million illegal workers provide Social Security with as much as 7 billion a year with subsidies in the U.S.A. (*New York Times*, 2005). Immigrants collectively earn \$240 billion a year, pay \$90 billion a year in taxes, and ONLY claim \$5 billion. (PBS, "The New Americans, www.pbs.org). And Undocumented immigrants annually contribute at least \$300 billion to the U.S. gross national product. Source: "Comprehensive Migration Policy Reform in North America: The Key to Sustainable and Equitable Economic Integration," (University of California, Los Angeles), August 29, 2001.

Why then are we facing this attack on our barrios, on our people, and on our culture? As educated Latino/Chicano/Mexicano students we must realize that is our responsibility to stand up for ourselves and use our knowledge of society to work against these types of repressive legislations and movements. We must act now as the new vanguard, a front of united students through organizations on campus, and campuses nationwide, to fight for what is right.

Latin America: A Political Shift Towards the Left

By Daniel Polk

It has slowly culminated in the past years and has now been made clear in recent events of 2006: the political scene of Latin America has shifted significantly towards the left-end of the political spectrum. As democratic processes take hold of the region's political development, the people of Latin America are bringing to power governments that they feel best represent them.

Most prominent is Venezuelan President Hugo Chávez. Having been elected 1998, he remains the most vocal and visible political leader in the region advocating socialistic and leftist ideals. Chávez has used Venezuela's huge oil profits (Venezuela is the fifth largest oil exporter in the world) to fund domestic social programs for the poor and to support international political allies such as Fidel Castro of Cuba (whom many analysts liken to him).

Among Chávez's supporters is Evo Morales, the former coca farmer and indigenous activist who won the presidency of Bolivia this January. President Morales, as leader of the MAS party (Movimiento al Socialismo), has declared himself the first indigenous leader of Bolivia in over 400 years since the Spanish Conquest. In accordance with Morales' leftist ideals, Bolivia's gas industry was nationalized in early May. Morales' government also plans to redistribute unused agricultural land to peasant farmers, all a part of his efforts to improve conditions for his country, one of the poorest in Latin America.

Although not as politically radical, a number of other left-leaning Latin American governments have come into power. In Brazil, the region's largest economy, Luiz Inácio Lula da Silva was elected President in 2002 as the first leftist president of Brazil since the 1960s. A former labor leader, Lula da Silva has maintained economic growth while pursuing what is seen as more "pragmatic" and less radical policies.

In 2003, Argentina elected another left-leaning politician, Néstor Kirchner, to the presidency. In Uruguay, socialist Tabaré Vázquez was elected president in 2004. In early March of this year, Michelle Bachelet, a moderate socialist, became Chile's first elected female president.

All of these newly-emerging leftist governments have given rise to a new paradigm for Latin

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American politics: one which rejects the Washington Consensus and the past decades of American influence, free-trade, and capitalistic neoliberal economic policies. As the poor of the region have begun to exercise their political power, populist and leftist leaders are easily winning the votes and support of the impoverished majorities.

While this political trend is overwhelmingly defined by leftist ideology, many analysts divide these new governments into two categories: the "moderate social democrats" (such as Brazil, Uruguay and Chile) and the more radical populist (most notably, Venezuela and Bolivia). The former have largely cooperated with free trade and U.S. policy, while the latter are often viewed as a threat to the business and political interests of the U.S. (This view was exemplified by the cover article of the May 20th-26th issue of *The Economist: The Battle for Latin America's Soul: A Fight Between Democrats and Populists*).

As this political trend continues to grow, left-of-center presidential candidate Andres Manuel López Obrador could still possibly win Mexico's presidential election on July 2. In addition, Peru's upcoming presidential election offers the chance for leftist leader Ollanta Humala to gain power.

This divergence away from U.S. influence is understandable considering the deteriorating U.S. image abroad and the wide unpopularity of the Bush Administration throughout Latin America. The Bush Administration's preoccupation with the "War on Terror" and Iraq has resulted in little diplomatic attention given to the U.S.'s southern neighbors. With this weakened U.S. influence and the rise of more democratic electoral representation, the region continues on a path of a new political landscape in which leftist ideals remain the most

The Baca Family: Together in Politics

By: Evelyn Herrera

Representative Joe Baca and Assemblyman Joe Baca Jr. are among the few Democrats who have been elected into office from the Inland Empire. They also represent the same territory of San Bernardino County, including the cities of Colton, Fontana, Rialto, Ontario, and San Bernardino. Most importantly, they both share many of the same political ideologies and ideas pertaining to minorities, the community, and education. They have become the first parent-child group to serve in Congress and the California Legislature and to represent the same district at the same time. Some Democrat hopefuls, respectively, have even suggested that this family union can eventually form into a political dynasty.

Representative Joe Baca has been in office since 1999 and is currently due for reelection in November 2006. Before he was elected into office as Representative of the Congressional District 43 of California he served in the California State Assembly. He currently serves in several House Committees, including the House Committee on Agriculture and House Committee on Financial Services. As a Representative he acknowledges several Latino Issues. Latinos are currently the fastest growing segment of our community, whom represent almost 13% of the current U.S. population. In response to this he serves as the chair of the Congressional Hispanic Caucus Corporate America Task Force. The Task Force's goals are to increase diversity in corporate boardrooms, to increase corporate support of Hispanics and Hispanic communities.

Representative Joe Baca also supports two bills on higher education, H.R. 3519 the College Affordability and Accountability Act and H.R. 3180 the College Opportunity for All Act. These bills supported by him would make college more accessible and affordable to students, and they would also provide incentives to lower tuition. He recently also responded to California's recent increase in gas prices stating that "we are seeing dearly the results of Republicans' failed policies, lack of a sensible national energy strategy, and neglect."

He has shown his dissatisfaction with the response of President Bush and Congressional Republicans pertaining to this national dilemma.

Assemblyman Joe Baca, Jr. (D-Rialto), like his father, has a strong legislation that also supports Latinos, the community, and education. The 62nd Assembly District that Joe Baca, Jr. represents is the most diverse Assembly District in California's Inland Empire. It has the highest percentage of Hispanic and African-Americans in the Inland Empire. Hence, his legislation supports community advancement, education, and worker's rights. He is fully supported by the California Labor Federation, which includes 1200 local labor unions. The California Labor Federation's goal is to protect and advance the rights and interests of all California workers. Like Representative Joe Baca, he believes in cutting education costs and providing students with financial aid opportunities. In the past he has worked with local community colleges, like Chaffey College.

Joe Baca, Jr. was first elected to the State Assembly in 2004 and was currently campaigning out of Ontario for State Senate to represent District 32. He unfortunately was defeated by Gloria Negrete McLeod (D-Chino) in the recent Democratic primary elections. He only received 39% of the vote, compared to McLeod's 61%. Joe Baca, Jr.'s brother, Jeremy Baca, was also campaigning for Joe Baca, Jr.'s current position as Assemblyman. He too was defeated. Wilmer D. Carter won the primary election with 58% of the Democratic votes in comparison to Baca's 42%.

Looking into the future of the Baca family, hopefully they will continue to serve the local community, and educate students about the importance of education and the necessity of having a higher education. The Inland Empire is fortunate enough to have a family that contributes to their community.

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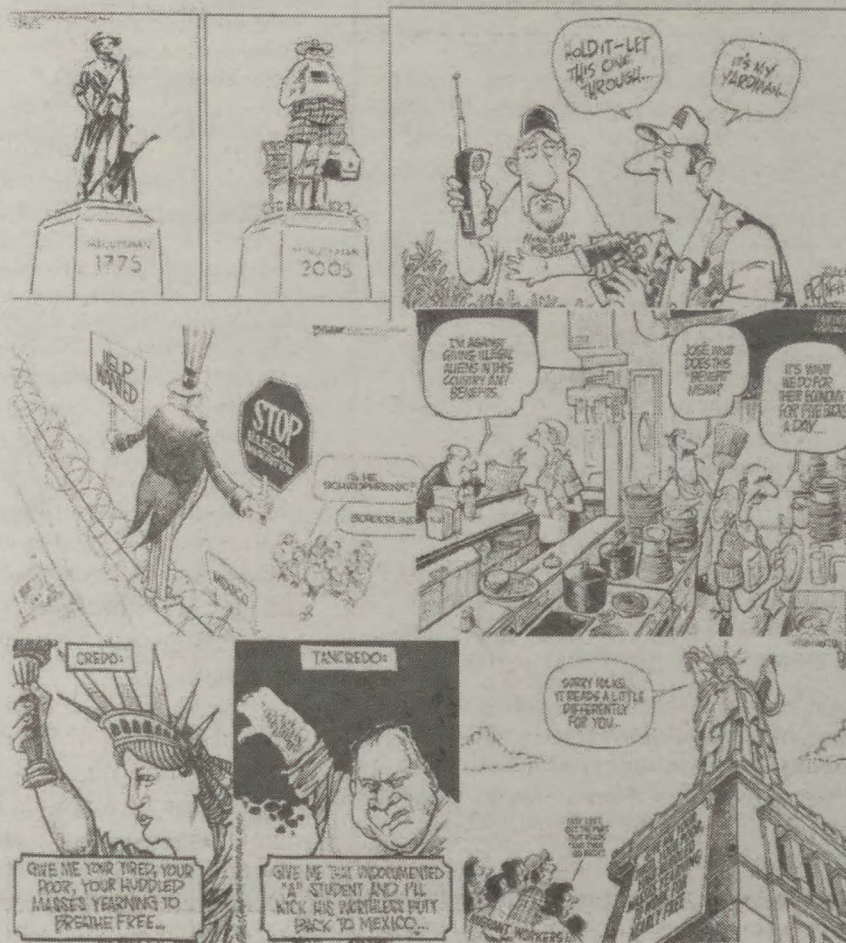
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WINTER/SPRING 2006

OPINIONS

Political Cartoons



Latino Unification

By: Edward Polanco

Unity of Latino peoples is an issue that is important in the United States of America, but it is also an issue that is very miss-understood. It is a struggle that must be won one person at a time. Many are confused as to whether they should call themselves Latino, Hispanic, Mexican, Chicano or any other type of ethnic/racial group that exists for Spanish speaking decedents of Latin America.

The truth is that in order for the Latino population in the United States to advance, we must unite under one identity and group. Much like the Caucasian and African populations did in 19th and 20th century and continue to do so to in the present.

In the early 17th century a variety of different ethnic groups migrated to North America from Europe. The new settlers in America were predominantly French and English. After the American Revolution an American culture began incorporating ideas primarily from the English culture and to a smaller extent the French culture as well. Later in the 19th and 20th century, other Europeans began to migrate to America. Anglo-Saxon's discriminated the "new" immigrants solely on the basis of their heritage. After years of

struggle and assimilation Caucasians finally achieved a solid ethnic identity and group. If one was to go out and ask a Caucasian what race they are, more likely than not they would respond with "white", and not French, German, English, Italian, Greek, Slavic or Dutch. This allowed Caucasian people to advance and focus on other problems rather than problems of ethnicity amongst themselves.

In a similar fashion it behooves the Latino-American population at large to develop a "Pan-Latino" identity. Latinos should not divide themselves because of their national or ethnic background, we should stand together united as one. It will allow our people to focus on greater issues rather than on issues of ethnicity. Our youth will stop killing and fighting each other for reasons of ethnic background. Politicians will not fight for the rights of specific nationalities, but for the rights of Latinos as a whole. We must unite in order to help and support each other in a system where we already have many disadvantages. We are more likely to have our issues and demands heard and met if we are collective than if we are fragmented.

I would like to make it clear that I also never envision Latino's to vote in unison or anything of that accord, because that would not be possible. Latino's like all other people are

Angry e-mail Threats towards Ethnic Studies Professor

Subject: You are a fucking fraud
To: Armando Navarro

16Feb06 I graduated from UCD in 1964, with a degree in history, and from Hastings College of the Law in 1969, with a law degree. In between I served as a US Army Infantry, Airborne Special Forces officer. I am sickened by your approach to teaching and to the US in general. Your kind should go back across the border that you greasers snuck across to get here. I sincerely hope that some patriot takes it upon himself or herself to eliminate you, and your deviant views, from the University system that I used to love. You fucking wetbacks don't deserve country you have fucked up mexico beyond belief, and you will destroy everything else that you touch because you have no morals, no genes worth mentioning, and no sense of decency. Greasers are immoral, decadent, and unable to control their baser instincts, and you have proved it. Thank God that we have none of your ilk in Idaho. Until then, fuck you and nasty letter follows. George R. Kucera, Rathdrum, ID.

A woman and her mother entered a business (whose name we will maintain anonymous). An agent who made racist remarks toward her mother. The woman wrote several letters to the branch supervisor and to the headquarters. That agent was fired and the woman and her mother received an apology and guarantee from the business that they are not affiliated with this man and were truly apologetic. This woman would like for everyone to know that they do not have to take rude and racist remarks from anybody. She encourages people to take a stand if they are ever in this position and demand proper customer service.

also affected by the issue of class and other views. Latino's in the upper class will have different economic issues than Latino's in the middle or lower class. However there will be less fragmentation

This is not a call to disregard our Latin-American past and begin a new, but it is a call to embrace our past and learn from our peoples' mistakes in order to forge a better future for our families and our people in the United States of America. Lack of unity and communication has proven to cause instability and failure through out Latin-American history; with a "Pan-Latino" identity this problem will be greatly reduced in the Future of Latinos in the United States of America.



The Atrocity of Dance: A Chronology of a Chicano Dancer's Journey Through the Dance Departments of the UC System

by: Juan Rios, M.A. Stanford University

Chapter 1: The Birth and Death of the UCLA Dance Department

In 1962 UCLA established one of the first university dance departments in the U.S. The focus was in Modern dance. By 1965, under the leadership of Alma M. Hawkins a Dance Ethnology curriculum was added where the department of dance would include the performance of ethnic dance as well as theory and graduate level interdisciplinary research.

In the summer of 1987, I, Juan Rios interviewed for a position at the UCLA Dance Dept. and was accepted. I was to replace the Mexican Instructor Emilio Pulido who had taught since 1966 and had been dismissed in 1987 after more than 20 years as a part time lecturer and having become become a legendary grandfather of California's folklorico community.

I never asked why he had been discontinued but in 1989 an article appeared in the Daily Bruin announcing that Mr. Pulido had won a landmark case in federal court against the dance department for unfair hiring practices. Apparently, after 22 years of teaching the department made him compete against a national pool of applicants for a three year appointment at the university and was not re appointed to his position as a result. (Daily Bruin, Feb. 7, 1989)

I learned that once Pulido arrived back in the 60s he and student leaders began to develop a popular dance company called Grupo Folklorico de UCLA. The group opened its arms to students, alumni, and community. It turns out that his training of dancers and choreographic contributions to this group were not part of the lecturer's work load. However this group performed extensively all over the community helping to give UCLA a reputation of being inclusive and diverse with the added illusion that he was a full time faculty.

Upon my arrival at UCLA, Grupo Folklorico members were expecting me to continue giving free training and choreography and I asked for a meeting to address the issue. I suggested we work together to ask the department to make my work with them part of my work load and to begin thinking of institutionalizing folklorico into the Dance Department curriculum. The response from them was somewhat like this:

"Whatever happened to the concept of por el amor del arte, or for the love of the art?"

meaning that I should be obliged to do it for free. Another response from the students: **"we don't want to be political, we just want to dance."**

And to this day this group barely survives at UCLA as a student club trying to hold on to the glory days when they were led by the infamous and legendary Emilio Pulido.

By now, I as a professional artist and a person with an MA was not being given the opportunity to grow and be included in the department. UCLA should have been the place, if any, where the art of folklorico should be allowed to shine in a world class university.

By my fourth year, 1990, I began to ask questions. The main response from either Professor Judy Mitoma (MA Dance Ethnology) or Professor Elsie Dunin (dance of the Balkans), was the age old Pandora's Box analogy: That if we allow resources for one dance form, we will have to offer all other ethnic group their share. In the mean time there continued a blatant spending of resources for modern dance faculty and thousands of dollars for the superstars of Modern dance to come as guests to work specifically with the UCLA Dance Company. One day, a new faculty suddenly appeared at the meetings and I was told she was the wife of a professor that another department had recruited but he wouldn't come to UCLA unless his wife was hired at UCLA Dance.

During my fifth year (1991) there was much turmoil in the faculty meetings. A new dean had been appointed and there was an urgent sense of anxiety that some changes were about to come. Professor Carol Scothorn an original faculty member and director of the UCLA Dance Company had relinquished her position as chair and Professor Allegra Fuller Snyder (Dance Ethnology) took on the reigns and introduced open dialogue:

"As we enter 1990, how does UCLA Dance Dept. fit into the larger picture of dance in education today? In 1962 we were the first degree granting dance program within a state university. In 1990 we are one of several hundred programs. Just within the UC our place has changed considerably particularly in the past several years. UC Riverside Dance was granted four full faculty positions (FTE) over the past several years and now have an excellent and exciting group of young faculty members including Susan Foster, PhD, Linda Tomko PhD, Sally Ann Ness and Susan Rose in performance and choreography. They are pressing for a PhD degree program in dance which is already in process. UC Irvine dance Dept. has developed a special emphasis on Spanish and South American dance and are also moving towards a PhD, though in its first stages. What concerns me is that the department at UCLA is still operating on a model created in 1962."

And before we knew it in 1992 the new Dean had appointed Judy Mitoma, as acting chair. For years Mitoma had been pushing her agenda for a World Arts and Cultures Department. I met with Judy that year to ask her about allowing space for some Aztec dance enthusiasts who asked me to sponsor them so they could be able to reserve a studio in the dance building. Mitoma's response was that Aztec dance was inappropriate for the university environment because of its religious and ritual nature.

"I found it absurd that such an individual who also was chair of the World Arts and Cultures Program (interdepartmental at that time) would make such a statement!"

I wrote in a letter to Chancellor Young dated April 14, 1992. I added:

"UCLA Dance has a reputation for offering a variety of world dance forms but it remains to be seen if ever they will have an African American, Chicano or American Indian in a full time, decision-making, tenure-track position where they can advocate for their communities as do the modern dance faculty."

By my sixth year, I was interviewed by the Daily Bruin and The Mecha organization held a small rally for me on May 5 1992. It was an ominous and smoky day after the Rodney King Riots. I remember there

were military tanks and personnel saturating the city. I remember my eyes swelling with tears as I surveyed the burned businesses on my way to UCLA. At the rally I made a powerful speech. I spoke about how the Dance department was controlled by a small core of white dance faculty. The small crowd began to chant "shame shame, shame". Suddenly Judy Mitoma shows up to defend her dance department. She aggressively made her way to the podium and yelled:

"Juan Rios is spreading mis-information and I am here to defend myself. The Dance Department does indeed have a Chicana faculty. We have Irma Dosamontes Alperson!"

This was absurd to me because all I remember from Alperson, specialist in dance therapy, not Mexican Dance was her constant push to add a Spanish Flamenco dance course. As far as I am concerned this Hispanic woman would have been insulted to be called a Chicana. Go figure!

1992 was my last year at UCLA. Later in 1993, during the infamous UCLA Hunger Strike for a Chicano Studies Department, I was informed that the UCLA Dance department had been dismantled, erased, disappeared. There was no media fanfare or announcements. It was done quietly and no one from the Modern dance world or the dance community at large hollered a peep about the loss of this once pioneering dance department.

Instead, the formation of the World Arts and Cultures Department under Judy Mitoma had begun! The BA in Dance had been taken away and changed into a BA in World Arts and Cultures with a dance emphasis. The MFA degree in dance was also moved over to this new department. To this day you can take a Flamenco dance class or two at this new arts department but I don't hear much about dance courses in Mexican or Chicano dance. And I recently checked their web page and found they still have the "Chicana" on faculty who focuses on dance therapy but her name is now listed as Irma Dosamantes Beaudry? You go figure.

As for Emilio Pulido, in August of 2005, an ad hoc group of UCLA Alumni were asking for donations to help Mr. Pulido who is living in dire straights, having major health problems and he had lost his house, poor fool. And to think the folklorico dance community considers this man the grandfather of folklorico in California?

Chapter 2: UC Irvine Dance Department and Death of the Hispanic Dance Emphasis Major

Once at UCLA, I began to receive phone calls from other UC dance departments. In the summer of 1989 I was in a small village outside of Guadalajara filming a dance group performing the "Danza de Sonajeros" when I received a long distance call from professor Nancy Ruyter of UCI Dance Dept.

Dr. Ruyter was a Spanish Flamenco Dance enthusiast who wanted to develop a "Hispanic" Dance emphasis for dance majors at UCI. She wanted me to train and choreograph a student group already existing on its own (Ballet Folklorico de UCI). They would perform for a joint annual concert with a Spanish Dance Ensemble and the concert would be called curiously enough "Dance International."

By the fall of 1990 Dr. Ruyter had created an amazing curriculum for the a university in California:

Beginning Mexican Dance
Mexican Dance II

(Continued on page 35)



(Continued from page 34)

Ballet Folklorico Performance
Beginning Spanish
Spanish dance II
Spanish dance Ensemble
Hispanic Dance History(4-unit lecture)

With the 4 unit Hispanic Dance History course, Dr. Ruyter covered history of dance in Spain, Latin America and the Phillipines. I was brought in as a guest lecturer to present a 2 week section on Mexico and I remember that the Dr. was quite adamant and aggressive in acquiring my bibliographies, research sources and all she could get her hands on including musical recording sessions with my collection of LP records and folkdance music at the UCI recording studios.

Soon I decided to ask Dr. Ruyter about my future with the department. Her response was that my masters from Stanford was not a terminal degree and it would not be possible to acquire a full time faculty position unless I had a terminal degree such as an MFA. Also she said that after a certain date the UC system had decided they were hiring only people with PhDs.

I remember one phone conversation with Dr. Ruyter where she was screaming because I was questioning her audacity to develop a "Hispanic" dance-emphasis major and not have any faculty in the department who are Mexican. And since she was in the mood to yell and scream, I decided to further suggest that a more suitable name for the "Hispanic" emphasis would be a "Chicano/Latino" dance emphasis.

Later at a faculty meeting, the chair JimPenrod was boasting that they indeed do have a latino Full-time faculty: "El Gabriel". He was a Philipino ballet instructor who would jokingly use a spanish word during a faculty meeting to make everyone laugh. I am sure they found him to be quaint. You go figure.

Eventually, the UCI dance department began its retreat from Hispanic dance. The Ballet Folklorico de UCI began to experience major problems. They wrote a letter to Vice Chancellor L. Dennis Smith in October of 1991:

"Ballet Folklorico finds itself without a regular instructor this quarter. Our instructor (Rios) who has been with us since fall 1988, has decided not to return this fall because of the marginalization of his and Folklorico's role within the Dance Department."

Soon, there were rumors that the Ballet Folklorico had ruined the dance floors in the Fine arts complex and it would take thousands of dollars to repair. The Ballet Folklorico was slowly squeezed out of fine arts and the students wrote in desperation to the Vice-Chancellor:

"The current problem with access to space involves plans by the Dance Faculty to suddenly change the days and times of our class from Saturday mornings to mid-afternoon twice a week, or to move us to the "barn" which is inappropriate for dance rehearsal."

Dr. Ruyter soon abandoned the production of the "Dance International" concert and the "Hispanic" dance major was never heard of again.

On August 11, 1992, Executive Vice Chancellor L. Dennis Smith finally responded after discussing the issues with Chair of Dance, James Penrod:

"Unfortunately, Ballet folklorico's desired practice hours -weekends and nights-- conflict with the usual activities held at Crawford Hall. Nevertheless, Fine Arts assures that the arrangement for the Barn is guaranteed for at least a year. And it is not within my usual practice to intercede with an academic unit (dance dept) on which instructors to hire, what an

individual faculty salary should be, or to offer a credit course which non-major students control."

Chapter 3: UCR 2006 The Death of Chicano Dance

In 1989, I received a long distance phone call while filming a group of dancers performing "La Danza de Los Tastoanes" in a remote village outside of Guadalajara where I was teaching a summer dance course for American students from the University of San Diego. The caller was Susan Foster, a faculty from UCR Department of Dance. And since my first year at Riverside, I like Pulido at UCLA, was seduced by the student enthusiasm and creative spirit to produce an annual concert called "Noche de Folklorico".

At one time this concert was awesome! We were applying for up to \$4200 from the Intercampus Arts Fund. Our project would bring folklorico performers from UCI, UCLA, UC Davis and UCSB. We were about to include UC Santa Cruz. Then one sad day in July of 1995, we received an E-mail from EmmaLew Thomas, a former professor of the now disappeared UCLA Dance Dept. and the new director of Inter-Campus Arts Fund. She was denying support for our annual project because she said they were only funding "Seed Projects".

In the year 2000 the new Fine Art Structure was opened at UCR. And all dance classes were moved to the new studios except for dance of Mexico due to the shoes that we wear. Ironically we have been left in a place called "The Barn"! I endured a few years of total misery in this abandoned space. No fans, No AC, no cross-flow of air, and for a while a really, really bad sound system. The fine arts administration kept accusing me of mistreating the sound system and it turned out it was a deficient system that they had purchased in the first place. I never received an apology. These small problems were the beginnings of the demonization of Mr. Rios at Fine Arts. Finally, I did not feel welcomed to go over to the new fine arts dance studios due to the fact that someone placed large signs with:

"Don't you even think of walking into this studio with your shoes on!"

But I kept going and going and going. In the year 2003 and 2004, The Ballet Folklorico de UCR was 10-12 couples strong. Our annual concert held at the California Center of the Arts in Downtown San Bernardino was amazing in terms of developing audiences. I felt I needed a better position that gave me credit for working on a project that need much problem solving and decision-making assistance. Although my part-time position had grown slightly to two courses of Mexican dance per quarter, I realized that I was being a fool to allow myself to be giving so much time, energy and creativity. I had no health care.

The Dance department had suddenly hired 4 to 5 full-time Phd faculty of which I was never informed about and I was stuck with the feeling that I had somehow missed the boat.

In 2005, I applied for \$2200 from the first ever Unit 18 Professional Development Fund for the lecturers and for some reason I was never answered as if someone just did not feel it was worth the bother to even explain why they refused to fund a project that involved bringing in two of my contemporaries in theater and choreography to collaborate in creating a choreography about the Pachuco dance _expression of the Chicanos of 1940 in Los Angeles.

In 2006 I met with the chair, Susan Rose and she said there were no financial recourses available for any

projects. At this meeting where I asked her about all the work I do for the Ballet Folklorico concert she responded again as in UCLA that it would be opening up the Pandora's Box if they were to allow resources for one Ethnic form over another.

Sensing a bleak and gloomy future for Chicano Dance, I decided to propose some additions to their new curriculum that came out in the UCR catalogue 05-06. I proposed a 4 unit course to give credit for students involved in Mexican Dance Performance, a 4-unit lecture course in dance culture of Mexico, A studio course focusing on Indigenous dance of Mexico (Aztec) and an experimental course called Dance in the Chicano/Latino Community.

By saturating the faculty mail boxes at fine arts with a handwritten poem about the conditions at the Barn Stable and then writing a letter expressing anger over the lack of input from Chicanos and Native Americans in designing the new curriculum, I finally got the attention of the Chair, Susan Rose to allow me the opportunity to meet before the full faculty on Wed. May 3, 2006.

At this meeting, the faculty paid no attention to any of my proposed courses and seemed to want to lecture me on how it was impossible to phase into a tenure-track faculty position from being a lecturer part-time.

I also mentioned that it would have been nice to be included in the plans for the major American Indian Dance Conference that was produced by this faculty in the spring of 05. I exclaimed, "And I am the only American Indian in this room full of faculty", I said. That's when Dr Anna Scott announced that she was Native American(as well as African).

Moreover, the new part-time lecturer(posing as a faculty) who apparently is Susan Rose's lead modern dancer in The Susan Rose Dance Company suddenly claims to be a Chicana and proclaimed: "I am a Chicana and I like dancing Quebradito".

Yes that was with an "o" at the end.
You go figure.



Juan Rios
Masters from Stanford
17 years in UCR
No Position





Ballet Folklórico de UC Riverside

17th Annual



"Noche de Folklor"

at
University Theatre, UCR

Sun., June 25, 2006

First Show - 12:00pm

Second Show - 6:00pm

Tickets - \$8 General Admission

UCR parking fee not included

For Ticket Information contact

Chicano Student Programs (951) 827-3821

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WINTER/SPRING 2006