

NUESTRA COSA

"Once social change begins, it cannot be reversed. You cannot uneducate the person who has learned to read. You cannot humiliate the person who feels pride. You cannot oppress the people who are not afraid anymore. We have seen the future, and the future is ours."

~ Cesar Chavez



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Nuestra Cosa Chicano Student Newspaper

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NUESTRA COSA



FALL 2009



¿Que Pasa Raza?

Chicano Radio in Aztlan

By Anthony Guaracha

In December of 2008, I completed the Chicano and Chicana Studies MA program at CSUN. It was a great experience and I learned and dreamed about the possibilities of Chicano Studies. Initially, I had thought of the field as only focusing on history, but Chicano Studies in my definition goes beyond that. I applied all that I learned to my thesis that focused on Chicano life. In conducting this project, I initially focused on radio, but through the research and documenting the participants' lives of this study, it became much more, a demonstration of Chicano people working toward building a better world: Aztlan, on KUCR's Radio Aztlan program.

I begin this four part article about *Coming of Age: Chicanos in the Viva Yo Hispanic Era* introducing the basic history of Chicano Radio of Southern California, for few have ever said anything about it. Chicano Radio is the overall period which Chicanos have utilized radio to reach the community. As a broad term, Chicano Radio encompasses all forms of radio that reach out to the Chicano/Latino population of the United States. include Latino because most people who identify as "Latino" are in fact of Mexican ancestry. Chicano is a term that comes from Caló and was popularized during the Mexican American political movements of the 1960s.

This article, like *Coming of Age*, focuses on the way Chicanos have used radio to reach the community throughout the Chicano Political Generations of the 1900s, for example the Migrant (1900-1930), the Mexican American (1930-1960s), the Chicano (1960s-1970s), and the Hispanic Generations (1970s-1999). Although many forms of Chicano radio exist, I focused and emphasized radio programs that continued and maintained political and cultural awareness in the community. Radio programs that broadcasted in the interests of working class Chicanos allowed me to focus on this communication story of resistance and humanization, the idea of treating people humanely and giving them the power of social awareness.

First, Pedro J. Gonzalez, the first radio personality to have a long running program, broadcasted the program "Pedro J. Gonzalez & Los Madrugadores" from 1929 to 1934. This generation of the Chicano Experience spoke mostly Spanish and is referred to as the migrant generation because many Mexican migrated to the United States escaping the horrors of the Mexican Revolution. The Spanish speaking received the program well and tuned in from as far away as El Paso, Texas. Gonzalez established a dedication and request fan club for his program because many people wanted to hear their dedications played over the airwaves. His clout was so strong that he actually influenced the Spanish speaking population in voting and made them aware of the local events that affected the community.

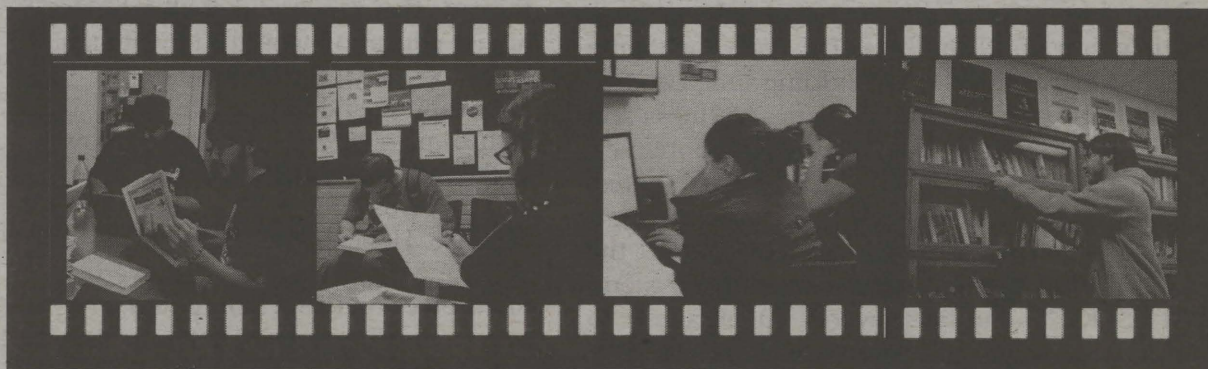
Candelario "Cande" J. Mendoza, Pomona's first Mexican school teacher and principal, began a radio program in the late 1940s at KPMO. He played rancheras on the program *Ranchero Amanecer* and the latest Mexican, Cuban, Puerto Rican, and Mexican American tunes on the program *Five O'clock Fiesta*. Mendoza organized dances in Pomona that showcased musicians that he played on his show and incorporated the younger Mexican American crowd by including Rock 'n' Roll musicians, especially Chicanos from East Los Angeles. Following the East Los Angeles Blowouts of 1968, a Chicano identity emerged from the Mexican American youth and more bilingual and English monolingual disc jockeys emerged in Southern California in the Chicano Movement Era that lasted until 1974. Raul Ruiz and Moctesuma Esparza, *La Raza Nueva*, KPFK (1968-1975), Antonio Salazar, "Mundo Chicano," with a news segments by Victor Vasquez on KPFK in 1974, and Chicano and Latino disc jockeys of Loyola Marymount's KXLU bilingual salsa radio program, "Alma del Barrio," began radio programs in this Chicano Generation period. Most of these bi-lingual bicultural radio programs did not survive because the Chicano Movement Era did not last, and Armando Navarro describes the individualistic driven *Viva Yo Hispanic Generation*, 1974-1999 followed this period. (Continued on page 6)

Chicano Student Programs

Empowering Raza Through Education

BY CRISTINA REYES

A typical day in the Chicano Student Programs (CSP) office is difficult to describe. No matter the time or day, upon walking in you will always hear the laughter and conversations of students who have found a place at the University of California, Riverside, to call their own. Here, students have found a place where they find understanding, support, and resources. One may think that the CSP office provides support and services only to Chicano/Latino students and their organizations at UCR, but it is by no means exclusionary. Chicano Student Programs, or CSP, provides a wide range of services for *all* students in need at no-cost. (Continued on pg 4)



(Continued from pg 3 Chicano Student

The Chicano Student Programs office is located at 145 Costo Hall between the Student Services Building and The Highlander Union Building (The HUB) This area of the campus is visited by a large number of students, yet CSP has only a small number of students who are knowledgeable about its programs and services. The majority of people involved with CSP are Chicano or Hispanic students who, for the most part, are the first to attend college or a university from their families. These students often do not know what is expected of them, the obstacles that they may encounter, where to seek help, or how to gain access to resources needed to be successful university students. The goal of CSP is to provide a "very comfortable space," services, support, and counseling for students. Many students refer to CSP as a "home away from home" where they can study, socialize, meet other Chicanos or Chicanas, join organizations, reinforce their culture and heritage, as well as learning to cope with political and emotional realities that are new to the student.

However, CSP is in need of more support systems in order to extend its services to all of the students that could benefit from its resources and programs. Like CSP, the other programs that reach out to minority groups on and off campus lack the financial support of the government. Programs like Chicano Student Programs are last in line for funding, but ironically they are the first in line for budget cuts and outside criticisms.

Events such as the Youth Conference (which helps inform students of the importance of higher education through workshops) are vital in creating networks, support systems, and

providing students with the information needed to become a successful student. These events have a positive impact on students who take advantage of the resources and programs offered by CSP. Recently the financial aid needed to keep these crucial events has been reduced and, without adequate funding, CSP cannot continue to provide its resources to students in the Raza community.

Culturally, people within the Raza community do not seek help or resources, but adequate funding would ensure that CSP could smash that cultural barrier and increase its outreach. According to some people, CSP only targets the same students for their events. This is true, but only because CSP has not received the necessary financial support. If CSP had more budgetary support, it would be able to put on more informational events about their programs, resources and services. These events would inform different students within the Raza community at UCR about its services to help them become more successful.

UC Riverside is ranked fifth in the nation for ethnic diversity. But the cultural support for Chicanos and Chicanas, Native Americans, Asian/Pacific Islanders and African Americans must not be taken for granted or allowed to lose their funding on behalf of the students they serve. CSP is one of the few programs in the UC System that provides a support system for the Raza community in terms of higher education. Programs like this inspire students to succeed, to feel like they are not alone in their educational journey. Programs like this should exist in every institution of higher education; they are priceless and crucial to the success of the students and our Raza community.



Elena Perez

The Chicano Student Programs office provides support for the students of our

Raza community. It is directed by three devoted people who are in charge of the programs, activities, and services for students. One of the staff members is Elena Perez. She is in charge of the social and cultural programs that CSP provides throughout the academic year. The obstacles that Elena had to overcome growing up enabled her to be the perfect candidate for employment at the Chicano Student Programs.

As a Mexican-American girl, Elena grew up as part of a poor family with no educated adult role models who could encourage her to seek a higher education. She had no one to help her envision the possibility of attending a university, much less how to prepare to meet the requirements needed. The fact that Elena managed to become prepared for college all on her own, attend UC Riverside, and receive her bachelor's degree, serves as an inspirational experience to which most of our Raza community students can relate to.

What Elena enjoys most about working at CSP is being able to talk closely with students, sharing her experiences and knowing that she is making a difference. She enjoys providing the support and services that were not available to her as she worked to achieve her educational aspirations. Elena's personal goals include continuing to support students and increasing outreach to students. She would love to make students aware that there are services and resources for them available at CSP. She believes that "you have to come in to the center to understand what CSP provides, because hearing what CSP is, and actually experiencing it is a total different thing."

Elena and Chicano Student Programs have provided a pathway to the successful achievement of higher education for all students.



SOCC: Student of Color Conference

By Jessica Maldonado

On November 13-15 over a thousand students from across the state of California attended the Annual Students of Color Conference at UC San Diego, and UC Riverside was fully represented with a delegation of 60 students. This year the theme for the conference was Building Our Leaders with Purpose through Activism, Wellness and the Reclaiming of Our Education. Moreover, students discussed the effects of fee hikes, since today more than ever, they are taking a stand against increasing fees, and the diminishing quality of the education system. At SOCC, students were encouraged to become aware of the budget issues that surround the State of California.

Here, they acknowledged the changes in affordability and accessibility and the cold shoulder that has been given to the California Master Plan of Higher Education. In essence, the Master Plan was developed in the 60's by a team of UC Regents that declared that all schools of higher education would admit students based on merit, the promise of affordability and the reflection of California's diverse population. However, in the past few years California has continued to move further from this promise. Hence, SOCC reminded student about the importance of empowering themselves and developing future generations of student leaders as they build solidarity with (continued on pg 5)





Four part series by Anthony Guaracha
UCR Alumni and M.A. in Chicano
Studies from Cal State Northridge

Coming of Age: Chicanos in the Viva Yo Hispanic Era is a study of Chicano Disc Jockeys (DJs). Focusing on the lives of DJs, Roberto "El Beto Man" Tijerina and Estella "La Snoopy" Acuña, this study is biographical and generational in approach. It examines the transgressions of Chicano identity through the "Viva Yo Hispanic Generation." Initially, this project focused on radio and Chicano radio programs; however, I wanted to humanize the Chicano Radio Experience and focus on the lives of the actual radio DJs.

In order to set its foundation for this work, the first chapter places primary and secondary documents about Chicano political generations, Chicano radio, and Chicano DJs into the context of the Chicano Experience. Using these documents enables an understanding of Chicano history, identity, and radio. Media theories, such as the propaganda model and ideological management are useful for providing an understanding about the origins of Chicano radio and its present form. This study also included primary

documents about the lives of Roberto Tijerina and Estella Acuña and unstructured interviews with the two Chicano DJs conducted by the author to write the narrative of chapters two through four providing firsthand knowledge about the experiences of two Chicanos who became DJs.

Coming of Age: Chicanos in the Viva Yo Hispanic Era gives life to the Chicano Radio Experience. It puts two Chicanos in the context of a Greater Chicano Experience and adds to the history of Chicano Radio, which focuses little on Chicano DJs. In an era where the media manufactures and manages the masses of the United States ideologically, this work focuses on the diverse layers of individuality in the Hispanic Generation, a generation that is referred to as conservative, assimilated and not Chicano. Thus, through the biographies of Roberto Tijerina and Estella Acuña, this work demonstrates Chicanos continued to politically come of age in the Viva Yo Hispanic Era. This study follows the lives of Roberto and Estella using the political generation approach to understand their lives, struggles growing up and self transformations from *cholos* in the barrio to participants of the Chicano Movement.

Coming of Age: Chicanos in the Viva Yo Hispanic Era



Community members, activists, and Scholars of History and Communications must continue to study and develop the manner people convey activism through the media, for it gives the neglected a voice. It is my hope that this work contributes to the understanding of Chicano Activists, the Chicano Movement, and Chicano Radio.

Throughout the course of Chicano History, there have been many heroes. The lives of two Chicanos, Roberto Tijerina and Estella Acuña are discussed in this work. Roberto and Estella grew up in Southern California's Coachella Valley, survived the barrio lifestyle, and *came of age* politically in the 1980s-1990s, becoming heavily involved in the Chicano Movement. Historically, the Chicano Movement Era is the 1960s and 1970s. However, to this day, people who identify themselves as Chicano, continue to educate themselves about their current conditions, and resist assimilation. These biographical treatments reveal that the ideals of the Chicano Movement did not end in the 1970s, but continue through the experiences that youth in and out of the barrios of the United States continue to take part in.

(Continued from pg 4, *Student of Color Conference*)

other communities to mobilize together. Nonetheless, SOCC provided students with a variety of workshops that served as tools to continue student-activism. Amongst the various workshops there was a Latino/a/Chicano/a caucus where students discussed topics of retention in education, queer issues, mobilization and outreaching to the Latino/Chicano community thorough education. UC Riverside's delegation developed an agenda that focused on outreach and retention and their first step was to take part in the planning of the Chicano/Latino Youth Conference (taking place this April). This workshop not only granted students the opportunity to share their ideas and daily struggles as Latino/a/Chicano/a students but, it allowed them to develop solutions as they networked with other students from across the State of California.

All in all, SOCC was a successful event that allowed UCR's students to engage in similar efforts as they tackle issues of retention and outreach to younger students (grades K-12) to encourage them to attend institutions of higher education.



STUDENTS OF COLOR
CONFERENCE 2009!

BUILDING OUR LEADERS WITH PURPOSE:
ACTIVISM, WELLNESS AND RECLAIMING EDUCATION

UC SAN DIEGO
NOV 13-15, 2009





Community

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Swine Flu: H1N1 Virus

By Jaime Matute



In April 2009, a pandemic arose caused by a mutated strain of a historical virus known as influenza. Edgar Hernandez a 5 year-old boy from a rural pueblo known as La Gloria, Mexico had what many believed to be a seasonal flu. However, scientists would later discover that Hernandez would forever be patient zero of a hybrid of influenza that would later be scientifically classified as H1N1 Virus. However, the worst was yet to come. Within a matter of weeks over 150 lives were claimed, mostly young children and elders, in the surrounding communities of La Gloria, Mexico. In late April, the first case was detected in the United States claiming the life of a 6 year-old girl in the Imperial Valley only two and half hours away from UC Riverside. Due to the virus, mutation between a human influenza strand and a pig influenza strand, the virus was coined as the Swine Flu, a combination of the two strands that would ultimately result in an entirely new form of influenza.

Although Hernandez survived this deadly virus, what started as a routine flu quickly became a pandemic that crossed borders in a matter of days. By early May, the World Health Organization issued its pandemic alert to 5, the second highest level, warning of a global Swine flu outbreak. Despite the fact that influenza has had a rather devastating history, regarded as one of the deadliest viruses of all time, an outbreak of this nature had not occurred since 1969 when another strand of the virus claimed the lives of one million people worldwide. Forty years would pass before another outbreak would occur. Its human-to-human spread labeled this virus a pandemic, in addition this virus is airborne and quickly mutates to become stronger and deadlier with every person it comes into contact with. Officials on both sides of the border took action, Mexico quickly shut down its major cities and schools and the United States proceeded in a similar manner.

Normally, influenza viruses can be detected year round, but more so in the winter because of the ability of the virus to survive the harsh weather conditions, which makes it that much more dangerous. Just like any other virus, influenza mutates rapidly and constantly making it difficult for scientists to manufacture antibodies to protect the public. The structural surface of the virus changes from human to human because the Deoxyribonucleic acid (DNA) of the virus not only multiplies, but undergoes re-organization by producing hybrids as its end product. For this reason, researchers follow a certain protocol for detecting current influenza outbreaks. They attempt to predict likely changes that may occur in the viral strands of DNA that may impact vulnerable populations in order to produce large quantities of influenza shots that can be prepared in case of a future outbreak. H1N1 was involved a special DNA strand which researchers were not prepared to confront because they lacked sufficient data and antibody drugs. For this reason, the public became alarmed about the presence of H1N1 in the world and began to compare this new flu with the historical Spanish flu of 1918, "La Grippe", which claimed the lives of from 20 to 40 million people, more deaths than occurred during World War I.

Months have passed and winter season is around the corner. An H1N1 vaccine has now been manufactured, although its distribution is not yet as rapid as public demand for flu shots. While the public cheers with satisfaction that a vaccine has been produced, corporate America finds ways to make it difficult for people to gain early access to the needed drug. The Chicano population, in general, doesn't have the luxury to have proper medical insurance that will cover the expense of the vaccine. Many public clinics do offer the free vaccine to the public, but people must qualify in order to receive the vaccine due to the limited supplies. For this reason, the number of Chicanos being affected has increased to 14%. In addition, public information about the vaccines and the H1N1 virus has been minimal with for those who do not have access to digital sources of information such as the internet which many Chicanos cannot access due to a lack of computers or the knowledge of how to go online.

It will take great effort to insure that Chicano/as can receive timely information about the H1N1 virus and how to determine who in the Chicano/as communities are most vulnerable to this devastating virus so that they can be medically treated in time.

While the latest strain of the influenza virus will be in the news world-wide for the coming winter months of December through March, or so, it is important that public health workers, Spanish language media, and leaders in all Chicano population centers around the United States do all in their power to guarantee that H1N1 vaccine is available and that raza have the knowledge necessary to go to local community clinics and hospitals to be vaccinated and to minimize the consequences of this potentially lethal pandemic. Perhaps most importantly, everyone should diligently practice cleanliness, basic hygiene, and commonsense precautions when exposed to people who may be exposed to the flu virus.

(Continued from pg 3, *Chicano Radio in Aztlan*)

The Viva Yo Hispanic Era contradicts a bilingual bi-cultural radio program, for these particular programs are not based on the "Yo or I," but political activism and being the alternative to the mainstream. Bilingual bi-cultural radio programs focus on the community and addressing its needs. In this period, most commentators Spanish-Language radio during this Hispanic era were Hispanics born in a Latin American country and the news did not center on local issues. Thus, the Viva Yo Hispanic Era implies all Mexicans are individualistic, focus on his or her own self, and identify his or herself as Hispanic; however, not all Chicano/Latino people possessed the attributes associated with the perceived climate of the mainstream Hispanic community during this era.

The nineteen-eighties witnessed several disc jockeys establish a few bilingual bi-cultural Chicano Alternative Radio Programs in Southern California such as: Daniel "Sancho" Castro's bilingual bicultural program, "the Sancho Show" at Pasadena College's KPCC station during 1984-2000, and the University of California Riverside's KUCR 88.3 FM: Radio Aztlan (1982-Present). These two examples of the bilingual bi-cultural programming spawned during the individualistic Viva Yo Hispanic Era in Greater Los Angeles. The Chicano disc jockeys in this Viva Yo Hispanic Generation are the focus of this study, specifically Roberto "El Beto Man" Tijerina and Estella "La

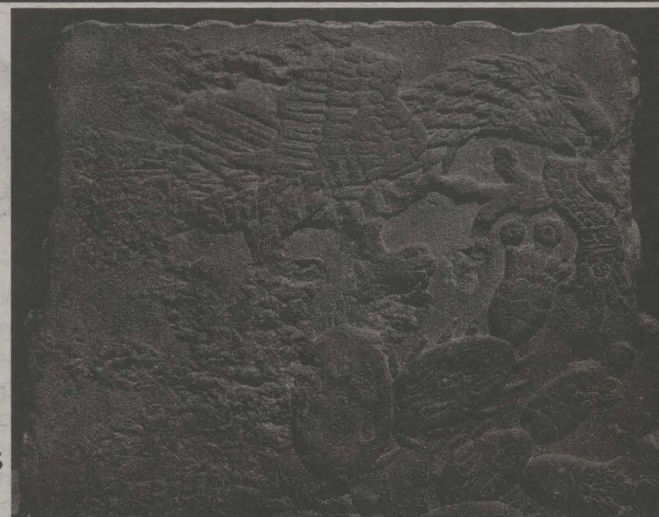
Snoopy" Acuña of KUCR: Radio Aztlan. Thus, the manner these two Chicanos came of age in the individualistic Hispanic generation that spanned from 1974-1999 was examined.

Since the late 1920s Chicano Radio has continuously developed. It began with one Spanish language program at a Los Angeles English language radio station in 1929, but today Chicano radio broadcasts in both Spanish, English, and/or bilingually. Eighty years of Chicano radio have passed, and researchers have studied the topic minimally since the 1980s; they usually focus on Spanish language radio and do not look beyond Chicanos speaking languages other than Spanish. Although these studies contribute to our understanding of Chicano radio, Chicanos also speak English; Chicano radio does not broadcast in solely the Spanish language. The shift in Chicano radio language developments occurred from the 1930s to 1950s when many Mexicans and Mexican Americans attended Americanization schools through the barrios of the Southwest and schools forced Mexicans to learn English. The next section of the article will discuss the lives of two Chicanos and their childhood experiences. It will focus on two Chicano's lives, their paths toward coming of age politically in the 1990s individualistic Hispanic Generation, and their interest in the Chicano Movement that carried beyond the Militant Chicano Generation period of the 1970s.





**We Build Our Houses,
Then We Lose Our Homes**
By Eddie Valencia



During the last housing boom earlier this decade, Latinas and Latinos found work throughout the South Western Sun Belt and have been exploited for their cheap labor; they are now without work. During the recession in 2001 immigrant labor, largely comprised of Latinos, was on the rise and during the recent collapse in the economy there was a disproportionate amount of "illegal" workers that were laid-off. "Immigrants" were largely affected because of their presence in this type of work. A study from Pitzer College found that there was a slight reduction in Latino/a workers since 2007, when up to that point the rate of workers was on the rise. Latino "immigrant" unemployment rate shot up to 6.4 % when compared to 6.1% of the total workforce. Employers have abused and capitalized on the legal and societal status of raza as a means of cheap labor and use scare tactics to rush workers to finish projects under hazardous work conditions.

Homebuilders in the Inland Valley have been betrayed by temporary hiring agencies such as Select Build, that supply home building companies like KB Homes with home-builders. Recently, workers have accused Select Build of cheating them out of wage hours, practicing discriminatory behavior and creating hazardous and unsanitary work conditions. Residential construction workers in California, Nevada and Arizona filed a lawsuit against Select Build through the Laborer's International Union of North America (LIUNA). They won and received \$241,301 in unpaid wages. KB Homes is now being accused of pressuring homebuyers into purchasing homes at inflated prices through faulty appraisals that they have set up in conjunction with certain banks; in essence KB Homes is doubling as a homebuilder and a mortgage lender.

Corporate homebuilders, like KB Homes and Pulte (the nations largest homebuilder), were vital to the current housing and mortgage crisis. When the crisis hit the Inland Valley, it was severe and devastating to the local economy. This area is largely comprised of minorities and raza which are also the primary population that work within the warehousing district in the Inland Empire, which is the largest in the world. This industry provides instability to the local economy through its temporary employees. Consequently, these workers and minorities became the customers that were predisposed to fill these newly constructed homes. By pressuring buyers to subprime and high-risk loans through their own mortgage subsidiaries and fixed appraisals, they contributed to the bursting bubble and loss of over 232,000 construction jobs in 2007. At KB Home, subprime lending increased 405% between 2005 and 2006 and was instrumental in the rapid foreclosure across the region.

The Laborer's International Union of North America (LIUNA) is the only representation that hard-hat wearing home, apartment, and bridge builders, amongst others, in the Inland Valley have to rely on during this economic recession. However, now they have also garnered support from angry home-buyers that have lost their homes due to foreclosure. For decades, residential construction workers have been mistreated in the work place. A large portion of these workers are "illegal immigrants" from Mexico and part of the raza community. It has become a staple across American Immigrant hard-liners to place blame on immigrants for crime, deteriorating schools and a deteriorating economy. With the current economic recession fingers are once again being pointed towards immigrants as an "illegal labor force" that is plaguing this country with instability.

These hard-sell tactics combined with homebuyer deception has created grounds for mass foreclosure on recently purchased properties. KB Homes is currently being sued in at least 5 states for faulty home appraisal including one in Perris, California. These inflated prices were manageable for a few years until the housing bubble burst and the payments rocketed into tens-of-thousands of dollars. LIUNA has led a campaign against KB Homes and Pulte homes. Pulte has been under fire since they terminated a handful of workers for supporting the LIUNA campaign yet the courts ruled against Pulte stating that LIUNA's efforts to publicly educate and garner support for workers was their legal right. Many of these workers have since been rehired by the company. Pulte, like KB Homes, has cheated workers out of wages, does not pay overtime and falsifies time sheets at the expense of exploitable migrant workers from Mexico and their inability to speak up due to fear of deportation or losing their jobs. Many of the issues at hand deal with workers legal status and employers capital investment and protection at the expense and well-being of their workers.

The fact is that these claims are not new to the construction industry and are not limited to KB Homes and Pulte. The struggle for residential construction workers is a human rights issue that has plagued this business for decades. However, is it really a surprise that through our capitalist society employers have found a way to capitalize on cheap labor that migrants and minorities offer to further lift themselves up by their boot strap? Raza, we must educate each other and realize that a lot of these workers are our people, our family and human beings. LIUNA has led a hard-hitting campaign across the nation to unionize homebuilders in an attempt to end the wage disparities that have plagued communities of color for decades.





Education

The Value of Public Education

By Jessica Maldonado

Despite student protesters at UCLA, UC Berkeley and UC Riverside, the University of California Board of Regents approved a 32 percent fee increase that will make UC tuition above \$10,000 for the first time. Tuition at the 10 UC campuses is expected to increase by \$585 in the spring, then another \$1,344 in the fall. Along with a \$900 registration fee, the hikes will bring annual UC (in state) tuition to \$10,302, not including campus fees, housing, books and personal expenses.

Additionally, UC officials reported that the university is facing a \$535 million budget deficit, and that increases are necessary. President Mark Yudof argued that revenue from the increased student fees will allow UC to restore cancelled courses along with student services, such as library hours.

Moreover, as UC Board members approved fee increases, students were asked to clear the meeting room and had to refrain from making comments. Yudof said he sympathized with student concerns claimed, "I hate to say it, ... We do not have the money to continue to run the University of California." Another UC official stated that the University would continue to set aside, one-third of the revenue from the fees to provide financial aid for undergraduates and professional students. While, one half of that would be set aside to help graduate students. The regents also approved the expansion of the Blue and Gold Opportunity Plan, that promises to cover all fees for in-state undergraduates with family incomes of \$70,000 or below. However, students cautiously question the benefits of such plan.

Furthermore, in a statement posted on the UCLA website, UCLA Chancellor Gene Block said: "The UC Regents are meeting on campus in Covell Commons. There were a number of protest demonstrations yesterday and they are continuing today. It's important for us to honor the right to protest, but we also must maintain an environment of civility, respect and safety on our campus." Nonetheless, even after the board ended

its meeting, student protesters who had arrived to UCLA from campuses across the state of California, flooded the streets of Westwood. Although, no accidents were reported, fourteen people, including 12 students, were arrested on Wednesday. Still, other students conducted a sit-in at UCLA's Campbell Hall, where classes were cancelled for the day. Once the meeting was finalized students chained themselves together to prevent the regents from evacuating the building. Amongst the regents was Los Angeles, Assembly Speaker Karen Bass who claimed that the solution was in Sacramento's votes. Bass stated, "We struggle every year for votes to raise revenue for education." However, students were not satisfied with her answers and asked her to expand her efforts. During the closing of their meeting, the regents promised to ask the legislature for a \$913 million state funding increase.

Back at the UC Riverside campus about 60 students conducted a peaceful march in front of Hinderaker Hall as they chanted, "Whose University Our University!" This demonstration was followed by a short talk given by organizer Roberto Rodriguez. The day before (Wednesday), students conducted a sit-in that ended at night with an agreement between protesters and UCR officials. In addition, Chancellor Tim White agreed to provide a way for students like Rodriguez to present his concerns to state legislators, who will have the final say on the UC budget for the coming year. The university will also, help arrange transportation for the sit-in protesters to attend a UC advocacy rally at the state capital in March.

In essence, tuition hikes will most notably affect AB540 students who already pay tuition without assistance from the state. Not to mention, the increase in competitiveness for freshman admission and the lack of access for all student groups, including students who come from low-income families and those who will be the first in their families to attend college. Lastly, it is projected that campuses like, Davis, Irvine, UCLA, San Diego, Santa Barbara and Santa Cruz, will continue to reduce their admissions offers for fall 2010.

Make Our Dreams an Act of Reality

By Alejandra Monroy

Over 65,000 undocumented students graduate from high school eligible to pursue a higher education. Some students are fortunate enough to be able to pay their way through school due to the AB540 bill. Yet, even after these students manage to graduate from college, without a social security what is an AB 540 student to do with this degree? The DREAM Activist Coalition at the UC Riverside campus is active in promoting the DREAM Act because *Education is a Right*, as the United States Students Association (USSA) believes. This organization gave rise and inspiration to start this coalition and now as part of its many actions, the coalition organized a question and answer session with Russell Jauregui Attorney at law in Los Angeles California. He has been interviewed by 88.3 FM KUCR and Nuestra Cosa member Eddie Valencia. This is what Russell Jauregui had to say:

Eddie: What exactly is the DREAM Act?

Jauregui: The title is basically the Development Relief of Education for Alien Minors Act; it was introduced on March 26, 2009 in the senate by Dick Durbin. It would provide undocumented students who have lived all their lives here, many who got here at the age of five, six, seven, have graduated from high school, and are now in college, the mechanism to legalize their status in the United States.

Eddie: Recently it has been re-introduced but the DREAM Act has a long history, can you tell us a little bit about that?

Jauregui: It basically started in 2001. These immigrant students, again who have been here for many years, have been successful in getting the ear of certain legislators, like for example Diane Feinstein, and it has gotten broad support. It has garnered about 48 senate co-sponsors and more than 152 republican and democratic house co-sponsors. It has passed the senate judiciary committee in a bi-partisan fashion by a 16 to 3 vote in the 2003 Congress and again in 2006 by a voice vote. In May 2006, it passed the full Senate as part of a comprehensive immigration reform bill that did not pass. The closest it got to passing, on its own, was October 24, 2007 by a 52 to 44 vote in the senate and it fell 8 votes short of closure. **Continues on page 9...**



(Continued from page 8, *Make Our Dreams an Act of Reality*)

This means that if we would have got the 60 votes it would have got the full debate on the senate floor.

Eddie: The DREAM Act is said to have been wrapped into the current immigration reform, what do you say to that?

Jauregui: In the past it has been tied to the comprehensive reform and unfortunately due to prior efforts in 2006-2007, when the comprehensive reform failed, the DREAM Act failed with it. But, again in October 2007 it was introduced as a standalone bill and it came just 8 votes short of getting out of the senate for a full blown debate. The 52 votes were due to 4 people who supported it but did not vote (mainly being Diane Feinstein, Barbara Boxer, and John McCain). Now the reasons for some of these were because of the fires, John McCain was running for president, also Ted Kennedy was sick, so if you take these 4 extra votes, now you take it up to 56 and now you are only 4 votes short.

It looks like an immigration reform won't happen this year so we believe right now, since it has all the votes necessary to stand on its own it should be introduced as a standalone bill instead; it does have the support now.

Eddie: Will it happen in our generation?

Jauregui: Well, I have heard different things: if we can't get the DREAM Act through the immigration reform then we can re-introduce it as a standalone bill again, this year. I do believe that it has a broad base support, not just bipartisan support but also support from the American Testing Agency, there is a student lobbying organization in Washington DC, it has the support of unions, specifically the SEIU, corporations such as Microsoft. So again, if we don't get a comprehensive reform, the DREAM Act should definitely standalone.

Eddie: What are the requirements to qualify for the DREAM Act?

Jauregui: The basic requirements are as follows: student must have entered the US prior to the age of 15, graduated from high school or received the equivalent of a high school diploma like a GED, and have been residing in the US for 5 years, prior to the enactment of the act itself. Also, have good moral character. Once you meet those requirements, you would be eligible for what is called Conditional residency for six years. Then if you keep your good moral character, complete two years at a junior college, or two years towards a four year college degree, or two years of military service, then you get permanent residency. Then you could continue on to citizenship.

Eddie: What does this “good moral character” mean?

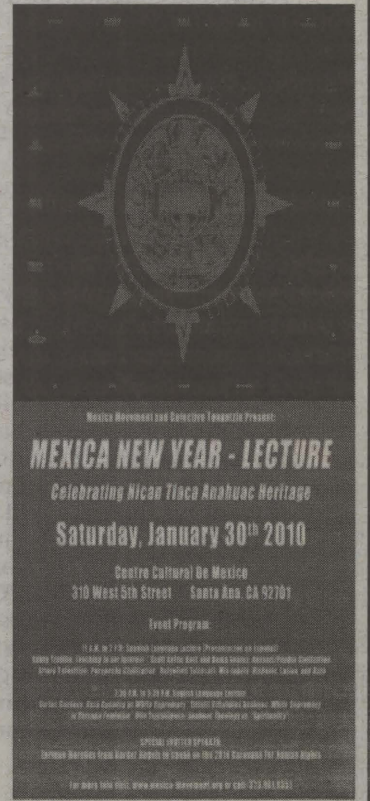
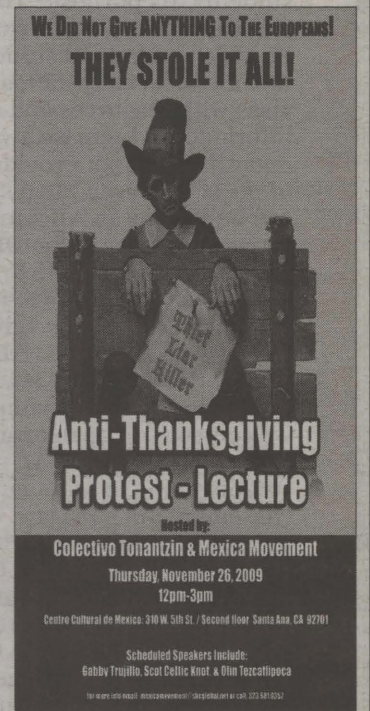
Jauregui: It means, don't have any major arrest, like theft, drugs or domestic violence and basically stay out of trouble. So if you have one DUI, or are caught driving without a license (which is a big issue among of the students) it's not going to keep you from qualifying under the DREAM Act. Only serious crimes.

Eddie: In 2007 Barak Obama said he supported the DREAM Act as the stand alone bill but there has been a lot of critiques such as encourage immigration in the future. It has even been referred as a “back door amnesty.” What are some of the responses to the critiques?

Jauregui: The difference between the comprehensive reform and the DREAM Act is that these are students that, first of all came here at an early age and they do have the absolute right to attend public schools (K-12) so we have already invested in them. I know and have worked with some of these students through my experiences as an immigration lawyer and they pay such a price to go to college and succeed. These are students that get up at 4:00am to catch a bus to UCLA, who actually may have to take showers on-campus, and then go home to work and help their parents but yet they are getting outstanding grades. Some of them are graduating and have offers to go to Harvard and Yale but because of their status, it's difficult for them to continue.

What makes this class of immigrants different is that they will contribute. For example, right now we are going through bad economic times and they are going to get jobs, they are going to contribute to the tax base of the country. So I think the difference is that we have already invested in them and they will contribute to the community. They have already proven themselves by graduating and are involved. The whole DREAM Act campaign is driven by the students themselves and they have shown the ability to organize and have proven themselves worthy of citizenship in many ways.

Russell Jauregui goes on to discuss that we are essentially creating more harm than good by importing highly educated people from other countries. Russell believes the talent our society seeks is already here. This is why our society needs the DREAM Act and why it is so important to create a positive awareness about it. To get involved and to learn more we encourage you to look for the DREAM Activist Coalition at UC Riverside. Many of these students work together in "Providing Opportunities Dreams and Education in Riverside", commonly known as "P O D E R." Check it out!



Who is P.O.D.E.R. at UCR?

By Penelope Quintero

What is P.O.D.E.R.? Have you seen it or heard of it? Have you received its Facebook invites? Have you thought to yourself who is this? It is P.O.D.E.R. at UCR, more specifically P.O.D.E.R. stands for Providing Opportunities, Dreams, & Education in Riverside. It is a group of students that branched out from UCR's very own M.E.Ch.A. organization in October 2007, but did not officially become its own group until Spring Quarter of 2008. It has now grown into a much bigger group of dedicated and supportive students. Its purpose? To "provide a safe space and support to AB540 students at UC Riverside. Provide high school students, community members, faculty, staff, and others with AB540 visas with resources and other relevant information. Increase awareness on campus regarding AB450. Provide a scholarship at the end of the school year." In a simplified way, P.O.D.E.R. can be seen as an AB 540 support group. An active supporter of the DREAM Act (Discussed in previous different article) it allows AB 540 and non-AB 540 students to join together and fight for the same cause. It also gives students a safe place in which to interact as AB 540 and with other AB 540 students openly. It is a form of support system in which everyone and anyone is welcomed with open arms and without judgment.

What exactly is an AB 540 student? It is a student going to school under the AB 540 (Assembly Bill 540) law. In English? It is where an undocumented student is allowed to pay in state tuition rather than out of state tuition. Taken from the greendot.org website "the AB-540 law was passed in 2001 in order to allow undocumented students to pay resident fees in California's public colleges and universities, as long as the student graduates from a California high school with at least three years of residency in the state." Certain guidelines must be met when entering college but the school keeps the student's records confidential and protected under federal law.

So what is it like being an AB 540 student? Many people might think they look a certain way or act a certain way. Maybe they wear sombreros and those mexican boot thingies. They also "look" illegal right? Well, many students may be surprised as to who is an AB 540 student and the fact that the person they sit next to in class may be one. I, for one, keep learning of new AB 540 status students more and more each day. People I study with, interact with, party with. What people need to understand is that this makes them no different. It does not make their illegal alien label change to an extra terrestrial form of being.

One of P.O.D.E.R.'s members reflects on their life as AB 540 and allows me to expose his/her story in order to educate and allow people to see into the world of an undocumented student- a student just like you and me, but with one minor difference. John Doe* came to the U.S. when he* was about 8 years old from San Juan de Los Lagos, Jalisco, Mexico. Against popular belief, education has always been valued in John's house. He knew early on that education was for him and only "something big was needed to ruin it for [him]." That something just happened to be his legal status until a counselor informed him of the AB-540 law.

However, because of money, John was unable to attend some of the major universities he was accepted to and decided to attend community college for the first years. But John does not find school any easier now that he is at UCR. This is because for the first two years of college he "was able to pay through scholarships and work, since tuition was much lower at a community college." John describes, "my past two years at UCR, my beautiful mother has help me pay my tuition. I work during the school year to pay minor expenses such as food and gas, since I commute, but I would not be here if it was not for my mother." John continues by talking about grad school, "I am thinking about graduate and professionals schools. My dream is to someday become a physician. That dream is on hold right now. Currently, I am thinking about a graduate degree in Public Health. As for how I will pay, honestly I don't know. Somehow I have been able to pay my way through school. I will find a way, I promise and I will let you know when I get into a medical school." He adds, "I am in college now, and I must finish for my sake and those who have supported me throughout my years of school. It has definitely been tough at times, but I am grateful for waking up every morning and being able to see my friends and family."

As for his actual way of living as an AB 540 student. John admits that he feels safe here at school but he and his family do have to sometimes think about what can happen to them and for this reason they do not travel very much: "My parents and I have not been to our native lands in years [...] In addition, my parents and I avoid driving. It is a huge risk for us, and plainly cannot afford getting our vehicles confiscated." P.O.D.E.R. is a place for John to feel the extra comfort to be himself and be open with others. He says, "Our members consist of both non AB-540 and AB-540 students. One does not expose themselves unless they are comfortable doing so [and] I think everyone understands the risk. That is why P.O.D.E.R. is so tight. We understand the delicacy of this issue. We must move forward and that we shall."

As for the possibility of one day the DREAM Act passing John states, "I will cry the day the DREAM Act passes. The passage of this bill will mean not having to worry about cops taking my car away because I have no driver's license. In addition, I think it would make my studying a little less stressful. It is hard enough studying and having to worry about how will I pay for school, how much work I have, and will I be here next year? The DREAM Act will mean more opportunities for me and thousands of other students who are qualified for whatever career they choose. The DREAM Act is America."

"I joined P.O.D.E.R. because I didn't want to be alone at this school. This issue is very sensitive and being around people who understand personally makes you feel at home. P.O.D.E.R. is family. P.O.D.E.R. is a community, family of students, staff that lets you forget about your daily struggles. Being a member of P.O.D.E.R. since its beginning has allowed me to see its growth. I just hope that we can continue to be successful by providing families with resources that are available to their children."

P.O.D.E.R. did just that for families from all over the area Saturday, November 21, 2009 here at UCR. P.O.D.E.R. with the very first Celebracion Con Educacion Conference for students and parents who want more information and resources for college, the AB 540 law, the D.R.E.A.M. Act, and more. It was a free event funded by ASPB, ASUCR, fundraisers, and donations, which hosted workshops, food, and entertainment, and key note speaker and founding member of P.O.D.E.R., Alma Castrejon.

As a member of P.O.D.E.R., a non AB 540 student but a supporter- and ally, I invite anyone and everyone interested to come and attend our meetings to stop by Chicano Student Programs in 145 Costo Hall (Next to the HUB). Or you can join the P.O.D.E.R. at UCR Network at yahoo.com/group/poderatucr. Other great ways of contacting P.O.D.E.R. is through email, poderatucr@yahoo.com, or myspace-myspace.com/poderatucr, and facebook-P.O.D.E.R. at UCR Group.

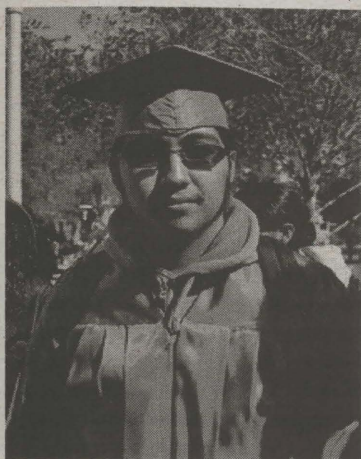
As for the way people perceive undocumented students and immigrants I think John summarizes it best, "I wish people would understand that we are just as American as any citizen. We have grown up with ideals that include hard work and an education leads to success. Your dream is my DREAM, the only difference is I have to improvise. All in all, I think most people get it. It is those who cannot accept change that are most worried."



Grad School 101

By

Alejandra Monroy



Have you heard of that class? I surely haven't and that's because there is no such class! Last year, as a junior in college, I started thinking about pursuing graduate school education. As I started to look into what I needed to do, it didn't take me long to realize I had no idea what I was doing. In fact, when it came to grad school, I didn't even know where to begin or even what questions to ask. This is when I knew how unprepared I was. As a firm believer in education, I was initially writing this piece to serve as motivation for students of color to pursue a post-graduate degree. I wanted to make it easier for anyone who wants to pursue a post bachelor degree to understand what they were doing at least. However, as much as I would like for this to be the case, I realized there is just no way for me to make it easier for any first generation student to learn this complex and multi-staged process of getting into grad school in only one article. I still wish to share this information, only because I realize that a lot of students are unaware of the process. In fact some of my friends, most of whom are first generation students of color in college, do not know what it takes to get to graduate school, and students of color are underrepresented at the graduate level. I attended the *Students of Color in Higher Education: Graduate School Workshop* delivered by Martha Rivas, M.A. She has helped me put into words the problem I was facing and the problem which a lot of us face when attempting to pursue graduate or professional school. She states that there is a lack of mentors for students of color.

What is a "mentor"? Let me explain what that means because when I heard the term 'mentor' for the first time I thought, well someone that will simply show me the direction I need to go in order to apply to grad school. I was correct to a certain extent because there are really two kinds of mentors: one who is guiding you through the application process but the second mentor is one that will be guiding your way through graduate school. The first mentor is more of a guidance counselor who can recognize your talent and ability to succeed in grad school. Most often they can even write a strong letter of recommendation for you because you develop a strong relationship with them.

However, at the graduate level, when referring to a *mentor*, this person is more than a guidance counselor. This is someone who you will be working with and doing research at the school you get accepted to. It is important this mentor is someone you can see eye to eye with on the research that you are interested in doing. Your mentor can pretty much make or break your graduate school and research experience. Therefore, knowing your future mentor, perhaps even meeting them in person before you apply is vital to the application process for a successful graduate school experience.

Facing Contradictory Advice. One of the things I learned was that there is nothing simple about the application process and there are many different ways to approach it. As I mentioned the first type of mentor you want to have can most often be a current professor, a counselor or a graduate student (or all of these) who can tell you firsthand what to expect and how to go about the application process. Certainly these people or this person will have a great influence in your application process. In my experience some advised me to go to grad school right after undergraduate school; others told me that I should take time off and get more work experience. However, realize that ultimately it is your choice and only your decision as to when and where you should apply. There are a lot of things to consider for starters and perhaps the best answer is simply to go whenever you feel ready.

Perhaps the most challenging thing I learned being at a college with large class sizes was to get to know my professors well. The sooner they get to know you the better. They will be the ones who more than likely will be writing your letters of recommendation and they can tell you the best things to do before grad school, such as: keeping your GPA up and preparing to take the necessary tests. The lack of this initial mentorship contributes to the low number of first generation students of color succeeding in graduate programs. This initial guidance is so important especially for first generation students; there is usually no one in our family that can serve as the role models for us. We need to make sure to know our professors as a priority when considering graduate school.

Doing the Research! As I mentioned, each graduate school program is different, so you want to make sure that you have a good understanding of *how that program works*, *what are the requirements to get in* and *who are the faculty working there*. Once again, find a mentor, the person who you will be doing research with. This person will guide you through your work, advise you, encourage

you during tough times and be voice of support to others faculty and on your exam and thesis committees. Martha Rivas suggests meeting with them in person even before you begin your first graduate term. Sometimes they can sound great in their letters or on the phone, but when dealing with them first hand, there is no connection. As first generation students, we will need that extra push and the extra guidance to get us through these years of school.

Masters vs. PhD Programs and How to Pay. To start, graduate school applications cost about fifty dollars on average but we often don't know is that there are ways you can *request a fee waiver for the application*. Tuition will be enough to get your in debt but if you are able to qualify for a fee waiver then you can help yourself out a lot. So as part of the application process you should make it a priority to ask for application fee waivers.

Then, not only is there a difference in the number of years that it takes to complete each of these programs but there are also major differences in costs. Masters programs can take 1 to 2 years and a doctorate (Ph.D.) program is anywhere from 5 years to 8 years. I assumed that the masters program would be cheaper because it is a shorter program but this is NOT the case. Though there is financial aid available out there in the form of fellowships and grants, masters programs will most often offer you less financial aid than a doctoral program. Because the school is going to be investing in you long-term in a doctoral program than in a master's program, the aid you receive is more likely to be greater. So, when considering what programs to apply to realize that graduate school requires a lot of money and we need research support such as scholarships, fellowships, or research funds that a school may offer.

Ultimately, it's important to recognize that this process is not just an application but a social process by which you learn the structure of the program you are getting into. Graduate school is NOT the continuation of undergraduate school. It is, as Dr. Lowy from the Ethnic Studies Department at UCR describes it, "It is like moving into the major league after playing minor league for so many years, it simply isn't the same thing." So as first year generation Chicana pursuing graduate school in my family I want to encourage all of us who are underrepresented at the graduate level to continue. Of course, it is challenging and it is a different ball game but as we must understand that as more of us continue in our education, we pave the way for others and make it easier for later generations to follow. Graduate school most often requires a lot of sacrifices but the end result is self-empowering and another way we can help our communities by leading the way. I hope that this piece helps you to at least get started in the decision-making phase after completing your BA or BS degree. Good luck!



SI SE PUEDE! Con Nancy

By: Veronica Hernandez

I interviewed Nancy who at the age of 2 ½ years of age came to the United States from Mexico. Nancy is an undocumented student and is apart of the AB 540 Act. She was raised in East Los Angeles and now attends UCLA. She is a senior majoring in Chicano/a Studies and is at the top 15% percent of her class. I traveled to the very wealthy side of Los Angeles to UCLA to meet with Nancy and talk about her experience as an undocumented student in a prominent college.

Q.) Do you remember coming over to the U.S?

A.) *Although I was only 2 ½ years old I will always remember what happened. I remember my mother and I walking with a man in the dark through the desert. This was the coyote that would help my mother and me to cross over. At one point the coyote told my mother to run and hide, My mother asked me to hide and not move. She hid elsewhere. I was so scared, and was being poked by thorns. I saw lights, and men with flashlights and I just closed my eyes hoping they would not see me (the immigration police). The coyote came to get me and he told my mother and I to "RUN!!!!!!!!!!!" After that all I could remember is being in a house full of people about 50 other immigrants, people I did not know forced us to take a shower and gave us different clothes. I remember how tough, dirty and exhausted I was.*

Q.) Wow Nancy, even at 2 ½ you were showing your strength, when did you find out you were undocumented?

A.) *I was in 5th grade, and was asked by my teacher to enter a contest. I was required to write an essay about Ruben Salazar. The winner would receive a \$500 dollar check to fund college. I wrote it and won. I received a plaque with my name on it, yet when it was time to receive the check I received a letter in the mail stating they wanted my social security. I asked my mother and she responded that she nor I had one. From that moment on I was aware of the injustice that surrounds the United States of America. Those missing 9 digits would affect me for life.*

Q.) What happened in High School?

A.) *I entered high school and both of my brothers dropped out. Friends were doing drugs and dropping out. "I wondered why?" The scene at my school was over crowdedness, and a track system which categorized the students. My high school had 60% dropout rate. So I joined a group at school called "United Students." The program asked us questions about the injustices in our community, we acted on what was happening at the moment. For example, we would go and sit in LAUSD*

Board meetings and ask questions, "What were they doing with the money? Why aren't schools being built in East Los Angeles?" And at every meeting the entire panel would say is, "A new school would cause more drugs and more gangs." So United Students went inside the community to ask if they would wanted a new school? What started off as 10 people in the board meeting ended up being hundreds of people from the community demanding a new school. We protested to the board. Through that fight that began in 04', East Los Angeles was granted 1 elementary school, 1 middle school, and 1 high school in 09'. Now my little brothers have a chance to go to a traditional school. This was a personal impact for my family, me and my community.

Q.) Ciaoooooo Nancy!!! So you were being an activist for the right to education. What happened your senior year?

A.) *My senior year I was faced with the uncertainty of going to college, it has always been a goal of mine to attend. Honestly there was not a doubt in my mind, I was going to be the first in my family to lead them to a college path. Yet I felt depressed because beside all the positive improvements I had done for my city, it felt like "Thank you Nancy for all you have done but you are still undocumented." But this was just another hurdle towards my education. I had the grade point average to attend a four year institution but as an undocumented student we get no aid to pay for school. So I took the community College route and attended East Los Angeles College. At that moment in time I felt as though I had worked so hard in high school, for myself and my community and know these 9 digits (social security number) are affecting and driving my life. Not having a social security is dictating my life, as a 2 year old it was not my decision to come over here, but a necessity to escape poverty for my family.*

Q.) How did you get to attend UCLA?

A.) *I became an AB-540, and completed 3 years at East Los Angeles College. I applied to scholarships and received lots of help in order to be attending UCLA. I am now a senior with a 3.8 overall GPA and the top 15 percent of my class. I have done everything in my power to prove to the University that I am an outstanding student. I'm going to have a degree from UCLA, yet I won't be able to practice it. I won't be able to get a job. I won't be able to do anything really until the AB-540 Act gets passed. But I have my education!*

Q.) What's the next step?

A.) *I have been looking at law schools that allow AB-540 students to attend. I am now studying the LTATS and the GRE. I am apart of a group at UCLA called IDEAS. It stands for, "Improving Dreams, Education Access and Success." IDEAS supports undocumented students. We will continue to support the cause, because the fight for the right to education has not ended. Undocumented students have done everything the United States has asked us to do, we*

have been good citizens, stayed out of trouble, did good in school, paid for our own education and we have earned our College degrees, we have done our part. Now it's the United States turn to do theirs. I am really trying hard to lobby and gain support for the Dream Act. I am hoping it will get passed in the next 2-3 years. If the Dream Act doesn't pass I will have a degree from one of the top Universities in the United States yet will not be granted citizenship, kind of ironic. I will attend Law School, and if the Dream Act does not get passed I will be forced to practice my law degree somewhere else, somewhere where my degree will be accepted. I do not want to do that because this is where I grew up, this is my home. I want to stay at UCLA and practice law but a private school might have a better deal for me. These public institutions are going to lose students with so much potential.

Q.) If the Dream Act gets passed what do you plan to do?

A.) *It's not IF it's WHEN! When the Dream Acts gets passed I will have the right to put my education to use. It is the biggest uncertainty, to have to go through the pressures of school and not know what your future is going to be. I'll know that all the hard work that I put into the United States was worth it. Other students around the nation and I have worked since 2001 for this act to go through so that the next generation will have the same opportunity as anybody else. I'll feel humanized. As undocumented students we are called Alien, it will force people to see the human in us. (Nancy shouts, "It will get passed!!!")*

Q.) What do you want to tell other AB-540 students?

A.) *Now we are facing a crazy time, with the fee hikes. This is an attack on public education on who gets in and who doesn't. I urge students to get into the movement, participate in the fight, for this is a STUDENT MOVEMENT. Undocumented students are the most powerless students but you still have power. Exercise your power for we are our own best advocates.*

Nancy Meza has surpassed many hurdles in her life. Although her family and she have struggled, they still remain humble, and honest. Nancy has paved the way for her family, she has opened the door to a new story and path for her family and community. Nancy is involved in M.E.Ch.A. de UCLA, Underground undergrads, DREAM TEAM LA, Co-Chair Latina/o Pre Law Society at UCLA, Volunteer for MALDEF and is also a representative for IDEAS, as well as an inspiration to the city of EAST LOS ANGELES and all students in her shoes. Nancy remains positive and looks forward to the day the DREAM ACT gets passed.

"POWER TO ALL STUDENTS WHO SEEK AN EDUCATION"



Quien Soy?: Lack of Social Identity

By: Penelope Quintero

I begin with my troubled understanding of Montoya's unwillingness to relate to his Latino fan-base through personal appearances and his refusal to speak with Spanish-language media while being more than willing to appear on ESPN. However, I am mostly portraying my real point of concern of young people who are fast approaching adulthood, but who hate their physical, racial or ethnic/cultural roots to the point of rejecting themselves, their families, or people from a heritage like their own.

Juan Pablo Montoya, the #42 NASCAR driver, is currently at a high with the Latino community, standing in 6th place in the NASCAR Sprint Cup Series, the VMA's of car racing. Born in Bogota, Colombia, Montoya has achieved great fame among those of us who get a high knowing that there are successful Latinos out there in our so called civilized world. However, Montoya's claim to fame is his reputation for cockiness, arrogance, and big headedness. Now, this does not mean that Montoya really is this kind of person, but that is how he is portrayed. I have gotten to see the race first hand volunteering for former Ethnic Studies Department Management Services Officer, Al Chavez, when NASCAR comes to town-Fontana, CA is the place to be. However, Montoya is not the man you'll see. His failure to make fan appearances is magnified when other "friendly" drivers do so. Perhaps Montoya is just camera shy, and yet here we are shredding him to pieces. But what do we say then, to those people who outright, straight-out, and out-loud deny their Latino heritage, or any other cultural background, that they criticize as inferior to white or European?

This reminds me of an episode of Tyra Banks that featured people, mostly teenagers, who deny their biracial background. There were Asians, Blacks, Mexicans, Latinos, whites, yellows, and purples. Black people that refused to think of themselves as 100% black, Mexicans that saw themselves as only their white half. These were not people who chose to deny an identity just because they felt more compelled to choose a different one.

These were people simply refusing to accept where they truly came from and despising who they really are. There is a difference between those that are but do not feel it and those that are but choose to deny, or even hate their heritage. I've heard white, black, and other non-hispanic people say they are chicano because of the way they grew up, or the way they think. It is a state of mind, not a state of being. These people simply do not feel connected to a certain culture. However, there are some people who are aware of their identity but who absolutely hate, despise, deny, or reproach their cultural background.

One young teen who was half black and half Mexican, felt that his Mexican side had no business in his life because he saw Mexicans as lazy, ghetto, dirty, loud, embarrassing, uneducated, tacky. He even refused to be around his own grandmother, just because she did not speak English. While the audience booed, his Mexican born mother came on stage crying and begging him to change the way he saw himself. It is these people that make holes in the ozone layer, the ones that allow race to control superiority and inferiority. They are the ones creating racist institutional policies.

The show wanted to portray biracial individuals that felt strongly about how they were racially identified. In order to show her guests what exactly people judge them as Tyra Banks performed an experiment on random people in the streets by showing them pictures of her guests and asking them what they thought their race was. After hearing the feedback some guests felt angered by the responses and admit to having similar judgment in the past but ignoring it. Whether the guests were seen as Dominican when black or vis-versa, no one believed they belonged in that category of racial identity.

These people who fail to accept themselves for who they are, are no different in my opinion than people who are racist, even though they claim not to be. They might as well join the

neo-NAZIS trying to establish themselves in Riverside. I tried to write this piece in an objective manner. But it is hard to do that when I think about people who cannot understand that to deny themselves a culture or racial heritage is to admit that they have no social identity at all.

A Latino chat forum from brownpride.us had one blogger blog:

"What's even sadder [than] that is most of us are so Latinized and Americanized that we don't realize or don't know that we are indigenous to the Americas. So we grow up with an identity crisis, feelings of self-hatred, self-inferiority complexes, low self-esteem and ashamed of our *indigena gente* due to lack of self-knowledge and over 500 years of colonization by Eurocentric racist institutions that have brainwashed us into believing and assuming that being White is superior and being non-white is inferior.

Sadly, many of our *gente* repress our beautiful indigenous features such as being ashamed of our dark brown skin and falsely believing that having light skin is superior, dying our natural dark brown hair color to blonde or red, covering our beautiful dark brown eyes with blue or green contact lenses, and trying hard to pretend and wishing we were born with more European features instead of American Indian features that we have inherited through our DNA." - [By] HELLRAISER [who] is Chicano, Brown N Proud.

There is a much more difficult subject beyond all this. Should race even be considered on anyone? Does racial preference come from stereotypes and if so does someone chose the one that is higher in social class? There are European countries that do not have perception of race, do not measure it in any way- does this mean they have no identity or are they just color blind and have social equality? To begin to answer any of these questions is to begin a book of hundreds of pages. Instead, I think of Latinos, Hispanics, Chicanos and how this affects us/them. Do we have to accept our identity to understand it or do we have to understand it to accept it?





SUPPORT THE DREAM ACT

Nuestra Cosa

I would like to express my appreciation and support to all the students, staff, and faculty who demonstrated, protested and resisted the UC Regents and President Yudof during the Regents meeting at UCLA. We must fight to protect higher education in California from being privatized.

Dr. Richard Lowy
Lecturer, ETST

PODER of UCR
(Providing Opportunities Dreams and Education in Riverside)
Cordially invites you to:

KEEPING DREAMS ALIVE

"RAISING DOLLARS FOR SCHOLARS" BANQUET

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HUB 302
6:00-9:00 PM**

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AT UC RIVERSIDE. PLEASE MAKE CHECKS PAYABLE TO: CECF, INC.**

NUESTRA COSA



FALL 2009

Migration Dream

air is cool
near the river
i risk my life
shadows of men
gather near the water's edge
dark faces
full of hope
looking for work
helicopters and
razor wire greet us
we are lost
sirens find us
we run into the dark
as dogs bark
gun shots
we hide under bushes
to cover ourselves
pulled out by gun point
and sent across the line
in the dirt
come back tomorrow
like water working
its way through sand.

-Dedicated to Luis Omar Salinas- Not giving up

i'm not giving up, God
i'm still writing my *placaso*
on the Santa Fe train
cars left on the tracks
behind my house.
i still carry a *filero* to the
smoky pool hall where junkies
and prostitutes do business.
The alley next to my house
is dotted with used needles,
i worry my sister will fall on them
when she walks to church.
Sometimes the winos sleep on the grass
near my house, I walk up and kick them
in ass and yell "*largate aqui*".
Then i see it's my uncle
and i apologize to him.
When the morning is really
dead and the smog refuses to lift
i drag two large trash cans full of
cheap Vodka and Bacardi bottles
to the curb for my neighbors,
they hand me 16oz Miller High Life
and i leave feeling
i'll make it
to heaven in a lowrider yet—
gold wire rims spinning
hydraulics pumping
three wheeling,
pancaking,
side to side motion as
i drive through
Saint Peters gate.

In Xochitl In Cuicatl (Flor y Canto)

Eastside Walls – Riverside, Ca 1999

Turning the corner, taking my usual walk
Through the Eastside, I run into deafening sirens
Flashing red around a small crowd
Circling a crumpled man with thick black glasses.

He lays there in the alley,
Bleeding from a hole in his belly
The size of a quarter.

He was the one,
They called "El Leon".
Nightly at the *Café Libre*.
He read from a
Small red book
He had written, screaming
For change and blood.
He cried for his missing brothers,
Their names scrawled across the wall
Of poverty none could break through,
Before surrounding them taking their breath.

Remembering him and his words
That hit me like punches and slaps,
I grabbed the pen he dropped
And began to write on the walls
Of the alley around him and the
Crowd screamed at me, to stop, but
All I could hear was his voice

*Revolución, Liberación, Educación, La Unión es la
Fuerza, la Fuerza es La Unión, todos cantan en voz
libre. Revolución, Liberación, Educación, Tierra o
Muerte, La Lucha Continua...*

These words spilled across the walls,
Around the corner into the open street,
Chased the people home, whispering in
Sleeping ears as they dreamt until
They woke in the morning's cold.

He is dead is all they heard,
That great mad man leaving
His words piled in the street
Like dark crumbling bricks.

Our sun is vanquished, the missing
Light leaves a black hole in our homes.



TiXochitl (Nuestra Flor) TiCuicatl (Nuestro Canto)

Es Nuestra Poesia

If only, If only...

The Rich get Richer,
Which makes the Poor even Poorer.

It's crazy how greed can devour one's mind
And twist it so that in time, it forgets about
The rest of humanity.
It forgets that there are others out there
Who need what you have too much of.
Consuming the mind with dollar signs, making
You think 'Me, me, me! It's all for me. I've earned it.'
Leaving everyone else to struggle, when all
they need is a helping hand.

If only we had a sharing society where
Neither you nor me felt the need for greed.
Where everyone had a home and a hot meal to eat.
Where health care and education were free to all,
And if you fall, you wouldn't be afraid to call
For help when it's needed.
A society where all of us were equal and no one
lived in poverty.
If only if only...

But... Reality is:
The Rich get Richer,
Which makes the Poor even Poorer.

By: Aurea Cardiel



Chicano Student Programs Winter 2010 Calendar of Events



17th Annual Noche Cultural

Saturday, January 23
UCR - University Theatre

Performances by

Los Romero * Mariachi Los Tigres

Ballet Folklórico Cultural * Son del Centro

Grupo Cultural Latinoamericano * Rocio Mendoza

Doors open 6:30 pm * Showtime 7:00 pm

Ticket Info: \$10 General / \$8 Student

Parking \$5 / Lot 6

More information: (951) 827-3821

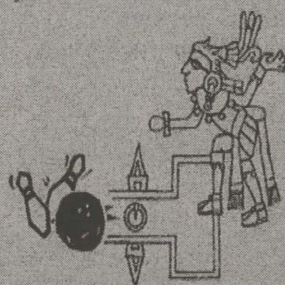
Juegos de Aztlan Bowling Tournament

Saturday, February 6

Brunswick Bowl

24666 Sunnymead Blvd., Moreno Valley

Sign up Today! Registration deadline: Feb. 3



FAFSA Priority Filing Deadline

March 2



Semana de la Mujer

March 1 - 5

A week dedicated to the contributions

of la Mujer Chicana/Latina

Films * Speakers * More

For complete schedule of events call 827-3821

Inland Empire Hispanic Scholarship Fund

Deadline Feb. 1

Stop by CSP for an application

Living in a Culture of Cutbacks

Tuesday, February 9

4 - 6 pm

HMNSS 1500

Panel discussion with students, staff and
faculty about the impact of the UC
system's budgetary crisis.

Sponsored by Department of Ethnic
Studies

TREATY OF GUADALUPE HIDALGO

COMMEMORATION

Tuesday, February 2

Beyond territorial gains & losses, the treaty
has been important in shaping the

international & domestic histories of both

México & the U.S.

Event Details TBA

Poesia Peligrosa

Thursday, February 18

7 - 9 pm

HUB 355

Readings presented by

Teatro Quinto Sol

Open mic y mucho más

Free & open to the public



Community College Day

Friday, March 5

Speakers & Transfer process info

8:30 am registration

RSVP by: Feb. 24

Cesár E. Chávez State Holiday

March 31

Upcoming Events:

April 3 - Cesár E. Chávez 5K Run/Walk

April 17 - Radio Aztlan Music Festival

April 24 - Chicano/Latino Youth Conference

For program information contact:

145 Costo Hall ♦ University of California, Riverside ♦ Riverside, CA 92521

(951) 827-3821 ♦ (951) 827-2189 Fax ♦ Online at www.csp.ucr.edu

