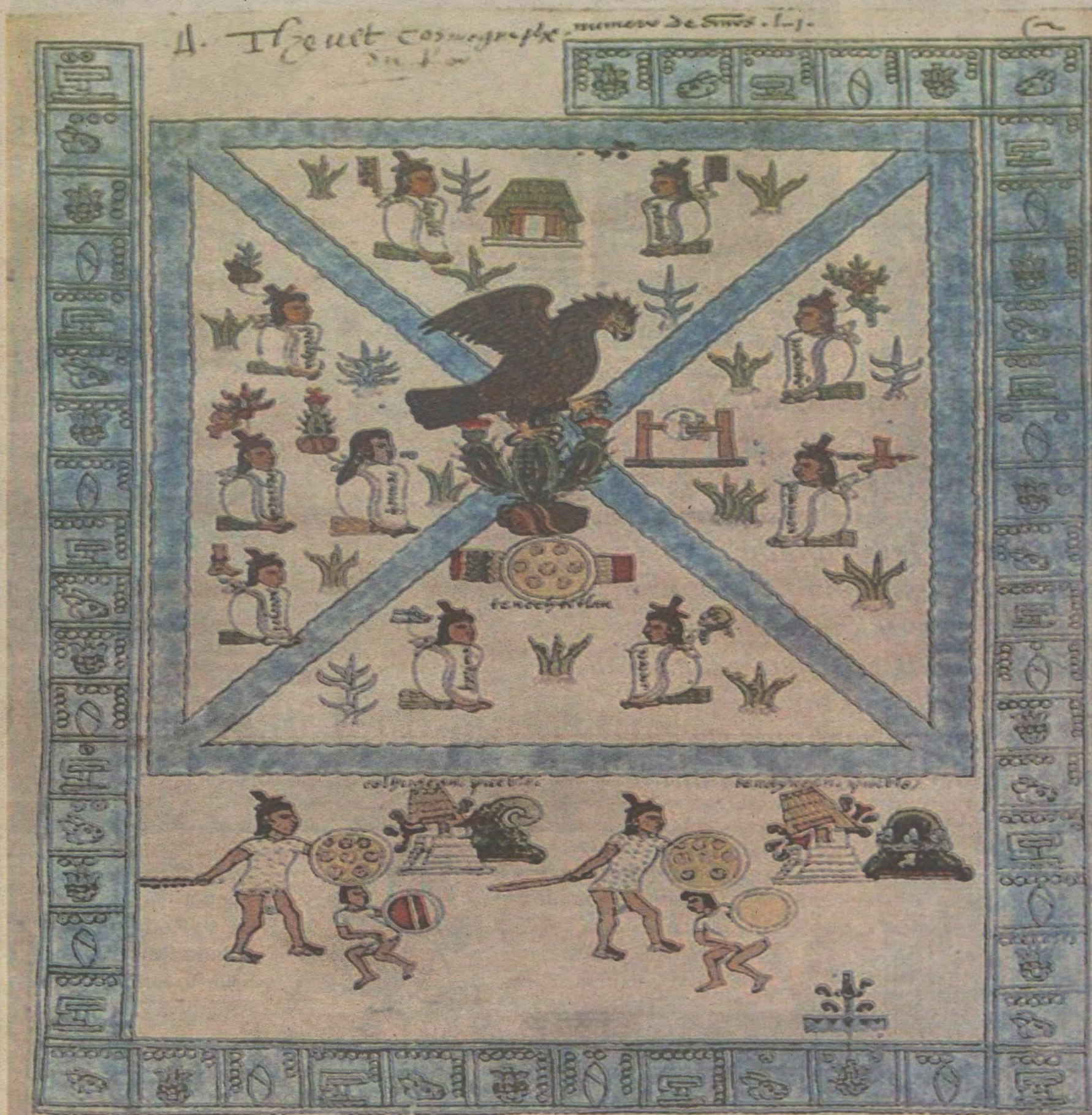


NUESTRA COSA





Nochtinomekayotzin: *To All My Relations*

In 2012, We will celebrate 520 years of Resisting the European Invasion, Intervention, Interruption, and Foreign Occupation of Ceanahuac (so-called amerikkkas). Honoring Our Warriors is this year's Pictorial Theme. We cherish the Warrior before Us that Fought for Us, for Their Children, The People of the Sun! Mexicah Tiyahui!

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Ni de Aqui, Ni de Alla: Living in Mexico and Studying in the U.S. The Experience of a UCR Undergraduate Student by Dinora Reyna Ramos

Tens of thousands of Mexicanos cross the San Ysidro Border everyday. Endless lines of cars and pedestrians are typical of the daily wait time, which is on average one to two hours. Before entering the "land of opportunities", elder women will approach you, asking for spare change, while lifting up their empty McDonald's cup. Ten year old boys and girls will juggle balls hoping to receive some sort of monetary recognition for their talent, and there are always the countless numbers of men and children, running to your windshield, with a bottle of dirty water in reused Windex bottles. Why are these children juggling and cleaning windshields at every hour of the day? Doesn't education play a role in their lives?

Education in Mexico is mandatory under the law up until secondary school, which in the US educational system equals to the 9th grade. In recently proposed legislation, there has been talk of increasing the mandated years up to 12th grade, but it has not been confirmed. An issue that arises during the attainment of schooling is the lack of economic resources that are needed in educational institutions in Mexico. While public education in the U.S. provides students with the necessary materials such as books, writing utensils and meals; in Mexico, students who attend public schools are required to purchase uniforms, school supplies and, sometimes books, on their own. For families living under, or just at the poverty line, obtaining these objects is out of the question.

I will share the inspirational story of Isabel Flores, a Texas born citizen who was raised in Playas de Tijuana up until age 15. At the beginning of her high school career, by decision of her parents, she transferred to Castle Park High school, which is located 10 minutes from the border. In my interview with this remarkable student, she narrates her experience as a "shadowed" student. I am talking about students who hide the truth about their residency to gain an opportunity to obtain an education in California. There are thousands of high school and, middle school students in the border towns of California who rely on fake or "borrowed" addresses in order to receive an education. It is a well-known, but ignored fact that among the towns near the San Ysidro and Otay Mesa border that one can see thousands of teenagers waiting in line at the border (sometimes from 4a.m. all the way to 8a.m.) to just make it on time to class. It is an aspect of borderland culture that has been hidden from the media and the political attention by various officials due to the implication of weak border security. While a trip to Baja may be tourism or a vacation for some Americans, for others crossing the border is part of their daily lives. From Baja California to Riverside is the journey that Isabel Flores makes in order to attend UC Riverside as a third-year Chemistry major. Here she shares her struggle to survive as a Mexicana in the American educational system.

DR: Can you share your daily routine as a high school student?

IF: In Tijuana, I lived in Playas de Tijuana... which is 30 minutes from the San Ysidro border. I would wake up at approximately 4:30 a.m., I would get ready and then my mom would drive me to the "line". The line was normally 3,000 to 5,000 people waiting. It was horrible, completely horrible... it just kept going and going. But I guess with time you get used to it. Then, once you get to the "Migra" they'll ask you where you're going and you'll say to school. Then, they most likely ask "Why were you in Tijuana?" and I would just say that I was visiting my grandma. But they knew, I mean they knew. I would cross every day, so they had to know, but they don't say anything. The trolley ride from the border to the bus was 15 minutes to Palomar St., and then I would take a bus and get to school before 7:30am, because class started at 8. I would do the same to go home...my mom would pick me up at the border and I would get there around 6pm, do homework... super tired... eat and go to sleep.

DR: Where did you go to school in Tijuana and when did you transfer to San Diego?

IF: In Tijuana I attended Instituto Mexico, a private Catholic School of the Marista brothers. I started school at Castle Park High School, which is a public school during 10th grade after secondary school.

DR: When you transferred, what was the curriculum like for you? Did you take remedial or advanced classes?

IF: I noticed right away that Mexico was advanced academically, but maybe that was because I went to a private school. But when I came to the U.S. I did not know English, so they told me that I had to start with ELD/ELS classes and basically start from level 1, while the rest of my classes would be bilingual. But, I knew that that would set me behind, like three years, so I told my counselor to put me in regular English and we'll see what happens. I mean, what was the worst that could happen? I would fail... I would either stay behind or fail at trying. So, I had all my classes in English and that was how I started to learn English.

DR: How did you prepare for college? Did you have guidance from the school counselor or staff?

IF: The good thing of that school is that my counselor spoke Spanish, so my parents had already met her and developed a relationship. She knew that they cared about my future. So, she did keep me updated with the requirements and things like that, but it was really my parents that pushed me, and my brother, since he had already gone through the same thing. So, they did not really prepare for SATs or anything like that, that was really just for the IB/AP students. The only thing that they would motivate you for was the CAHSEE, because everyone had to pass that.

DR: You always knew that you would attend a university after high school, right?

IF: Yes, yes of course. That was not even an option.

DR: Did you always know or plan to go to college in the US or had you contemplated studying in Mexico?

IF: No, I always wanted to study in Mexico...I never wanted to come here, but I knew that no matter what, I was going to do better things here. Even if I didn't go to school, it would be better here. So that was basically a decision that I had to take, it was basically, I had to go to the U.S. or stay in Mexico and become a dentist like my parents.

DR: Where did you apply for college?

IF: I applied to four UCs, seven CSUs, and one private school. All of the CSUs accepted me...the UCs were UCR, UCSD, UCSC, and UCSB. I got into UCR, UCSC, UCSD put me on the waiting list, and I didn't get into UCSB.

DR: How did you decide on UCR?

IF: UCSD wanted me to wait six months while I attended a community college and I didn't want to do that. I wanted to really have the college experience, live in the dorms and all that. I wanted the whole experience since the beginning, not six months later.

DR: When you say "going to do/be better", do you mean economically?

IF: Yes, because there are endless opportunities, if you don't take advantage of that it is because you're dumb. SO that was the decision, no matter what, I had to come here and I don't regret my decision. Even if I still like living over there, I don't regret doing this. I have opportunities that people over there would never even imagine existed.

DR: What is your major now and what is your plan with that?

IF: At first I was a Spanish literature major, because I thought I know Spanish and I'll do well. But I didn't like it at all...I just didn't like it. So then I took a Chemistry class with Webster, but I was worried because I had heard that he was a tough professor. But then my brother told me, "there isn't a difficult class, only idiot students". So, I was like, OK, let's see what happens. I took the class and I loved it. I think he is one of the professors that have taught me the most. He teaches on a personal level and you learn to apply your knowledge to your daily lives. So then I switched to Chemistry as my major, but now I'm thinking about Chemical Engineering. I think I'll have more options. I want to go to Pharmacy school in San Francisco.

DR: We've already talked about culture before, confusion and not being able to relate to here or there. How do you think your experience has affected or enriched your cultural identity? How do you identify?

IF: In the beginning, I was Mexican. I didn't know the American national anthem and I had to learn the pledge of allegiance in school. I didn't even know that. Even now, I don't know much about American history. But, if you ask about Mexico, I have learned about it since elementary school. Maybe it's also my fault for not grabbing a book and learning about American culture myself. Now I feel ¾ Mexicana and ¼ American because I simply notice the difference when I go to Mexico, I'm not the same as them. I feel different... I changed. But then, I'm here and I feel like I can't adapt to the culture here either. I can't say I'm completely Mexicana, because when I'm there I don't feel complete, when I'm here, it's the same. Maybe in ten years, I'll be half and half.

DR: There are thousands of students that share your same experience. What do you think makes yours different?

IF: Like you said, there are thousands of students that do the same thing that I did. But some would just cross the border, then ditch class and go back to Tijuana. It was a waste of time! I could not believe that after three hours of waiting in line they would just go back because they did not want to go to school. I think it's the parents that have a lot to do with the way their experience happens. Some parents just send their kids because it's free education, they didn't care. You know? Just so they wouldn't pay for school in Mexico. But then there are other students like my friend that won the Bill Gates scholarship and now she's at UCLA. She did that (crossing) since elementary school.

DR: Do you think that the border-crossing experience of students should be acknowledged politically?

IF: I think it should. It should be an opportunity for students that have good grades and actually go to school. When I graduated there were two Americans in my class that did not graduate and I just could not understand that. They lived here, ten minutes away from school and they could not graduate. I would cross at 4 in the morning and do that every single day, if I could do it I don't understand why they couldn't.

Fear instilled by authority keeps mouths shut and stories untold. The reality is that students like Isabel, cross the border every single day during an academic school year. The experience of youth born in the United States, raised in Mexico, and then thrown back into American society at a determined age should not be hidden or put away in the dark. Isabel and thousands of others are remarkable students eager to learn from a country that promises their citizens the freedom and opportunity to obtain a righteous education. The physical and psychological borders of this topic construct a confused identity for the border crosser. The students are marginalized because they are set to believe and feel like they do not belong in either country. The truth of the matter is that their passion, respect, and love for education will take them wherever they want to go.



Cross-status Dating

By: Rocio Hernandez

Who said dating was easy? Dating is like a game, you experience wins and the losses as well as peaks and troughs. Dating has its ups and downs, just like every other problem that one would experience in life. If dating is seen as a challenge, imagine the obstacles that undocumented students face when they try to deepen friendships or relationships. Once these undocumented students learn that they are not citizens of this country, is when everything starts to become real for them. Undocumented students, as every other student, want to fall in love, want to have fun, date, and dream about their future, but their legal status in this country affects their relationships and their habits of dating.

Within the last year, many undocumented students pushed for a bill called the DREAM Act, which if passed would legalize the many youths that were brought to this country as children. This bill could provide hundreds, or even thousands, of immigrants under the age of 30, who were brought to the U.S. before the age of 16, and live in the country for five years, and who graduated from high school and attend college, or join the military, the possibility of gaining legal citizenship in this country. These undocumented students were hoping that Washington D.C. lawmakers would pass the DREAM Act in order to ease their access to education, jobs after graduation, and to allow them to make friends and date without any restrictions. However, the death of the DREAM Act last December brought the hopes of these students' hopes down and decreased their chance to become citizens of the United States.



<http://www.timesunion.com/news/article/Illegal-immigrant-students-grapple-with-US-dating-959997.php#photo-2>

These undocumented students face so many burdens at such a young age as they continue to struggle to have normal social lives. Some of the many problems that arise of dating relationships between U.S. citizens and undocumented immigrants are: fear of deportation, employment opportunities, and the fear of getting separated from loved ones or family members.

Laura Enriquez, for example, is one of the many students who deals with this issue of dating which is discussed in the article: "Illegal immigrant students grapple with US dating" by Amy Taxin.

For the past couple of years, the 24 year old graduate student and her boyfriend have experienced a number of burdens throughout their relationship especially, the one of he not being able to travel with her because of the risk of going anywhere identification is required and fear of deportation.

She states that even though her boyfriend is undocumented and she is a U.S. citizen, he has made her a promise that he won't marry her until he becomes legalized in this country so that she knows that his love for her is true. However, she states that she wishes they could travel together like all other couples do, but she will just have to compromise with her boyfriend's situation and continue to include him in her vacation trips as if he were with her, like she did on her last summer vacation, by walking on the Alaska glaciers wearing his shoes and holding up his picture while she took snapshots of the scenery.



<http://www.timesunion.com/news/article/Illegal-immigrant-students-grapple-with-US-dating-959997.php#photo-2>

Many say that dating is for fun, but for these undocumented students, dating is something that is seen to be very difficult at times. Nancy Guarneros, for example, claimed in the article that even a night out at a club is one of those unattainable privileges that undocumented students cannot enjoy. The 23 year old graduate student remembers the time that her boyfriend tried to take her out one special night to a club, but she said that she panicked at the moment she heard where he would be taking her. She remembers saying "It's like, oh my gosh, how can you take me somewhere that requires government ID? What were you thinking?" (Taxin, *Illegal immigrant students grapple with US dating*). These undocumented students confront many difficulties when living in the United States as not being able to legally drive and even putting themselves at risk by driving without a license or fearing that they get arrested or deported. Undocumented immigrants face so many limitations in this country that they may even feel out of place at times or helpless but with their determination in life they are able to confront and set aside anything that may pull

them down.

In situations, the families of these young couples when it comes to dating and relationships can be extra burdens over their shoulders. Families of these young couples can be suspicious as to what will be the result of these relationships.

For example, Taxin mentions Erick Huerta, a 26 year old college student in Los Angeles, who in his last dating relationship recalls his girlfriend's family being suspicious of his real intentions toward her. He recalls the situation by stating "In my last relationship, she actually told me her mom said, 'Mija,' be careful because you know those people, they only want one thing," (Taxin, article: *Illegal immigrant students grapple with U.S. dating*). Dating for these students is harder than what others may face because only they completely understand what they go through and experience as undocumented immigrants.

When a man and a woman are committed to work on their relationship, it doesn't matter what situation comes up, the instant attraction that they feel for one another will continue to happen in their lives as it continues to occur in Laura Enriquez relationship. Nowadays, getting married to assure a ticket toward getting a green card is not something that is in the minds of these undocumented immigrants. On the contrary, they will continue fighting for their dreams with their head up, looking into the future with hope, until they reach their "American Dream".

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Noche Cultural at UC Riverside

By: Jorge Hernandez

"The point is not to fight over which culture is the best, but rather to combine the two,"

said Gustavo Romero from the group Los Romero. Indeed, the 18th annual Noche Cultural demonstrated just that. UC Riverside once again celebrated Latino culture, most notably Mexican culture, through dance and music on January 22, 2011. The night was filled with culturally enriching performances from the different regions of Mexico.

The show opened with a splendid presentation by Ballet Folklórico de UCR showcasing several regional dances from Yucatan. The performers demonstrated their nimble abilities with complicated footwork, while balancing a cup of water on their heads. Next on the program was the Hermanos Bañuelos Charro Team, representing the national sport of Mexico, the charrería. The team demonstrated the art of floreos de reata, using lassos to perform a variety of rope tricks. Following them, came the first musical act of the night. Ixya and Conjunto Hueyapan were presented by four talented musicians who performed a variety of songs ranging from bolero to son jarocho. Some songs even sung in Nahuatl, language of the Mexican. Los Romero added a simple family atmosphere, through accompanying their vocals with guitars as they sang some of the most well known and popular traditional rancheras. The Moreno Valley High School Ballet Folklórico came on stage to perform more contemporary dances but with a traditional essence. The show concluded with the presentation of Mariachi Reyna de los Angeles, who showed that their music has no limits. This all female mariachi group is renowned not just in Mexico, but worldwide.

In essence, all the performers successfully maintained Mexican musical traditions that seem to have been deemphasized in most mainstream channels of cultural and musical communication. Even though jarana yucateca and

and huapango norteño are still performed in their respective regions of Mexico, they have become an art that has been lost as more modern and syncretic forms of music develop, not only throughout Mexico but also in Latin America and the United States. Additionally, most traditional Mexican music is rarely, if ever, played on contemporary radio stations. I do not mean to imply that traditional Mexican culture should be the only option. But the audience at Noche Cultural found that it is possible to maintain those traditional musical forms while intermixing them with newer ideas, from within Chicano/a culture and even American styles. The Moreno Valley Ballet Folklórico demonstrated just that. Even though their music was contemporary, it maintained the essence of traditional Norteño through their dance steps and their clothing.

Events such as Noche Cultural become important in that they transmit traditional Mexican culture to younger generations. Most of the evening's acts were transmitted by younger performers who, most likely, are seeking to preserve a connection to their heritage and folklore. In effect, the event becomes a form of celebration and appreciation for the younger audience members as well as their multigenerational families. That night the audience was made up of different age groups, yet they all left extremely satisfied. Elderly people went wild when the most traditional songs were interpreted, while the younger people loved the more contemporary musical pieces. Los Romero's interpretation of "Sabor a Mi" and Mariachi Reyna's "Crazy" demonstrate how music knows no borders or boundaries and can equally please anyone regardless of age.

Equally important is the transnationality of culture. Mariachi is one of the most recognizable symbols of Mexico throughout the world, and has been significant within the United States. Charrería is practiced commonly by organizations, particularly in the southwestern states. Ballet Folklórico groups are

also frequently seen performing at cultural events and traditional Mexican and Mexican American holidays and celebrations. Transnationality assures that traditions will not die off. Charrería, for example, began as competitions among the poor Mexican peasants under Spanish rule. Today, Charrería is an art form which requires a lot of practice, yet children from the age of 5 can be seen learning the ways of the charro. Mexican culture is definitely alive and thriving on American soil based on the audience at Noche Cultural in 2011 at the University of California, Riverside.



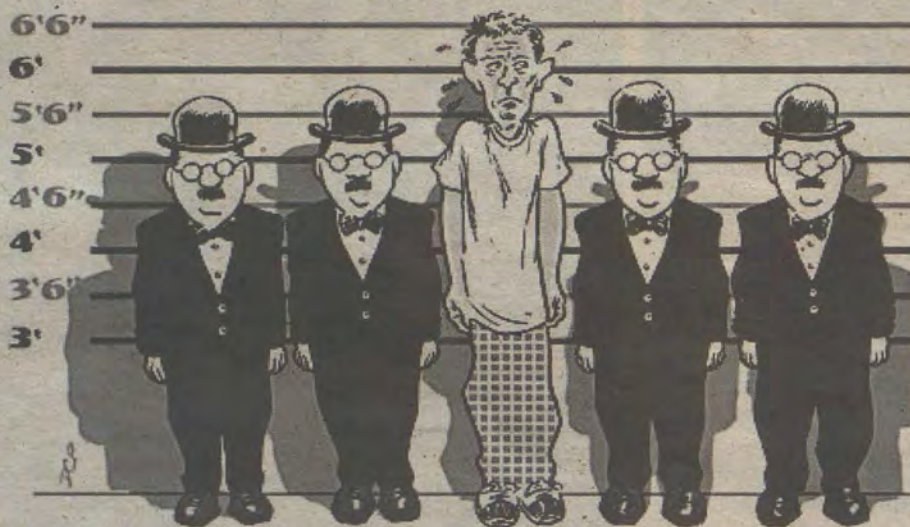
Procedimientos Policiacos

Escrito por Javier Amaya

Es importante determinar que el trabajo de un policía no es el de enjuiciar a una persona o sospechoso, sino el de incriminar a la persona para que esta pueda ser enjuiciado por un abogado del distrito y eventualmente, si esta persona es encontrada culpable, encarcelarla.

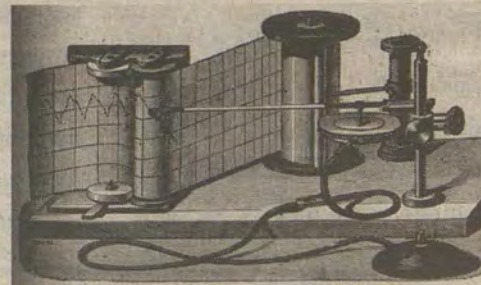
Los procedimientos policiacos están basados completamente en la incriminación de un sospechoso por medio de evidencia física, o verbal. En este caso, incriminación puede ser definido como el acto de acusar a una persona de un crimen o delito, resaltando el hecho de que incriminar es el acto de acusar mas no enjuiciar.

Ha sido demostrado que el 75% de los casos cuando una persona es condenada por un delito y es encontrada inocente después de varios años es debido aun testimonio de identificación incorrecta. También ha sido comprobado que la identificación del sospechoso juega una parte muy importante en enjuiciamiento de una persona. La pregunta que hay que hacer es, si la identificación del sospechoso es tan importante? y que tan confiable son las identificaciones del sospechosos? Doctor Steven Clark de la Universidad de California Riverside ha estudiado y recreado casos de identificación de sospechosos en los cuales muestra dos clases de sospechosos: sospechosos culpables, y sospechosos inocentes. Por medio de sus investigaciones, Dr. Clark, al igual que otros científicos, ha encontrado que la identificación de sospechosos no es tan confiable. El mayor problema que se ha encontrado en los estudios es la identificación errónea del sospechoso inocente. Por mas que estos porcentajes no son significativos, personas inocentes pueden ser condenadas debido a procedimientos policiacos indebidos.



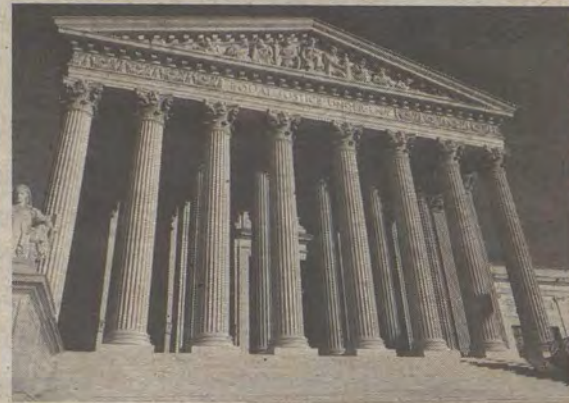
El primero y mas importante de los procedimientos policiacos es el de las líneas de identificación. Estas líneas normalmente ocurren tan pronto la policía tiene un sospechoso. La idea de la líneas de identificación es la de poner al sospechoso al lado de otras personas, que son físicamente parecidos al sospechoso, y son inocentes conocidos. Ya que la línea esta compuesta por el sospechoso y los inocentes conocidos, la policía pide al testigo identificar a la persona que cometió el crimen, el perpetrador. Si la persona reconoce al sospechoso, la policía tendrá suficientes pruebas para llevarlo a corte. El mayor problema encontrado en este procedimiento es cuando la policía utiliza inocentes conocidos que no son similares al sospechoso, haciendo evidente la presencia del de él. En este caso el

testigo reconocerá al sospechoso inocente debido a la idea de que el testigo cree que la policía arresto al sospechoso por una razón. El sospechoso sería escogido por las influencias de la policía, no por que el testigo lo reconoce; esto resalta la idea de que un sospechoso inocente sería llevado a corte debido a un procedimiento inadecuado policial.



Otro procedimiento que puede afectar mucho a un sospechoso inocente es el de el polígrafo. El polígrafo es una maquina utilizada en la mayoría de estaciones policiales para detectar las mentiras de un sospechoso. Lo que muchas personas no saben es que los resultados del polígrafo no son confiables; el polígrafo detecta cambios fisiológicos de una persona en respuesta del medio ambiente, no mentiras. En la mayoría de estados, los resultados de un examen del polígrafo no pueden ser utilizados como evidencia en una corte. Si los resultados no pueden ser utilizados en la corte, por que la policía utiliza el polígrafo con tanta frecuencia? El punto de un examen de polígrafo en una estación de policía no es el de encontrar evidencia, pero el de obtener un testimonio. Normalmente la policía realiza el procedimiento con el polígrafo, diciéndole al sospechoso que no paso el examen, con la esperanza que el sospechoso admita sus crímenes. Muchas veces este proceso tomando hasta 48 horas, creando presión, y la posibilidad de testimonios falsos.

Se puede concluir que por mas que el punto de los procedimientos policiacos sea el de encontrar al culpable, siempre existe un margen de error en el cual una persona inocente puede ser incorrectamente enjuiciado. Debido a esto es muy importante para una persona saber sus derechos, y entender que en el momento en el que es arrestada por la policía es porque se piensa que es culpable. Por eso es necesario que cuando una persona es arrestada y sus derechos son leídos, entienda que quedarse callado y llamar a un abogado que lo defienda es primordial en su defensa. Recuerde que el trabajo de un policía no es el decidir quien es culpable o no, el trabajo de un policía es el de incriminar a la persona y encontrar evidencia que lo haga culpable.



Legislators Seeking to Deny Citizenship to U.S. Born Children of Undocumented Immigrants

By: Rocio Hernandez

Within the past couple of months, a controversial issue has hit all the streams of news coverage about two U.S. Senators wanting to amend the Constitution so that U.S. born babies from undocumented parents would be denied citizenship. This controversial issue has brought up a number of view points and discussions by a number of politicians and within various organizations. The two State senators that started this push for an end to automatic citizenship to U.S. born babies of undocumented immigrants were Senator Russell Pearce and Representative John Kavanagh who are both in the Republican Party. They initially decided to introduce the Birthright Citizenship Act to their state legislatures in the month of January of 2011.

The purpose of this bill, if passed, would be to directly challenge the 14th Amendment's citizenship clause and to amend the standard interpretation that grants citizenship to all people that are physically born in the United States or on U.S. soil. And if their version of the bill were to be passed and found to be constitutional, then babies born on U.S. soil could only gain automatic U.S. citizenship if at least one of their parents was either: (1) a U.S. citizen, (2) a naturalized citizen, (3) a legal resident, or (4) an active member of the Armed Force (Llorente, Fox News Latino). Furthermore, the state in which the baby is born would be allowed to have two different kinds of birth certificates. One type of the birth certificate would be given to those babies whose parents are legalized citizens in the U.S., while the other birth certificate would indicate that the baby born on U.S. soil was the offspring of illegal or undocumented immigrants.

Once this issue came out in the news, many coalitions and their presidents went on the air to argue against a double standard of citizenship and they stated that such law was unconstitutional and un-American. Cesar Perales, the president of the LatinoJustice/PRLDEF Hispanic organization completely disapproved of such a bill and stated his own belief in the strongest possible terms:

"This country has had a long history of using its immigration laws to deny people citizenship, I don't think anyone would have even thought of introducing such legislation when we had undocumented people from Europe in large numbers. And to suddenly decide you're going to deny it because a majority of the undocumented people in the country are Latinos raises obvious questions. Why now? Why is it today a privilege to get automatic citizenship, and not when the babies of undocumented were Irish or Italian?" (Llorente, Fox News Latino).

It is surprising to see that such legislators only now have decided to stand up and propose such racist bills that attack these innocent American-born children who know nothing about their legal status but would be denied citizenship only on the grounds of where their parents or mothers were born.

Statistics provided by the Pew Hispanic Center show that as of last year, about four out of five (79%) of the 5.1 million children living in the United States, between within the ages of 18 and younger, were born in this country from undocumented parents (Llorente, Fox News Latino). Because of these statistics, legislators want to impose the birthright citizenship bill and amend the constitution since they believe it is the only way to keep people from coming to the United States illegally so that their babies can be born in the U.S. For example, one of the founders of the State Legislators for Legal Immigration, Republican Darly Metcalfe, who is a Pennsylvania State Representative, strongly supports the passage of the birthright citizenship law because he believes that it "[would] end the illegal alien invasion and urge the federal government to work with us (states) instead of against us" (Llorente, Fox News Latino).

From the looks of what legislators want to impose, they are treating the children of undocumented immigrants in the same way that white Anglo Americans treated slaves under the Dred Scott ruling or Indians and "aliens" ineligible for citizenship" which was used to exclude Asian immigrants. It was in response to the racist treatment of freed slaves that the constitution had to be amended to end involuntary servitude, grant citizenship as a federal right that trumped states rights, and provide male blacks the legal right to vote. Now talk-show hosts are using the derogatory term "anchor babies" to take away the right of first class citizenship from babies born in the United States by defining their biological mothers as foreign ships coming into a U.S. port to drop anchor (have a baby) that, like off-loaded cargo, becomes U.S. property regardless of where the ship goes on its journey.

Another political implication of the term anchor baby is that even if the undocumented parents or mother of the child were deported for being in the United States illegally, the baby or small child could not be legally deported. This would expose the U.S. government to the change of breaking up families in which some individuals have citizenship rights while others do not. Ironically, during the era of repatriation during the 1930's, the government and immigration authorities often repatriated Mexicans who were American citizens along with those who were "illegal" but were viewed as taking away jobs from white Americans during the Depression. Also, legal citizen babies need to be raised by people who love and care for them and this to some anti-immigrant ideologies allows illegal individuals to reside in the U.S., to work, to use schools and public services, and in later years to claim amnesty or a path to citizenship.

The battle between anti-immigrant legislators and pro-immigrant rights activists continues and coalitions such as the PRLDEF say that they will continue to fight for the undocumented immigrants until all these issues are settled. Perales, President of the PRLDEF said that the fight will continue and what these legislators should focus on is creating jobs and fixing the economy because "...These silly efforts will only result in these states getting sued and their positions being rejected...spending time targeting children born in this country is unconstitutional and misguided." (Llorente, Fox News Latino)



Numbers without Political Power
By: Angelica Villalobos

Is that the Chicano future in the United States? According to Armando Navarro, an ethnic studies professor at the University of California, Riverside it is if we do not become politically aware and active. The numbers are there to predict without any error that the Chicano population will become the majority in the United States. According to Navarro it will happen in 2048 two years before his previous prediction. This will become a reality because of the massive amount of immigrants that cross the border illegally. Navarro stated that every thirty one seconds an immigrant crosses the "cactus curtain" as he calls it. This is an advantage the Chicano is not taking advantage of. The potential to gain power is becoming unquestionably present, but no one has taken the step to move forward.

The numbers will be there with the aid of the immigrants and their "anchor babies." Anchor babies are the babies born to immigrant parents. But, if there is no political awareness in the coming generations, if there is no leader to show the path to the rest of the Mexican population, then there will be no advancement. The Chicanos need to realize how much power is in their hands.

According to Navarro, if there continuous to be no political involvement from Chicanos, the United States will have the "South African Apartheid Syndrome." By this he means that the majority of the people will live in poverty and have no one representing them in positions of power.

Many might argue that this is a lie, that there are people in power, like the current governor of New Mexico, Susana Martinez. She is not in power to help the Chicano community. She as Navarro stated is a Republican who is being supported by the Tea party movement and she is anti-immigrant. Martinez is nothing more than a puppet that is put in power so the Chicano population thinks there is someone to help them. The reality is that she is in such a political position only because she has been assimilated to the American beliefs of protecting the country from immigrants. This can be seen by her attempt to revoke the ability of immigrants to be able to have driver's licenses in the state of New Mexico.



There is a step the Chicano has taken forward, that is now being taken away by this governor, whose roots are of Mexican descent. As Navarro mentioned, "we have found the enemy and the enemy is us." It is very depressing, but it is a reality Chicanos cannot escape, our own race is against us. How can we advance politically when we are betrayed by our own people who are supposed to be there to help us and represent our interests?

We have been warned of the consequences that will occur if we do not become politically involved. Becoming educated is the first step towards making a difference, but it is only the beginning. One needs to get involved in the Chicano communities to bring the knowledge to these places and through raising awareness.

The Chicano needs to become "numbers with power" which is the key to their success in this country. Without political representation, it does not matter if we are a majority or not. Whether we will gain the political involvement or not, depends strictly on us. There are people with potential to lead the Chicano community to success and prosperity. The question is: who will take on this responsibility?



Partnership Scholars Program: 15 Years and Counting...

By: Jorge Hernandez

With 15 years of accomplishments, the Partnership Scholars Program continues to aid students with economic difficulties. The nonprofit organization began in 1996 when Dr. Glenn Langer, was nearing retirement as a distinguished UCLA Medical School professor. After Dr. Langer was invited to judge a science fair, he noticed the students' eagerness to succeed, yet they had little resources to do so. Dr. Langer and his wife Marianne decided to utilize their retirement fund to provide resources to seven students from Lennox Middle School in Lennox, CA, an unincorporated city in Los Angeles County. Since then, the program began expanding thanks to the contributions of additional donors, and is now operating in seven different venues in both Northern and Southern California.

The main goal of the program is to provide college access to economically disadvantaged students who are educationally motivated. This program provides scholarships to students from grades 7-12 to expand their horizons and help them to gain entrance to four-year universities with scholarship aid. The students are provided with \$11,000 and a mentor who will expose them to culturally and educationally enriching activities, which include but are not limited to visiting museums, plays, restaurants, universities, travelling, and purchasing school supplies.

"The recipients are selected on the basis of merit and need" explains Maria Hernandez, Executive Assistant, College Coordinator, and Alumnus of the program. "We look for students who are economically disadvantaged and have maintained a 3.0 GPA or above, and who are motivated to go to college." The program has been helpful, mostly within Latino communities. "We are not biased as to who gets the aid, it just so happens that most of the schools participating happen to be in Latino communities." The requirements to maintain the scholarship is that they keep a 3.0 GPA, actively participate in outings, attend SAT preparation courses (provided at no additional cost), and that they apply to at least 10 colleges and enroll in a four-year university. The scholarship, although beneficial, is rather competitive. Scholars are nominated by their 6th grade teachers. The site directors then screen students who qualify and invite them to apply. From those applications received, only a few individuals are chosen for an interview, after which a panel of staff chooses the final Partnership Scholars. Schools need to show interest in the program in order to participate in it. "The problem is that there is not enough money to select more students. So we have to choose only so many students each year, depending on how much money we receive from our donors." Anyone can become a donor, fully sponsoring a student or partially helping the organization.

Hernandez, alumnus of the program, explains how the program has helped her. "When I was growing up, we had very limited resources. My ambitions were to go to college, something my parents supported, but they had very little knowledge about that topic. At the time, I had the idea of attending a local community college. Thanks to the program, I was able to explore outside my community and go beyond." She is now completing her BA in Chicano Studies and Education from UCLA. The program has been successful over the years that it has been active. They succeeded in 2010 when 100% of the participating scholars were admitted to four-year universities. Currently, three former alumni have earned their MA's and have returned to the same community as teachers.

Despite the success of the program, it is still seeking to expand. "We are willing to expand into other areas as long as we have enough donors and mentors who can carry out the program" says Hernandez. "With a little extra help, it is possible to reach out to other communities and many more deserving students."

If you are interested in more information about the Partnership Scholars Program or would like to become a donor and/or mentor, visit the program's website at www.partnershipscholars.org or contact Patricia Zwagerman, Executive Director at (310) 821-7498.



The Beginning of Nativism

By: Angelica Villalobos

I have read in many books, as well as in my classes with Dr. Armando Navarro that every time there is economic hardship in the United States Anglo Americans tend to target and scapegoat Mexicanos. Many people think that the only way to fix the immigrant crisis is to repatriate all immigrants to Mexico or the country of their origin. I had not seen anything on it other than my Chicano classes, until today. Often people openly talk about making a national "protest" to repatriate millions of undocumented people who live in America.



In the webpage wikilaw3k.org on the immigration section, a person openly advocated a desire to repatriate immigrants as well as many other outrages ideas. This person claimed that immigrants are nothing but "criminals." Where has it been stated that desiring a better life for one's family is a crime? Is that not the reason why all the immigrants who came from Europe settled in North America? The only difference is that Mexicanos do not have light skin and do not assimilate into Anglo society. The reason for that is that they come with a strong patriotic feeling for their country. They only see their stay here as temporary, although they often remain in the United States much longer.

Moreover, this racist person offered five ways to force immigrants from coming to America. He stated that there should be no medical aid for immigrants, that there should be no government aid for them, their children should not be allowed to go to school here, they should be deported twenty four hours after being caught, and finally, the most offensive argument was that border patrol agents should "shot to kill" whoever tries to cross the border. On his first idea, people are not animals that one should just leave on the street because they do not have a green card; they are human beings like all other so called Americans (who were also all immigrants). The second point is not valid because immigrants hardly ever request federal aid, they are afraid of being caught and deported from this country. It is for their children that many immigrants cross the border. They want to give them a better future. Isn't America a place of opportunity for immigrants? Who are we to deny education to the children who represent the future?

The fourth point is irrelevant, ICE can deport immigrants an hour after they are detained if they want to, and this will give them the other twenty three hours to attempt to come back. Millions of dollars are being wasted repatriating people who see this as an opportunity to visit their families prior to coming back. According to Dr. Navarro one person crosses the border every thirty one seconds; many have crossed it in twenty four hours.

The last point is just outrageous. Now people want to kill immigrants as though there is open season for hunting illegal immigrants. Many left messages saying they supported the five issues on the website. When will America understand that it is its own capitalist way of controlling the country that causes it to fail and not the immigrants? If anything immigrants from Mexico are the very people that have prevented this country from failing due to high hard work which is pure exploitation. The only way to thank them is by shooting them? It is a dramatic reality that people are trying to blame the immigrants for their own faults. Killing them will only cause America to fail as a nation even quicker.

With these types of expressions one can only look to the future of America with fear. We need to revisit our history and realize that this country is composed of immigrants. Many, like the person who wrote this horrible statement, seem to have forgotten they are not natives of this country, and that their ancestors were very likely subjected to xenophobia and nativism, if not outright racism, at an earlier period in their own family's history.



Cartel Wars: Violence for Everyone By: Juan Lopez

The violence that follows the drug trade is ruthless and has proven to be unforgiving. In the 90's, after the Colombian cartels lost most of their power, many Mexican cartels picked up the torch and ran with it and now Mexico is engulfed in terror as cartel wars have surfaced. As the drug trade shifted to have a bigger influence in Mexico, many cartels realized that there was much money to be made in the export of drugs, especially to the United States. This longing for control of the drug trade in Mexico led to conflicts between competing cartels and would cause unspeakable violence within Mexico that would eventually pour over into the U.S.

In recent years Mexico has seen horrific violence in many highly populated cities such as Culiacan, Sinaloa. These issues have led to government officials and law enforcement cracking down on organized crime with an iron fist and to a degree this method has succeeded in capturing some drug lords and their foot soldiers. Although this is true deaths have continued to escalate due to drug violence. In the article "Examining Cartel War Violence", Fred Burton states that the commanding officer of the Federal Police in Mexico, Edgar Millan Gomez, was a victim of cartel violence after he was shot to death outside of his house in 2008. Millan Gomez was the key person responsible for the arrest of Alfredo Beltran Leyva, who was the second in command of the Sinaloa cartel; this led to the inevitable of retaliation from the cartel resulting in Millan Gomez's assassination. For many Mexicans this sort of violence is an everyday thing in many cities around Mexico, and the police cannot do anything to stop it. In fact, in many cities, corruption has even breached the ranks of law enforcement and the military, which have been infiltrated as cartel bosses pay off corrupt government leaders, and members of the military. They do this in order to carry out violent acts against rivals without getting prosecuted. Also, the group known as *Los Zetas*, who were the Gulf cartel's security force, is in fact a group of Mexican Special Forces Paratroopers who were hired to perform security duties for the cartel in the past. These and other organizations also have access to high-powered weapons such as 50 caliber Sniper rifles and RPG rocket launchers. One would expect to see the levels of violence caused by these conflicts between warring cartels, law enforcement, the military, or the general public in countries such as Iraq or Afghanistan rather than in Mexico.



Mexican authorities after seizing a cache of weapons from drug cartels

The thirst for power and money within the many cartels in Mexico has gotten so great that the violence has poured over the border and into the United States and as far north as Canada. In Randall Archibold's article "Mexican Drug Cartel Violence Spills Over, Alarming U.S.", he states that violence brought on by the Mexican cartels have been the cause of violence in cities as far away as Vancouver, Canada; and Phoenix, and Birmingham in the U.S. With the enormous amount of drug trafficking in the United States and Canada, it was inevitable that the ruthless crimes of the cartels would also reach the streets in cities north of Mexico. This is especially true for border cities in the southwestern United States such as Laredo, Texas. The number of kidnapping cases has risen in the past few years as cartel soldiers cross the border into these towns, perform house invasions, and take people as hostages for ransom. This has proven to be worrisome for law enforcement agencies in the United States and Mexico due to the internalization of drug-related violence, which leads to problems of jurisdiction for Mexican and American government.

Many of Mexico's drug cartels have begun to lose power after many top ranked drug lords have been captured and brought to justice but the truth is that this international problem will not cease to exist for a very long time. As long as money is to be made then the issue will continue to grow. The drug trade is a multi-billion dollar business and that will never change. The struggle for power and money will only escalate until competing cartel families are taken down by honest law enforcement and the Mexican military, or the demand for drugs is radically reduced.



AREAS OF CARTEL INFLUENCES IN MEXICO



Map of Mexico with areas of territories influenced by cartels

What is AB 540?

Assembly Bill 540 was signed by Governor Gray Davis in 2001 which allows individuals who qualify (including undocumented students), to pay in-state tuition (resident) rather than out of state tuition for California public universities. (UCR tuition '09-10- Resident: \$10,016.25 Non-Resident: \$32,756.25)

Who qualifies? Students who:

- *Complete at least 3 yrs or graduate from a California High School
- *Earn a GED equivalent
- *Accepted to a CA community college, CA State University, or CA University
- *Sign affidavit at the campus of attendance

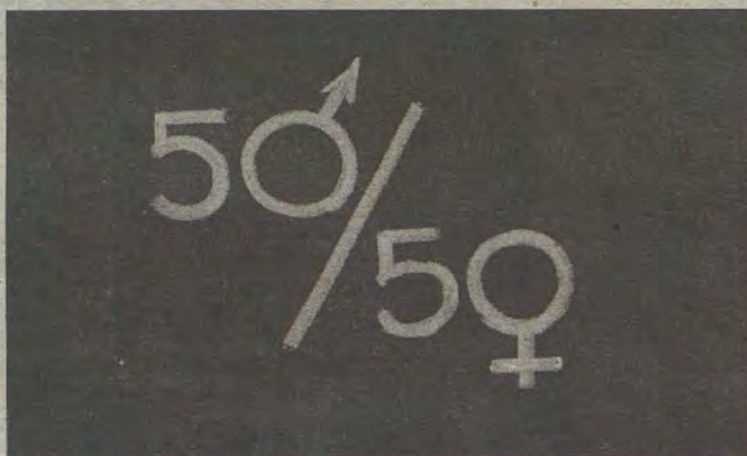
For more information or support contact: P.O.D.E.R. at UCR
myspace.com/poderatucr or FaceBook Group: P.O.D.E.R. at UCR
Visit us at Chicano Student Programs (Costo Hall)



Jerarquía Sexual

Escrito por Javier Amaya

Sea cultural o genético, la jerarquía sexual ha sido implantada en nuestro comportamiento de una u otra manera, al punto en que respondemos instintivamente. Desde que un bebe nace dependiendo el sexo, los colores, los juguetes y la ropa son escogidos basados en modelos que ya están establecidos en la sociedad y que marcan la forma de actuar del individuo cuando crezca. En nuestra sociedad es muy claro los comportamientos y características de una mujer (delicada, maternal, inofensiva, etc.) y de un hombre (fuerte, agresivo, inteligente, etc.). Por mas que en la sociedad son claras las diferencias y ventajas que los hombres tienen sobre las mujeres; el hombre y la mujer fueron creados diferentes pero ninguno es superior al otro. Para mucha gente es claro que estas diferencias son "naturales" pero por lo contrario podemos encontrar culturas que existieron, y algunas que existen, en el que el hombre y la mujer tienen tareas diferentes, pero al final del día son vistos política y socialmente iguales. Christine Gailey, en su artículo "Evolutionary Perspectives on Gender Hierarchy" describe jerarquía sexual como una situación en el que el control social sobre la labor, recursos, y los productos son asociados con el genero masculino. Es absolutamente claro que eso es lo que encontramos en la mayoría de sociedades modernas.



Existen muchas teorías en las cuales explican las razones por las que la jerarquía sexual existe. Una de estas teorías señala a la evolución humana, y sus adaptaciones como la razón por la que el genero masculino ha sido colocado por encima al femenino. En esta teoría, los hombres utilizaban el asesinar animales y la cacería como manera de expresar su agresividad, mientras la mujer utilizaba sus capacidades sociales y maternas y las llevaba a la dependencia del hombre. Todo esto siendo traducido al nuevo orden social y a las características y acciones esperadas de cada genero sexual. Por mas que esta idea exista y vea a la mujer como dependiente del hombre, esto no significa que tengan que ser desiguales. Esta teoría habla de la dependencia femenina, y no de la dependencia masculina. Al igual que la mujer necesita al hombre para cazar el alimento de cada día, el hombre necesita de la mujer para poder utilizar la caza adecuadamente y últimamente para poderse reproducir. La mujer necesita del hombre igual que el hombre necesita de la mujer. El sexo femenino y masculino sin ninguna duda son diferentes pero estas diferencias no son suficientemente significativas para marcar una línea de jerarquía y superioridad de un genero sobre el otro. El hombre y la mujer merecen el mismo respeto social, político, y económico independientemente de sus capacidades físicas.

Como propuesto por técnico-ambientalistas, una de las soluciones para detener la subordinación femenina en los estados modernos incluye el uso de anticonceptivos. De acuerdo con los expertos el control de la población podría ser la solución definitiva al problema de la jerarquía sexual. Para las mujeres de la clase media la cantidad de hijos que tienen, esta correlacionado con la cantidad de oportunidades que recibe, significando que entre mas hijos, una mujer tiene, menos posibilidades de obtener posiciones al mismo nivel del hombre. Al mismo tiempo muchos expertos también se preguntan, si esta teoría es verdad, Porque el aumento de métodos anticonceptivos utilizados no coincide con el aumento de mujeres con influencias económicas y políticas. Por mas que si vemos un aumento en la participación femenina en todas las áreas de la sociedad, esta participación no es igual, ni esta cerca a la misma participación y control masculino.

***"...iguales en todos los aspectos
como en lo político, en
lo social y lo económico."***

La jerarquía sexual es un aspecto real de las sociedades modernas. Por mas que existan teorías que describan esta idea, es suficientemente claro que el hombre y la mujer son físicamente diferentes, pero deberían ser iguales en todos los aspectos como en lo político, en lo social y lo económico.



Honor and Discrimination for Chicanos in the Military

By: Juan Lopez

Duty, Honor, Country, and service before self; these are the morals that every service member in the United States military lives by. But throughout history this country has seen many Chicano servicemen that have done their duty for this country, just like white servicemen have; yet they were still looked down upon. This inequality within the military wasn't a minor thing either; in fact, up to the Korean War, the military was segregated, much like many areas of the United States were. Even though this matter was inevitable, many minorities especially Chicanos looked past this prejudice and served this country and also lived up to the moral of service before self. This determination led to some of these Chicano servicemen being awarded the Medal of Honor, the United States' highest military honor; but the reality was that even after receiving this great honor and after giving so much for your country, many Anglos prejudged and discriminated Chicanos.



Pvt. Jose M. Lopez in 1943, a year before his deployment to Normandy, France.

In the case of Private Jose M. Lopez, inequality in the military was very present. Pvt. Lopez was an Infantryman in the Army during World War II. He landed on Normandy beach a day after the initial invasion on June 6, 1944. Later in the year while Pvt. Lopez and his men were stationed outside of Krinkelt, Belgium, he was on guard duty on the front, handling a heavy machine gun. After a surprise attack from the enemy took his unit by surprise, he single handedly killed 100 enemy troops as he prevented the Germans from outflanking his unit and gave his men enough time to retreat. His actions on this day led his commanding officer to recommend him for the Congressional Medal of Honor for his heroic efforts. But, as Adam Bernstein states in his article "Receiving Honor But Not Respect", even after Pvt. Lopez was awarded the Medal of Honor he was still treated differently because of his Mexican origins. As Medal of Honor recipients, servicemen were not allowed to fight in the front lines after receiving the award, so as white Medal of Honor recipients had toured the country raising morale and advocated support for the war effort in the past, Pvt. Lopez was put in charge of picking up and registering bodies for burial and would later be assigned to a recruiting post. Even as a Medal of Honor recipient, Pvt. Lopez would later basically be demoted to cutting grass and plowing snow in the Army. As a soldier who had put his life on the line for his country, Pvt. Lopez was still seen as inferior, as was made clear by his superiors throughout his military service.



Sgt. Macario Garcia receiving his Congressional Medal of Honor from President Harry S. Truman in 1943

But the most famous case of prejudice against a Medal of Honor recipient was that of the case of Sergeant Macario Garcia. As Chris Fernandez wrote in his article: "The Warrior", Sgt. Garcia and his parents were poor farmers but even though he wasn't a citizen, he felt a strong obligation to serve his newly adopted country and did so with pride and honor. He was inducted into the Army in 1942 and would later land in the invasion of Normandy in France. A few months after the invasion Sgt. Garcia was put in charge of a squad of soldiers (10 soldiers in a squad) and was ordered to attack troops outside of the town of Grosshau, Germany. As the attack took place, two machine gun emplacements were pinning down his men, so Sgt. Garcia took it upon himself as squad leader to subdue this threat. As a result he single handedly took out both machine guns and thus prevented what could have been a massacre and he would later go on to secure the targeted town. Sgt. Garcia would later be awarded the Congressional Medal of Honor by President Harry S. Truman for bravery in combat. Mexico also awarded him their highest military honor, the *Mérito Militar*. But only a month after this great honor was bestowed on him, the realities of prejudice would be once again brought to light. A month after he was recognized for his bravery, he was denied service at a restaurant located in a town just a few miles from Houston, simply because he was Mexican. Sgt. Garcia fought with the owner and was arrested. This event was covered nation wide by the media and, as a result, caused an uproar within the Chicano community which came to his aid. He was charged in the affair and was put on trial but was eventually acquitted. This case brought the reality of prejudice into the mainstream in the country during World War II and showed that even if a Chicano received the greatest military honor, he would not get respect from the country he fought so hard for.

Many more incidents like these have happened throughout the history of this country's military forces, but many did not come to the public's eye. Even after the military was integrated in 1947, a lot of discrimination towards minorities was still in full effect. It isn't until more modern times that all servicemen and women have been treated more equally within the military. Even today, immigrants (most who come from Latin America) are given the chance to obtain citizenship after they serve in the military but only under very strict circumstances. Also, the DREAM Act that is yet to be passed, states that undocumented civilians can enlist in the military and thus be eligible for citizenship but only after serving a minimum of four years. The reality is that these measures that the government has put forth don't really help

the case of the many minorities, especially from Latin America, who want to serve their country and gain citizenship. But the simple fact is that trying to gain citizenship doesn't mean that equality will follow as well, and this is the sad truth.





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Chicano Born In Germany?

By Ernesto A. Umaña



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Uncomfortably comfortable with a conflicted identity, I was once satisfied with a false sense of belonging, one of always in the margins. Having fooled myself into thinking that our similarities translated into acceptance, I was blind to the antagonistic stares that I received, when claiming membership with those that wanted nothing to do with me. I was not from here, nor from there, truly from nowhere else but my consciousness.

I recall my very first attempt to find common ground with *raza* was back in elementary school. A substitute teacher that looked different, reprimanded me for associating us as Spanish. Although we spoke a similar language, we apparently shared nothing else. It was then for the first time that I was made to check my privilege; I could deny the Indian in me—and for the longest time I did. White privilege conceptualizes racial inequalities, most often in the American sense of the word race, but in the Chicano discourse *raza cosmica* refers to a mixed continuous race. The legacies of imperialism in our communities, however, continue the old-fashioned oppression of our brothers and sisters of color. I was the product of an internalized colonialism—perpetuating this hateful hierarchy as a kid. The term privilege advantages whiteness but *la mancha de platano*, or the hidden heritage, clearly disadvantages whiteness from being whole. Unknowingly, I had begun the journey to become one with myself.

Later in high school I identified as Latino in an effort to connect with those that looked like me in the United States as well as abroad. I had rejected the term Hispanic because my background had already been the object of panic—I took for granted the rolling of my r's and risked mispronouncing my own name. Keeping with the same spirit, I also saw myself as *Salvadoreño*. I transitioned into college with a transnational sense of identity. Within my freshman year, though, I took a trip to El Salvador that further confused me. According to the constitution, the Salvadoran government recognized me as Salvadoran but the people insisted that I was a *gringo*. I returned to the US proud of my background but nonetheless unsure of my belonging to it.

I came to terms with my Americanness, for I assumed that was the meaning of *gringo*. It was not until I left the borderlands that I saw the bigger picture. Thanks to the German Academic Exchange Service (DAAD), I was afforded the opportunity to study abroad in Germany. A seemingly random destination, I was one of a handful of students of colors, and even smaller number of *raza*, to experience all *Deutschland* has to offer. The predeparture warnings of racists Nazis were sadly misinformed. My experience in Germany was not one of the stereotypical racial cleansing instead it was one of an enlightened reformation. It was easy to distinguish the tourists from the locals; as a foreigner I was frequently asked, "What are you?" I would answer American but have to defend my claim because I clearly did not look it. I would revert and say Salvadoran, but I could not be that either. Throughout my encounters, I could never be anything other than what was already prescribed to me before the question was even asked. In the dominant society I was often relegated the underrepresented minority identity. In Berlin, the interesting mixing of cultures is clearly between the Germans and Turkish; I could not help but see the startling similarities between Mexicans in America. Although I am neither Turkish nor Mexican, given certain contexts, I have felt empathized with their experiences. I thank Germany for allowing me the time of my life as well as helping this Chicano grow.

Reflecting on the search for myself, it is ironic that I first felt Chicano in Europe. Chicano to me refers to a consciousness that I have about myself, my relation to my *gente* and the struggles that are our realities. For as long as I can remember, I have been on the outside looking in to many groups. I had not realized how many of us there were on the edges that make up an entirely new group. I have been and will continuously be denied the right to be me. I am one with me even if that means being none with some others. Chicanos might not necessarily accept me as because of my country of origin, preferred language of choice, citizenship or other intersecting identities such as my sexuality. However, in line with the *lucha*, I think that only makes me more of a Chicano. *Ni de aquí, ni de allá ...*

The International Education Center (located in the University Village Suite 204) provides a flyer with the Top 10 Reasons for Chicano/Latino Students to Study Abroad, I suggest going for the growth. You will learn about others and more importantly yourself. As Young Ambassador for the DAAD I highly suggest you consider the reasons to **Put Germany on Your Resume** or the A-Z's of Why Germany: Autobahn, Berlin Wall, Castles, Döner, English-speaking, Friendly, Gummibär, History, International, Jägermeister, Karneval, Lederhosen, Marzipan, Nuremberg, Oktoberfest, Public transit, Quality, Recycling, Schnitzel, Tourism, Universities, Volkswagen, Weimar Republic, Xperience, Y not? Zentrum Europas. I cannot emphasize enough how random it was that I became aware of my Chicanismo in Germany, but I truly did and look forward to the day I return to Deutschland to explore my diaspora.



Differentiation in modern era: E-verify

By: Leonor Gaytan

With the New Year come resolutions, plans, and new laws. This year businesses have created an ongoing process that uses an internet based program known as E-verify. E-Verify is an Internet-based system that allows businesses to determine the eligibility of their employees to work in the United States. Given the recent increase of anti-immigration laws, immigrants are finding themselves at risk of losing their jobs or becoming unemployed. This forces them to look for jobs elsewhere, if possible. In California is where this is seen the most. It is precisely here in California where this new "trend" among businesses has started. Many owners along the Southern California, San Diego, region known as the inland empire, have started to implement a chain of investigations on their current and future workers. With the use of e-verify website many owners and contractors are starting to differentiate between who is "allowed" to work and who isn't.

With this new coming year, businesses in the Inland Empire are required to check the legal status of new employees. Cities like Murrieta and Temecula are currently using this system to identify any future workers. As part of the regulations any businesses that would fail to enforce this new ordinance could lose their license. Many business owners believe this to have a positive effect given that only those with "legal status" would obtain a new job under this rule.

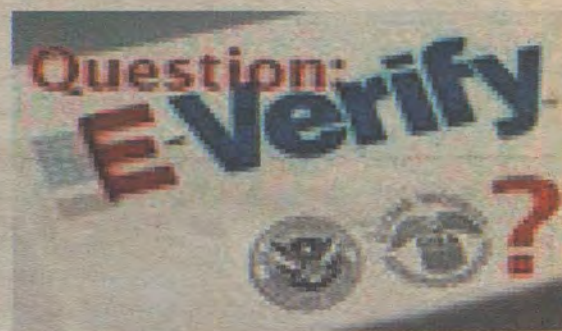


But according to an article in the New York Times, Angelica Salas, executive director of the Coalition for Humane Immigrant Rights of Los Angeles, said that increasing voluntary use of E-Verify had led to a spike in abuse of illegal workers. The article then continues by stating "When undocumented workers are laid off, they still find employment," Ms. Salas said. "But they often end up in underground cash economies, where we see some of the worst labor abuses" (Lovett, Ian).

These workers not only live under critical conditions but are constantly being reminded of their situation. For most, they either work in labor intense farming corporations, fast food franchises, or, as I mentioned above, the underground cash economy, more commonly known as the black market. For most, they either work in labor intense farming corporations, fast food franchises, or, as I mentioned above, the underground cash economy, more commonly known as the black market. In the farming corporations nothing has been mentioned so far about E-verify, but if it was to be put into effect like in all the other businesses, we could see our economy take an even more drastic plunge.

Not only that but many immigrant families would lose their source of income, and the number of families that are farm workers is astronomically high, already.

In the midst of their struggle and harsh life, their children believe that the only way to escape their way of living is through an education. And so they attend school from an early age, just like everyone else, and for those who seek a higher education, they find themselves struggling with the same conflicts as their parents. These AB 540 students that are seeking for financial support to continue their education find themselves being affected by this new system, since they will be investigated when they apply for financial support, in the form of a part-time job. And what does the future hold for these students when they continue on their path to finish their education. They won't be able to make ends meet and like their parents, their own dreams will fade away at the hands of this new process of differentiation. Not only does this new regulation affect the current hard workers who day after day, labor to provide for their families, but the future professionals are being slashed away as well. And after they are gone, who will replace these workers? Who will do the hard labor that no one else likes to do? What then will become of this economy that is currently crumbling down? The answer lies within system that binds this country together.



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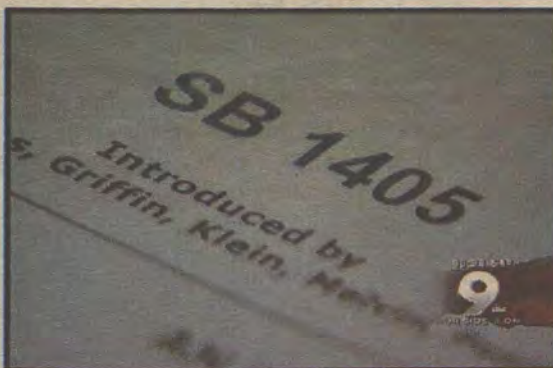


SB 1405: What is its Real Purpose?

By: Leonor Gaytan

After the success of the Arizona immigration law last year, the Arizona senators are determined to deprive undocumented immigrants of all their human rights. In the beginning of this new year, Senators Smith, Biggs, Griffin, Klein, Melvin, Pearce R, and Shooter introduced the senate bill 1405, titled as *Hospital Admissions; Restrictions*. Although, the SB 1405 fail to pass on Monday, February 14, it became clear how far these racist groups are willing to go in order to satisfy their hatred by getting rid of undocumented immigrants at any cost.

An article in myFOXPhoenix.com claimed that the SB 1405 was presented only days after a hospital refused to help an undocumented woman with a banana-sized tumor in her spine at the beginning of this year. The SB 1405 consists of four points. Point A; before offering any help to an individual seeking it, admission officers in the hospitals have to make sure that the person is a United States citizen or legal resident. If the person does not fulfill this requirement, point B of the SB1405 demands the admission officer to retain the person and contact the immigration office. Although, point C of this bill allows hospitals to attend to individuals with an emergency, after being treated those individuals must be deported, hospitals that do not collaborate with the ordinance mentioned above will be "subject to civil liability" as stated in point D (Arizona State Legislature).



With such regulations the SB 1405 could have brought horrible complications, not only to the undocumented immigrants but for the citizens as well. Knowing that if they seek help they would be deported, the undocumented immigrants would not seek medical help when needed, and they would be putting themselves and the public at a grave health risk.

By not receiving the care they need a simple case of the flu or similar diseases could blow out of proportion and cause an epidemic. For instance, parents and children need health treatment like vaccines to protect themselves from becoming vulnerable to several contagious diseases, diseases that would not be treated for the same reason: the fear of being deported.



For children, these vaccines are necessary and required to enroll in school. With the SB 1405 these innocent children would have been deprived of their right for an education, something that is intolerable since education is essential for every child; it is their only way out of their difficult situation. Moreover, what about pregnant undocumented immigrant women? Point C of this bill allows her to receive treatment, but once she is treated, she would have to be deported. The question is how was this going to work? Is the newborn to be separated from his/her mother? Is he/she going to be deported as well, and be deprived of his/her rights as a citizen? Probably, since anti-immigrants believe sharing government benefits with an undocumented woman's child is an injustice. Was all this taken into consideration by Senators Smith, Biggs, Griffin, Klein, Melvin, Pearce R, and Shooter? It is probable that their repugnance towards undocumented immigrants blinded them from all these questions, and all they thought about was taking away

thought about was taking away undocumented immigrants' rights for them to abandon the country. But with such greediness and hatred it would not be a surprise if they were aware of their inhumane actions, the insanity they would have committed like Hitler did with the Jewish at dispossessing them of all rights and goods, aiming at their complete elimination without benignity.

Luckily, on February 14, the medical industry did not allow the acceptance of such a bill. It is insane that medical professionals feared becoming de facto immigration agents under the law. The anti-immigrants hatred demanded doctors to violate the medical Oath. "May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help," says the Oath (UCSF School of Medicine). This commitment and promise accepted by medical professionals has being respected for centuries and now politicians want to change it for the worst; for an inhumane action. Although the bill did not pass the message was clear; the racist's dislike towards immigrants is greater than the care for an individual's life.

Because of the Arizona immigration law, immigrants are now being highly discriminated against not only by politicians, but by anti immigrants. They are being harassed and killed by racist groups like the white supremacists that feel empowered and supported by those senators and republicans who are presenting these new bills. Undocumented immigrants now find themselves in a black hole; they are unemployed have no freedoms and worse yet they were about to lose their right to seek for adequate health care. Obviously this is an indirect way of being assassinated.

Unfortunately, these anti-immigrant senators will not give up, as they are doing now, they will rephrase the bill to try to pass one way or another. However, it will not be easy because our Raza along with social justice and civil rights groups will continue fighting tenaciously to defend the respect and the rights that we as humans deserve.



Border Angels: Saving People's Lives. Making a Difference

by: Dinora Reyna Ramos

"The U.S.- Mexican border es una herida abierta, where the Third World grates the first one bleeds. And before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country-- a border culture."

-Gloria Anzaldua

"La herida abierta" continues to bleed and the number of undocumented immigrants that attempt to cross the invisible line, that distinguishes between the wound and the scab, continues to increase dramatically. The figures of those that might attempt to cross do not resemble the ones that actually make it across to the "land of the free". According to the United States Border Patrol, 1,954 people died crossing the U.S.-Mexico border between the years 1998-2004. In 2005, more than 500 died across the entire U.S.-Mexico border. Most recently, in 2009, 417 deaths were reported along the border. The highest number of death emerged in 2000, ending the year with 499 reported deaths. The numbers result from numerous dangers that appear during the journey of an undocumented immigrant range from drowning in canals, ditches, car accidents or abandonment of hidden bodies in vehicles, vigilante killings, abuse by Border Patrol (BP) force, dehydration in the desert, starvation, and other illnesses related to extremely low temperature. Who were those 499 human beings and why were they never acknowledged or even recognized as casualties in our country? While we praise the work of those in the fields because of the monetary value that it brings to the US, the journey of the undocumented to this country is irrelevant to their experience or value as a labor unit to our capitalistic system. "Secure the borders," is a phrase that is in the mouth of endless politicians, including the president of our nation, but what are we trying to keep away? An invasion of immigrants, criminals, "free loaders", or workers?

Security at the border would include a decrease in the death rate of undocumented immigrants. Real security would include a revision of the excessive force utilized by agents of Border Patrol against the border crosser. The security of the actual individual, the undocumented is ignored, transparent and is nothing more than a number in rates of death and undocumented immigration. The safety of these individuals relies on the actions taken by US activists that believe that there should not be an increase in casualties, the numbers need to drop and lives should be saved. That is the mission of the San Diego organization, the Border Angels. Border Angels is a non-profit organization supporting humanity founded by Enrique Morones in 1986. 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 and Mexican border. The organization's mission is to save the lives of those that are unsuccessful during their journey to the land of hope and change.



The high percentage of unnecessary deaths has been the result of extreme heat and cold weather conditions. During the summer, due to the incredibly hot desert temperature conditions, hundreds of rescue stations are located along the US/Mexico border region. With temperatures reaching over 120 degrees, hydration stations are critical for the survival of immigrants. Three hundred and forty stations are currently set up throughout the desert hoping to cover most areas along a crosser's journey. During Fall and Winter months, critical life-saving stations are established throughout the San Diego Mountain areas. Winter clothing, food and water are placed in winter storage bins to help decrease negative health results from being exposed to the incredibly freezing temperature changes that exists in the San Diego County mountain areas. Awareness and Support Educating citizens and government dignitaries on the status of weather related deaths and racial-discrimination crime deaths are crucial in gaining support in the volunteer, donation and jurisdiction areas.

While I refer to the Border Angels as true US heroes and model citizens, there are others that believe that the work of this organization challenges U.S. laws and encourages undocumented immigration. Debbie Hamilton, a Republican "blogger" expresses her feelings about BA and their unnecessary assistance of smuggling "aliens". In her blog, *The Right Truth* focuses on a critical analysis of BA's mission statement: "Saving People's Lives- Making a difference!" Hamilton refers to the work of BA as an act of defiance towards the duties of Border Patrol agents by motivating "illegals". She addresses the ability to receive permits that allow volunteers to install the water and winter stations as an enablement of the "lawbreakers". What bothers Hamilton the most is the good working relationships that are maintained with the local government and authorities. She refers to the relationship as an "aid for criminals". She ends her article by stating "[Border Angels] Are supporting criminals who are entering our country."

More than this being an "immigrant" issue, it pertains to the rights of all human beings. It involved the lives of mothers, fathers, sons and daughters. One of the fundamental goals of immigration law is the unification of families. The almost 2,000 human beings that lost their lives in an attempt to unite with their loved ones, in search of a "decent" wage or merely for the "opportunities" that this country may offer them are not motives behind a criminal or the characteristics of a crime. Even to ignorantly refer to undocumented immigrants as "illegal" shows the insensitivity and lack of knowledge germane to immigration and its laws. The Border Angels are an exemplary organization that brings back the feeling of change and hope for civil rights, like those in the times of César Chávez and Dr. Martin Luther King; where action was taken in order to ensure the security and rights of individuals. Whether issues surround education, labor or law, Border Angels, prove that action must be taken in order to create change. The power falls in the hands of our own community, our neighbors, brothers and sisters that see the injustice in our laws and regulations; in the treatment of minority groups, the LGBT community, and low-income population. Let us not allow the rate of unnecessary deaths in the U.S.-Mexico border region to increase before we wake up to our humanistic responsibilities to face and deal with the reality that we are the keeper of our brothers, sisters and raza on both sides of the border.

UCR Studio for Mexican Music and Dance

The UCR Studio for Mexican Music and Dance (SMMD) strives to create performance experiences and collaborations between dancers and musicians who are interested in the realm of Mexican and Chicano performing arts. In the fall of 2008, the project was created by Professor Walter Clark, Chair of the Music Department; SMMD is housed in the UCR Department of Music, Center for Iberian and Latin American Music. JohnAvalos (Juan Rios), a long-time lecturer in the UCR Department of Dance was assigned to direct and design the curriculum that will take the Mexican-American expressions to new heights and into the future.

Born out of this concept was a unique twin-course design where both music and dance are placed in a parallel track to allow on-going rehearsals and creative activity between the two. The goal is beginning through advanced (Mariachi Mexicat) level courses in the Mexican Folkloric Ensemble (MUS 175), coordinated with the beginning through advanced level courses in folkloric dance, Dance of Mexico (MUS 073), taught by JohnAvalos (AKA Juan Rios). The music ensemble, taught by Laura Sobrino, will not only feature the Mariachi sound but also develop experiences in other Mexican regional folk ensembles, such as the Norteño, Jarocho and Huasteco traditions. The dance experience may deviate from the traditional Mexican and explore other topics in the Chicano Experience, such as Zoot Suit Boogie Woogie and themes focusing on the Pre-Hispanic, the Indigenous and Afro-Indigenous roots. An annual concert is presented on campus featuring both ensembles.

Curriculum:

Mariachi Mexicat/Conjunto Mexicat
Ensemble
MUS 175A - Beginner
MUS 175B - Intermediate/Advanced
Laura Sobrino, dir.

Dance Ensemble
MUS 73A - Beginner
MUS 73B - Intermediate/Advanced
JohnAvalos, dir.

Zoot Swing Group
JohnAvalos, dir.

Ballet Folklórico de UCR
Student dir.

Gluck Folklórico

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The Mexican Revolution of 2010: Why Arizona Fears "Smart Mexicans" by Elias Serna

Dolores Huerta couldn't have been further from the truth. "Republicans hate Latinos," she said at an event hosted by the Raza Studies Department at Tucson High School. This set off a political attack by the Arizona Superintendent of Schools, Republican Tom Horne, who has attempted to destroy the highly successful program which teaches youth Raza history and culture, produces activists and graduates multi-racial students enrolled in its classes at over 90% (high above national rates for White students). His logic: "this will show these people that we don't hate them!"

Arizona has it twisted. While Arizona is originally Indian and Mexican geographies, drawing much revenue from tourists drawn to these historic/ancient sites, the state wants to outlaw Indian/Mexican bodies. Like California did a decade ago, the state's aging conservative white voters who choose the Republican Party to represent them, vote against public institutions that serve the younger tax-paying working class. This was best represented in an old joke by comedian Paul Rodriguez: "White people love everything about Mexicans, they love Mexican food, enchiladas, mariachi music, Cinco de Mayo parties, Mexican clothes, Mexican art... the only thing they don't like about Mexican culture is - the Mexicans."

It's like a science fiction parallel universe. When you cross the border after Blythe on the 10, a wall of thunder greets you at the fringe as you teleport to another universe. One where Republicans show Latinos that they don't hate them by attacking them through racist propositions. What seems to bug Superintendent Horne is that these Mexicans "think they're so smart."

Journalist and Chicano Studies professor Roberto "Dr. Cintli" Rodriguez, who advocates for Raza Studies and has organized the Forbidden Curriculums Conference (Dec. 2-4 at the University of Arizona) in response to HR 2281's scheduled enactment, has stated, "one law (SB 1070) aims to control our bodies, the other (HR 2281) to control our minds." Racist groups rightly fear that intelligent Latinos pose a tremendous threat to Anglo American political heritage. What radical things will they aim to change?

Extreme right groups claim that Chicanos, led by MEChA, aim to take back the Southwest using an intricate secret plan. The biggest problem with this is that most Raza don't even know this plan. Why? Because it's fictitious. Why do racist groups fear this and how do they come up with these wild ideas? Because they are in fact partly true.

Few people know about Ricardo Flores Magon, a Mexican anarchist who influenced millions of people through his journalism and ideas during the Mexican Revolution (1910-20). This Revolution is one of the world's most successful and turns 100 years this November 20. Few know that Emiliano Zapata borrowed his slogan, "Tierra y Libertad," from the anarchists of the PLM (Mexican Liberal Party) and *Regeneracion* newspaper. From their exile in St. Louis, Missouri, San Antonio, Tucson and finally Los Angeles, the Magon brothers, Librado Rivera and others published the newspaper, circulated position statements on Mexico, raised money, and sent thousands of people (Mexicans and non-Mexicans) to fight in the Revolution. They were constantly harassed and jailed by federal police working with Mexican elites. In 1911, the PLM forces took over Mexicali and Tijuana, with plans to take over the Baja California peninsula, establish its own country and name Ricardo Flores Magon the president. This country would be based on Mexican autonomy and anarchist principles. Would they have named it Aztlan?

A detective at the time stated, "they certainly had the brains... but now (that they're jailed) that threat is over." The LA Times, with enormous land and economic interests in Mexico, launched full-on attacks on Magon's PLM, extraditing him to Arizona, and sending them to federal prison where Ricardo died mysteriously in Leavenworth Prison in 1920. A few days later a young Mexican prisoner in Leavenworth stabbed and killed the notorious jailer "Bull" Leonard in retaliation.

These were the Real Dangerous Mexicans. They had strong minds, strong bodies and strong ideas. They wanted their own country and damn well almost made one!

This is what Arizona fears. And We should too! Unless we are willing to back up words like freedom, liberty, equality, trust, anti-racism - which at this point are mere ornaments that most of us use in papers or hang on the outside of the compromised body politics called the US. Otherwise we content to live in the fallacy of our should be parallel universe, this antipode to most state constitutions and idealistic enlightenment treatises on human societies based on care for humankind.

The biggest problem with the Raza and Ethnic Studies department in Tucson is that it teaches Mesoamerican culture and philosophy, a non-Western epistemology, and successfully reaches youth and encourages them to pursue higher education. Teachers

and students are invested in learning, they learn their history, are tied to community struggles and students have a sense of civic responsibility. They are a bad example because they are successful.

Some Mexicans still feel that we need a Revolution. There remain a lot of problems tied to racial, class and gender limits in our society, not to mention homophobia. Having a Black president is a great accomplishment but definitely not the answer to all our problems. The anarchists would emphasize that coercive institutions like the military and police are stronger, wealthier and more murderous than ever. Capitalism's journey has maintained a social structure that requires coercive institutions and masses of vulnerable and miserable citizens, and now an industry based on warehousing the poor (prisons). Politicians in turn blame capitalist failures on brown and black bodies.

2010 is a dangerous time because it forces us as a society to look at our problems and ask, do we need a Revolution? Mexicans like to ask that of themselves every 100 years. Even here at UCR, fees go up exponentially, we no longer have a Chican@ literature professor, and the university is increasingly privatized.

History will record the War in Arizona as a precursor to the world that followed. Today we are building that world. Will we sit back as careerists and let "history take its course"? Will we participate, fighting aggressively, primarily with our minds, as well with our bodies, to create an ideal society where humans are valued more than profit and individual status? What role does education play in building a society? WHAT is Raza/Ethnic Studies TEACHING US? These are critical questions that perhaps only a Revolution can answer.

Elias Serna is a PhD student here in English, a founder of Chicano Secret Service teatro group, president of Santa Monica- West LA AMAE, member of MALCS-UC Riverside.



Viva La Raza? Jose Vasconcelos And The White Supremacy Behind The Concept of "La Raza" In His Book "La Raza Cosmica"

By: Carlos Cordova

July 2009

(last edit December 1, 2009)

During the Chicano Movement of the 1960s and 70s, the term "*La Raza*" emerged as a means of self-identification for people of Mexican and "Central American" descent. The word was eventually incorporated into mainstream organizations, including *La Raza Unida Party (RUP)*, and *The National Council of La Raza*. According to several scholarly works on the history of the Chicano Movement, the idea of "*La Raza*" as a term recognizing a distinct ethnic group originated with Mexican author Jose Vasconcelos and his book, *La Raza Cosmica* (published 1925). In his history of *La Raza Unida Party*, UC Riverside professor Armando Navarro writes, "Chicanos adopted Mexican philosopher Jose Vasconcelos's call for a 'Raza Cosmica,' with its emphasis on *meztlizaje* (Spanish and indigenous parentage)..." (264). The idea that Vasconcelos' work was the basis for the emergence of the "*La Raza*" concept also comes from Ignacio Garcia's work *Chicanismo: The Forging of a Militant Ethos*, "*Indigenismo* represented a part of the new heritage that Chicanos were trying to develop... The search for this past also took them to Jose Vasconcelos' ideas on the *raza cosmica*. This concept of a new race of mixed blood and origin... captivated Chicano activists. To them, Chicanos were the *raza cosmica*" (71-72).

In published interviews with recognized leaders of the Chicano Movement, it becomes evident that Vasconcelos' concept of *La Raza Cosmica* had a strong influence on the ideas and philosophy of the movement.

In his book, *A Chicano Theology*, Andres Guerrero interviewed several intellectuals involved in the movement, among them Jose Angel Gutierrez, Reies Lopez Tijerina, Lupe Anguiano, and Ruben Armendariz. What is particularly revealing about Guerrero's work is the candid discussions about the importance of *Raza* as a term for self-identification, and the influence Vasconcelos' concept had on those who have been identified as major players in the movement. For example, Gutierrez, who was a co-founder of *Raza Unida Party*, stated, "It is important for us to use the word *raza* nowadays because we have to first identify ourselves. In order to be we have to know who we are and in order to know who we are... we tell ourselves who we are, give ourselves our own identity" (127). Guerrero expounds upon Gutierrez's meaning, by stating that this identity is a mixture of the European and the "indigenous": "*Somos mestizos. Somos la raza*" (128). More revealing is the idea expressed by Reies Lopez Tijerina (who promoted *Hispano* as an identity), who has been described as one of the four major leaders in the Chicano Movement. When asked by Guerrero if the *La Raza* concept is real to us, he replies, "Of course, I think *La Raza* is the one that absorbed the other one. When the Spaniards came here, they gave their name to the Indian. The Indian did not absorb the Spaniard. Intermarrying with the Indian only shows that *La Raza* was flexible and had a mission and was not racist" (129). Tijerina's comments are particularly disturbing for two reasons, the first being his inability to see that the "absorption" was actually a genocide that killed 95% of the Nican Tlaca population, and secondly, the marriages were in actuality rapes. The fact that Tijerina is considered by many to be one of the main leaders of the Chicano movement and that his views must have had an influence upon others he helped organize, makes one pause.

Unfortunately, Tijerina's whitewashed and rosy view of the Spanish conquest of Cemanahuac is shared by many of those interviewed by Guerrero. For example, Lupe Anguiano, who was president of the National Woman's Employment and Education, Inc, at the time stated that this idea of *Mestizaje* worked well, and that it, "accomplishes through action what humanists believe in theory. Two different races can marry and make it work... Two cultures can blend to create a new humanity..." (130). Vasconcelos' writings also influenced Ruben Armendariz, director of the "Latino Studies Program" at McCormick Theological Seminary in Chicago who states, "Vasconcelos was trying to put across that Hispanics represent all the rainbow of colors of people... once you belong to the family of *La Raza*, color is not an issue." (129). Armendariz went on later to defend Vasconcelos against charges of white supremacy, by stating that the theme of *La Raza Cosmica* is not racist itself.

It is this false and ignorant understanding of the term *La Raza* that this article seeks to address. When one takes the time to read the works of Vasconcelos, it is immediately clear that this man was a white supremacist who viewed the Spanish conquest of Cemanahuc as the best thing to happen in the history of this continent. Even in his book, *La Raza Cosmica*, his disdain for all things Nican Tlaca is so evident, that one has to wonder if any of the above "leaders" actually took the time to read his work. A quick analysis of Vasconcelos' ideas will undoubtedly lead anyone with an ounce of Nican Tlaca pride to see that the term *Raza* should not be used as a self-identifier for people of Mexican or "Central American" descent.

Before discussing the pro-Hispanic/anti-Nican Tlaca basis of "*La Raza Cosmica*," let us begin with a broad overview of Vasconcelos's philosophical outlook, which can be gleaned by examining some of his less popular works. In his book, "*Breve historia de Mexico*," Vasconcelos begins by stating matter of factly that the history of Mexico begins with the Spanish discovery of the "New World." In a tone eerily similar to contemporary white supremacists who seek to justify the European conquest of Anahuac, Vasconcelos writes that, "Before the Spaniards' arrival Mexico did not exist as a nation; a multitude of tribes... lived in the regions that today form our homeland's territory" (Marentes, 63). Vasconcelos' Eurocentric view seeks to classify all Nican Tlaca peoples as small bands of savage wandering tribesmen, and refuses to acknowledge the great urban cities of Anahuac, which included Tenochtitlan (minimum population of 200,000) and Cholula (approximately 100,000), among others. Vasconcelos also praised the Spanish invaders as a "wonderful sort of men," who brought "genuine democracy" to the people of Anahuac ("*Aspects of Mexican Civilization*," 46). In his autobiography, "*Ulises Criollo*," Vasconcelos further derides the Nican Tlaca people of Anahuac:

Cont. on page 22



"You cannot find in the peoples of history any that are more limited in the power to change and progress than the aboriginal races of the two Americas... imagine what our peoples would turn into if suddenly they were pried loose from their European colonial matrix" (Crawford, 130).

Vasconcelos' disgust of Nican Tlaca elements also manifested itself in his views of Emiliano Zapata, and the movement he represented. Vasconcelos disdainfully referred to the Zapatistas as nothing more than "a lower-class movement," whose aim was the "return of Mexico to the primitivism of Montezuma" (Crawford, 105). In Vasconcelos view, the idea that Mexicans could embrace Zapata's "Indian Movement" was absurd because the "Indian has no civilized standards upon which to fall back" (Aspects, 90). Vasconcelos goes on to write that cities with large European populations in Mexico are "centers of culture" and "islands in a sea of ignorance," which suffered from periodic invasions that unleashed "forces which have swept away the transplanted values of Europe so laboriously cultivated" (Crawford, 69). Vasconcelos believed that the only way to bring Mexico into modernity was to transform what he saw as the nation's main problem, its underlying "Aztec way of life."

In 1921, Vasconcelos was given an opportunity to try and eradicate this "problem" when he was appointed the first Secretary of Public Education by Mexican president Alvaro Obregon. It was during this time that Vasconcelos organized the Department of Indian Education, which he modeled after the colonial missions of the 16th century, "the inspiration for the education of the Indians came to us, as was natural, from the Spanish tradition" (Marentes, 130).

This approach is very insightful, because it demonstrates Vasconcelos' complete disregard for the physical and cultural genocide committed by the Spanish missionaries in the name of Christianity. Vasconcelos saw his new education corps as fundamental to bringing the "Indians out of their 'primitive' and 'idle' habits" and into "modern" civilization" (Marentes, 57). Of course this meant the replacement of Nican Tlaca languages with the Spanish language and customs, or what noted scholar Guillermo Bonfil Batalla calls *de-Indianization*: "In Mexico, civilizing has always meant de-Indianizing, imposing the ways of the West" (Batalla, 105). The imposition of Spanish onto the Nican Tlaca communities of Mexico served two purposes for Vasconcelos. The first, and most obvious, was the eventual extinction of Nican Tlaca peoples. The second was more intellectual and revolved around then current ideas of defining nationhood. One must remember that Vasconcelos served as Education minister in the aftermath of the Mexican Revolution, in a period when the country's leaders were concerned with forging a new national identity. For Vasconcelos and many others in the early 20th century, a major component of national identity was language. In order to compete against what he saw as more homogenous nations, Mexico itself would need to adopt a more uniform culture, a culture based on Spanish cultural norms.

Another example of Vasconcelos' disdain for the people of Anahuac can be found in his opposition to the *Indigenismo* movement in the 1920's and 30's. Lead by people such as Manuel Gamio, Diego Rivera, and others, the idea behind *Indigenismo* was the celebration and acknowledgement of Nican Tlaca contributions and existence in Mexican culture. For a white supremacist like Vasconcelos, such an idea was nothing short of Hispanic blasphemy. In his autobiography *A Criollo Ulysses*, Vasconcelos writes:

"I point out there the danger of an Indianism which does not build on the work of Spain, and by means of which the Indian now has an Indian country, that destroys or abuses the work of Spain. Otherwise, having no worthwhile tradition of his own, the Indian would be left to the mercy of new and strange ideologies." (Crawford, 172).

This view also leads Vasconcelos to clash with, and denounce, the works of such muralists as Rivera and David Alfaro Siqueiros. Early in his job as Education minister, Vasconcelos made available dozens of public buildings on which the muralists could create their works. Thinking that the paintings would celebrate the "Hispanic" tradition of Mexico, what emerged was something quite different. As Siqueiros relates, "the more our work developed, the more it found roots in our tradition... the more detestable it seemed to Vasconcelos" (Marentes, 143).

Vasconcelos also sneered upon archeologists who took an interest in investigating the great historical sites of Cemanahuac. Vasconcelos looked upon such scholars with alarm for he felt that the glorification of the Nican Tlaca past was detrimental to the continuation of a Euro-centric nation in Mexico. He particularly frowned upon what he called white Mexicans going to universities in "North America" to study archaeology, for he felt that the courses made "Indians fashionable" with the ultimate goal of burying "the Spanish sediment which the colony bequeathed us." This abhorrence to all things Nican Tlaca probably originated in Vasconcelos' realization that the pure white race living in Anahuac was actually quite small, and was eventually destined to disappear in the next several hundred years, a fact that continues to become more evident every decade. Vasconcelos was himself a Criollo, by definition a Spaniard born in Anahuac, whose revisit to his hometown of Oaxaca caused him to pause and contemplate the large number of Nican Tlaca people that lived in the area:

"I noticed how small the white population was, and how many Indians from the surrounding highlands were invading the streets, wrapped in their blankets, silent and impassive. And I understood the whole tragic process of the history of Mexico; it lies in this displacement, in the exhaustion of the conquering and civilizing Spanish blood" (Crawford, 191).

While I do not claim, nor desire, to be an expert on Vasconcelos, it is my opinion that his fears and racism were motivated by this realization. In a debate with archaeologist Manuel Gamio at the University of Chicago in 1926, Vasconcelos stated that the ideas of those who seek to argue for the importation of Europeans to better the country and to "do away with the mestizo and the Indian population" are futile. Not because it is a racist idea, but because *it is too late to do so!* Vasconcelos laments that there is no other alternative but to accept that "the mestizo is the predominating element in Mexico" (Aspects, 89). So if the so-called mestizo, or the "de-Indianized Indian" as Batalla defines the term, is predominate in numbers, the next best thing is to make sure his cultural and mental allegiance remains colonized to Spain. Herein lies the foundation, in my opinion, of Vasconcelos' idea of *La Raza Cosmica*.

Cont. on page 23



To begin, it is interesting to note that the subtitle to Vasconcelos' *La Raza Cosmica* is *Mission of the Ibero-American Race*, with Ibero being a reference to the Iberian Peninsula, or modern day Spain and Portugal. To those unfamiliar with the actual work of Vasconcelos, his idea of *La Raza Cosmica* is often misunderstood to be a celebration of the coming together, or the mixture of two distinct cultures into a new, more inclusive race. More specifically, it is the mixture of the Nican Tlaca, or Indigenous peoples with the European Spaniards. Unfortunately for many of our people who identify with the *La Raza* concept, the reality could not be further from the truth. In *A Criollo Ulysses*, Vasconcelos writes that his idea of a new race was not based on the idea of regressing to the "primitive," i.e. Nican Tlaca, but on building upon the "solid basis of our Spanish tradition" (215).

One of the major misunderstandings of those who have never taken the time to actually read Vasconcelos' work, is the idea that Vasconcelos supported Nican Tlaca and Spaniards mixing racially. Quite the contrary. Vasconcelos looked with favor upon the mixing of *similar* people of the white race, and questioned the results of mixing those with diverse backgrounds. For example, Vasconcelos wrote in *La Raza Cosmica* that the reason the United States was so powerful was that it was a homogenous country comprised of a people that were a melting pot, yes, but a melting pot of *European races*. This is what he sees as the key to success. Vasconcelos also looked with favor upon Argentina, where the predominate population is once again a mixture of European races, albeit primarily those from the Mediterranean regions as opposed to the Northern Europeans of the United States (*La Raza*, 5). As for nations with sizable Nican Tlaca populations like Mexico, Vasconcelos felt that the "mixing" stage was prematurely interrupted by the revolution, and the decision to halt Spanish immigration to the country. As for nations like Peru and Ecuador, politics and poverty prevented wholesale Spanish immigration in large enough numbers to literally fuck the Nican Tlaca peoples into extinction. As a result of this failure to fornicate effectively, the resulting "mixed" population that did exist had "questionable results" (*La Raza*, 5).

In addition to this white supremacist view of race mixing, Vasconcelos' work is also full of pseudo-science and outright false history. While Vasconcelos may have been a racist, he was not blind, and to help explain the existence of such sacred sites as Teotihuacan or Chichen Itza, he wrote that the "Indians" of America were descendents of the lost civilization of Atlantis. Obviously for Vasconcelos, the "Indians" of Mexico and Peru were too stupid to have come up with their civilization themselves. As a matter of fact, Vasconcelos writes that in the distant past, the civilization of Atlantis flourished on the American continent, and eventually fell into decline, until it degraded to the point of the "lesser Aztec and Inca empires, totally unworthy of the ancient and superior culture" (*La Raza*, 9). According to Vasconcelos, after its decline, the ancient Atlanteans left America and flourished in other nations such as Egypt, India, and Greece. Eventually, white Europeans inherited the reigns of civilization from Greece, and again reached the "unforgotten shores" of America, "in order to consummate the task of re-civilization and re-population" (*La Raza*, 9). So, according to Vasconcelos, the "mission" of the whites is to serve as a "bridge" in the creation of a new race here in America.

But what of this new race that Vasconcelos proposes? Is it truly a "mixture" of the Nican Tlaca and European peoples? For Vasconcelos the answer is obvious, NO! According to Vasconcelos, ALL the Nican Tlaca peoples of Cemanahuac have already been completely incorporated into the European matrix, "Even the pure Indians are Hispanized, they are Latinized, *just as the environment itself is Latinized*. Say what one may, the red men, the illustrious Atlanteans from whom Indians derive, went to sleep millions of years ago, never to awaken... **The Indian has no other door to the future but the door of modern culture, nor any other road but the road already cleared by Latin civilization**" (*La Raza*, 16).

Vasconcelos could not be any clearer. Since the "Indian" has no other option but the "Latin option," the next stage is to incorporate him/her into the dominant Spanish culture. Eventually, once the Nican Tlaca peoples learn Spanish, put the Spanish agenda ahead of their own, fold and give in and give up their identity, the new *Raza Cosmica* will emerge. But this new race will not just be a "mixture" of all other races, it will be a new race that has a Spanish foundation and adopts the Catholic religion. For as Vasconcelos saw it, "this implies that our civilization... may be the chosen one to assimilate and to transform mankind into a new type... Spanish colonization created mixed races, this signals its character, fixes its responsibility, and defines its future" (*La Raza*, 18). So, in other words, the history of rape and atrocities committed by the European invaders against the people of Anahuac is completely justified and predestined by this more important "divine mission" (*La Raza*, 18).

The final aspect of Vasconcelos' book I wish to examine returns to my initial claim that his ultimate fear was the realization that the white, European population of Cemanahuac is finite, and will eventually disappear if something is not done to counter it. In his debate with Marnuel de Gamio, Vasconcelos stated, "If we do not wish to be overwhelmed by the wave of the Negro, of the Indian, or of the Asiatic, we shall have to see that [they]... are raised to the higher standards of life, where reproduction becomes regulated and quality predominates over numbers (Aspects, 100-101). In *La Raza Cosmica*, Vasconcelos makes no effort to conceal his belief that the basis of this new race requires the realization that people must either "marry up," or disappear completely! Vasconcelos hopes that eventually the old "interbreeding" system, the one where "white colonists took an Indian or black woman because there were no others at hand," will be replaced by a systematic one in which only the best of all races will breed. For it is the practice of indiscriminate breeding that causes the world to be full of "ugliness, because of our vices". So once only the "beautiful" people decide to breed, the ugly and useless ones will slowly disappear, "In this way, in a very few generations, monstrosities will disappear... in this manner, for example, the Black could be redeemed, and step by step, by voluntary extinction, the uglier stocks will give way to the more handsome" (*La Raza*, 32). And what will happen to the Nican Tlaca during this process? According to Vasconcelos, "The Indian" can "graft" himself onto the Spanish race and make "the jump of millions of years that separate Atlantis from our times," and of course, ultimately "disappear" along with the "Blacks" (*La Raza*, 32). This idea is further highlighted in his debate with Gamio, where he stated that such a scenario would prevent the "overpowering of the superior few by the uncivilized many" (Aspects, 101).

Cont. on page 24.



So having discussed both the personal philosophy and writings of Jose Vasconcelos, does anyone still believe that his concept of *La Raza Cosmica* is anything other than the ramblings of a white supremacist who fears the inevitable future end of White Europeans on our continent?

In a vain attempt to combat this, Vasconcelos hopes that the large Nican Tlaca populations can be forced to assimilate into the European colonial matrix, and by extension deny its own existence. Unfortunately for members of the Chicano movement in the 1960's, such a diabolical scheme occurred, as many of its leaders began self-identifying themselves as *Raza*. But if we are honest with ourselves and with others, we will acknowledge that such a term celebrates the idea of Spanish culture, whether it is the language, identity, philosophy or theology, over the Nican Tlaca. This must be stated very clearly, it is not a "mix" but a continued domination of the European colonial matrix.

In an ironic turn, many white supremacist anti-Mexican and anti-Central American "activists" (Neo-Nazis, Minutemen, KKK, etc.) in the last few years have claimed that the idea of *La Raza* is racist. For once I agree with them! I agree because the concept of "La Raza" seeks to deny us our Nican Tlaca past. So if you choose to identify as "Raza", then you are denying your full Nican Tlaca heritage. Those who understand the white supremacist roots of "Raza" should refrain from using term, along with refusing the concept of "Mestizo" as an identity or Hispanic/Latino as an identity.



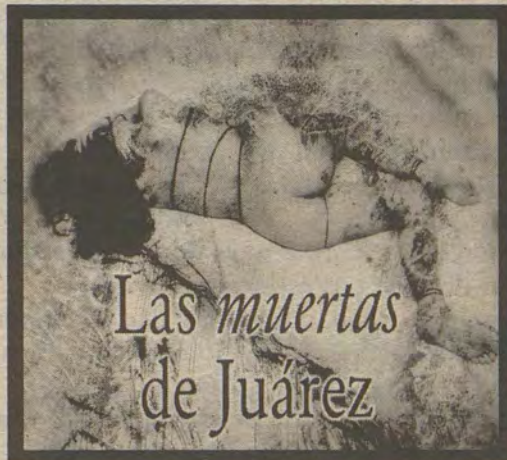
"Las Muertas De Juarez"

By: Deisy Rodriguez

"Una mas muere en Juarez", is what we hear all over the news, but do we really know what is happening to Ciudad Juarez Chihuahua? In 1993, in Juarez Mexico women began to mysteriously disappear from the region. These women were often poor and worked in factories known as "maquiladoras". As the years went by the bodies of these women were turning up in grizzly mass graves out in the desert. By 2006 there were over 400 women that had been murdered, raped and left out in the desert like trash in Juarez. Their bodies are found strangled, mutilated, dismembered, raped, stabbed, and torched; some have been so badly beaten, disfigured, or decomposed that the remains are impossible to identify. Hundreds of women ages 16-22 are the main target of these cold blooded individuals whose identity is unknown. According to a worker from Casa Amiga (a grassroots rape crisis shelter in Juarez), stated that 254 women were murdered between 1993 and 2002. But these statistics were put in question when Diana Washington Valdez, a reporter from El Paso Texas Times conducted an investigation that revealed that 320 young women were victims between 1993 and June 2002. There has been disagreement among many investigators that have put their interest in the murdered women of Juarez.

Whether it is one hundred or one thousand the fact that women are being brutally tortured to death one would think that these facts would touch the hearts of government officials, but that is not the case! The numbers keep increasing and Mexican government has not done nothing to solve these fillings. Investigations have been opened with the intent to solve this mystery, but after a revealing testimony from a woman, who suffered police abuse, officials did not confront anybody, and further investigations stopped for a long period of time. In a film titled, "Senorita Extraviada", the testimony of mothers whose daughters were victims of Juarez gave space for Maria to tell her story. Maria is a survivor of an attack by the police of Juarez. Maria and her husband

by the police of Juarez. Maria and her husband called the police when someone attacked her and her husband. To their surprise, instead of arresting the attacker, Maria and her husband were arrested. While in jail, she was molested by a female officer and later by the male officers. It seemed to be obvious at the station that women were being raped and beaten while there. At one point the officer showed Maria pictures of dead women that were left out in the desert after being brutally beaten and raped. Maria describes the officers happiness and joy when telling her what they had done to the women in the photos. She did not reveal this information because she felt so threatened. It wasn't until this video filmed that she revealed her story.



Who is to say or judge anyone, but if Maria was molested by government officials, then where is the protection supposed to come from? At this point it is obvious that the government has no interest in resolving what seems to be the worst femicides in Mexico. The famous Tigres Del Norte recorded a song challenging the government about this problem. The song is titled "Las Muertas De Juarez", and it briefly just narrates what the women of Juarez go through and questions as to why the government has done nothing about solving these cases. The only answer as to why these murders remain unsolved is that the government does not want them to be solved because they will reveal even worse forms of corruption. Where is all this leading to? How is Mexico going to become a secure country again? If president Calderon has declared war against all the drug cartels in Mexico, which has the potential to create a total war against those holding legitimate power. It is well known just how

National Military are. It goes without saying that the long-standing abuse against the women of Juarez by local officials will never be publically acknowledged by the same morally corrupt agents of law enforcement, who are in many instances aligned with the mass killers of Mexico's worst drug cartels and criminal organizations.



Race Exhibit

By Yvon Guzman Rangel

Many outside of the academic field will argue that race is real and that its affects are undeniable. The force of such a term is undisputable, even more so, when hate crimes, racial profiling, and institutional racism is evident in our every day life. In spite of such realities, race is also a social construction that has been observed to be a changeable process. Professor Gailey argues in her article, *Politics, Colonialism, and the Mutable Color of Southern Pacific People*, "ascription and moral inferiority of darker skin color seems (to be) associated particularly with capitalist slavery, and settlement colonization else where." In other words, race is used as a justification for economic exploitation.

As a way of educating the general public, ten UC Riverside graduate students, in Anthropology and History, assembled an interactive exhibit in which the normative assumptions of race would be challenged. Many of the student projects focused on Riverside's profound history of racism. Among the topics reflected in the exhibit were issues of redlining (discriminatory real estate practices), race and ethnicity in the Inland Empire, and the rise of the Ku Klux Klan in the region. It is important to address the discriminatory behavior that exists within Riverside so that we can understand the dynamics that exist beyond our campus. The RACE exhibit acknowledges the history of Riverside and highlights some of the most recent forms of racial tension.

On September 26, Neo-Nazis congregated on the corner of Madison Street and Indiana Avenue to rally against illegal immigration. The protest was met with opposition, and many pro-diversity coalition groups wished to highlight that Riverside would not tolerate racism. ---Examples of such demonstrations should not be astonishing since Riverside has a racist skinhead community. The C.O.O.R.S. (Comrades of Our Race's Struggle) Family Skins/ Coors Family Skinheads (CFS) is a group that is heavily concentrated in the Inland Empire. This organization has been linked to acts of violence that are often racially motivated.

In November 2008, Police officers in Hemet, California, arrested a C.O.O.R.S. Family Skins member for beating up a 19-year-old Hispanic man in a mobile home park in Hemet, San Jacinto Valley. The perpetrators allegedly knocked the victim unconscious and then stomped and kicked him in the head. He now resides in a long-term care facility with permanent brain damage. It is important to address these extreme acts of violence so our own communities can take action against these perpetrators. One way in which this can be accomplished is by creating sensitive and insightful art that will open a dialogue on issues such as these. One of the projects that encompass such ideals is that of the Hapa Project.

The Hapa Project is a series of head-on portraits that asks the same question to all participants, what are you? The participants answer the question in their own words, which allows them to claim all aspects of their cultural heritage without having to choose one identifier. The Hapa Project gives individuals the space to take pride in their own cultural mix. Projects such as these are a step in which individual and communities can begin the healing. I do believe that it is up to the new generation to redefine what race is.

"Most of the benefits of being white can be obtained without ever doing anything personally.

Whites are given the privilege of a racist system, even they're personally racist."

-Anonymous

what is **Race?**



"[Racism] is not about how you look,

Its about how people assign meaning to how you look."

-Robin, D.G. Kelley,



Who Am I



Flor y Canto

Gabriela Rosario is a Dominican journalism student at Cal State University Long Beach. She wants to become a news reporter for a Spanish newscast station in order to report and to expand knowledge to our Latino community. She is bilingual and happy to report to a broader audience with only one purpose, that is for progress. News reporting and writing poetry are her passions in life. She loves to write poetry because it helps her express her feelings. Poetry is her anti-depression solution; it has the best ears and has given her the most sincere and quickest relief.



Amanecer solitario

by Gabriela Rosario



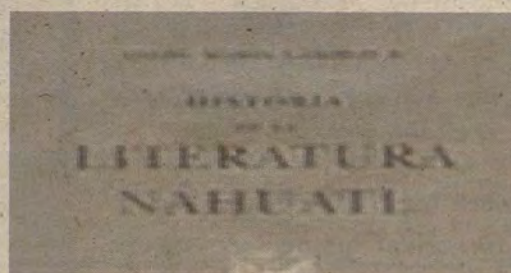
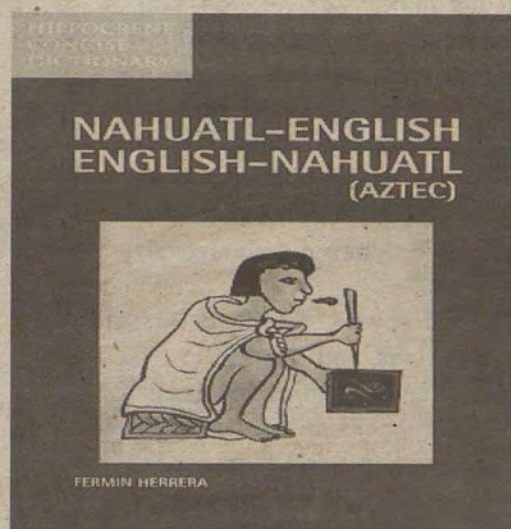
Ahí estábamos los dos, solos a la orilla del mar
Juntos de la mano, a punto de nuestros labios besar
Él me mira con sus ojos dormilones con brillos de luna
Ese momento no lo cambio por fortuna ninguna.

Me acaricia la cara, erizándose la piel
Ansiosa por probar esos dulces labios de miel
Solo escucho su voz, las olas del mar creo que son mudas
Lo amo con todo mi todo mi ser, de eso no tengo dudas.

Es la primera vez que te tengo así tan cerca
Solamente ayer, ni de mí te dabas cuenta
Me siento afortunada de tenerte aquí en frente
Mirándote a la cara, ¿dónde te fuiste de repente?

Ya no estabas aquí, solo una almohada fría, desperté.
Tristemente, un sueño, imaginación, una vez más, te soné
Nunca te podré tener, al menos te seguiré soñando
Mientras que mis esperanzas como palomas siguen volando.

Estás en mis mañanas, en mis tardes, en mis noches, te sueño a
diario
Aunque cuando despierto me invade el triste amanecer solitario.



Futuro incierto

by Gabriela Rosario



El tiempo pasa llevándome más cerca hacia el destino
Sin darme cuenta de todos los momentos, y lo tanto que me he divertido.
Reemplazando la inocente sonrisa, llega la trabajosa responsabilidad
Recordando que en la vida nada es fácil, hay que trabajar con agilidad.

Tengo miedo del futuro incierto que tendré
¿Seré feliz? ¿Seré exitosa? ¿O todo perderé?

Es tan triste, ver pasar los años y sentir que no he madurado
Y por más que intento, por más que lucho este miedo ha perdurado.

A veces no se si lo que he hecho es suficiente
Si mi trabajo será productivo o si será deficiente
No se si realmente llegaré a mi meta,
O me quedaré en medio camino, como sin rumbo cometa.

Me siento como una niña cansada en cuerpo de mujer
He trabajado duro, espero que el destino eso lo pueda ver.



Gonzalo Gonzalez

"Controversy is better than silence" is what Gonzalo Gonzalez said. It is the basis of his inspiration to paint and draw. Gonzalez is a fourth year Art History major here at UCR. Born in Los Angeles, but raised in Pomona, Gonzalez is a passionate artist that focuses his art on the human anatomy. He is also interested in landscaping and architecture. His love for art has grown over time. His art is meant to cause controversy among those who have the opportunity to critique it. He believes that if it doesn't cause any type of diverse reactions among people, that it is not satisfying enough. There is no greater rewarding feeling than when his art is interesting enough to stimulate conversation and spark ideas which are as distinct as the difference between black and white. Gonzales states that, "some bad works are too colorful, too simple, too unbalanced, too big, too small, too harsh, which allows for their failure as good work". Sometimes, simplicity is the best way to go in order to attract people to take a look at your work.

Gonzalez did not see art as his career when he was attending high school. It wasn't until his third year in college that he discovered after taking a drawing class, that he had a love for it. At first he was very interested in Philosophy and Sociology because he enjoyed observing and analyzing people around him. But taking that drawing class changed his mind. Yet he was still was not very secure, even though art came easy to him, that it was what he wanted to do. It wasn't until his father influenced and encouraged him to stick to one major in order to give it all his time and effort that he could finally make up his mind. Receiving support from his father as well as his mother and brothers was the push that Gonzalez needed to realize where his heart was. Gonzalez now is sure that art is what his passion is, and he is confident that he wants to pursue his dream to become either an art teacher or a university professor.

There are two particular artists that Gonzalez admires, Gerhard Richter and Jennie Seville. Richter focuses on color chart paintings and glass and mirror art works. Seville's paintings are usually much larger than life size. They are strongly pigmented and give a highly sensual impression of the surface of the skin as well as the mass of the body. She sometimes adds marks onto the body, such as white "target" rings. These two artists have influenced Gonzalez's interest in human anatomy, landscaping, as well as architecture. His main focus is drawing because it gives more opportunity to express a thousand words in simple lines or textures overlapping each other. Art has a lot to offer and of course, there are different tastes in art, but Gonzalez art varies from the most simplistic to the complex, landscapes to enclosed works and non-religious to religious themes.

Gonzalo Gonzalez is a unique artist whose work is a reflection of his complex journey, not only to find his calling, but to reflect his personal desire to stimulate thought and reflection in the viewer through controversial and provocative themes. This provokes diverse feelings and interpretations to the individual who must become an active participant in trying to understand his art as well as an interactive voice. Art is never just art! It is a part of the fabric of life through which we activate our humanity.

By: Deisy Rodriguez



Chicanos, Religion, and Faith

By: Carolina Alvarado

Faith has sustained the majority of Mexicanos and Chicanos, but religion has been passed on for generations without much questioning. I believe that questioning one's beliefs leads to self knowledge and that this self knowledge leads to a great transformation that can equal healing in various forms for everyone. For it is not religion that changes a person. I would argue that it is not a pastor, priest, nun, Virgin Mary or Jesus that changes or "saves" people, but our own personal Faith that we put on these things. According to Wikipedia Faith is the confident belief or trust in the truth or trustworthiness of a person, concept or thing. According to the biblical definition found in the book of Hebrews: faith is being sure of what we hope for and certain of what we do not see. Many Indigenous people see existence as a living spirit, nature and people. All are one, inseparable and interdependent, a holistic vision shared with mystics throughout the ages. The word for religion does not exist in many cultures as it is closely integrated into life itself. For many indigenous peoples, spirits permeates matter, and animate it.

For us Chicanos who are products of biological and cultural mestizaje we find healing by integrating our indigenous heritage and tenets of our Christian faith. Healing ourselves in the sense of bridging self-knowledge and out historical consciousness, allowing us to claim religious affiliation, and the ability to determine for ourselves what is morally and ethically just. This would also enable communication with diverse spiritual sources. We must examine and see how religion has affected and shaped our Chicano culture. Especially, given that we have Indigenous spirituality and Spanish Catholicism to now produce Chicano/a religiosity. As professor Laura Medina of Cal State Northridge describes many of us Chicanos today as practicing Nepantla Spirituality. This is spirituality at the biological and cultural crossroads where diverse elements converge, sometimes in tension and sometimes in harmonious cohesion. Nepantla is a Nahuatl term, meaning in the middle. I think this is true, for many of us are stuck in the middle of two cultures, languages, foods, music, and two worlds. Nepantla spirituality is not syncretism, but an example of transculturation, or a continuous encounter of two or more divergent views. A lot of Mexicano-Chicano religiosity reflects nepantla spirituality, a creative blending of symbols, rituals, and meaning that allows the indigenous, European, African, and Asian to speak and all come together as one. Understanding the Mexican Indigenous Chicano traditions of honoring and communing with the dead is an important aspect demonstrating how we have carried our past traditions into the contemporary era. That is why we still have "El dia de los Muertos". Many of us still practice this tradition of leaving gifts of food and drink and spending time with the spirits of the departed. We still celebrate the dead today in many different ways.



The Virgen de Guadalupe is an example of Medina's nepantla spirituality. Her image embodies the coexistence of the Spanish Catholic and the Mesoamerican Indigenous symbol system. The significance of the "Guadalupe events" faith and the testimonies of many Mexicanos and Chicanos alike, have been carried into this day and age through faith, without question of that religion. In living and being part of this world with its many cultures, languages, religions, and doctrines, if we do not stop to question them, it can cause much grief and confusion. In these hard times, when unemployment is high, money is low; drugs and alcohol are an easy outlet. As a Chicano community, let's practice our faith, however that might be. Let us seek and search for spirituality and help ourselves make a new and better community. Perhaps getting in touch with some of our past indigenous beliefs, Christian or Catholic beliefs however it might be, or even with or without religion may influence our individual spiritual journey. Faith is hope and it has without doubt sustained many of us through our good and bad times. Let us have faith for a better life for ourselves and our future generations. By seeking self knowledge for our own personal benefit and growth so that we may heal ourselves and have better quality of life, we can ultimately heal our communities and therefore, help those who are yet to be born. It is no different than what our ancestors did their best to do for us, if only we can learn to listen and pass their gifts on to those who



War on Drugs
By: Carolina Alvarado

The Mexican war on drugs is not just a problem for Mexico, but in fact, is the concern in the U.S. due to factors of supply and demand. First, let's explain how exactly the so called War on Drugs is a vicious cycle that involves both the United States and Mexico. This war on drugs has no border and is as much a problem of the United States as it is of Mexico.

In order to understand the drug problem, we must first explain how this cycle affects everyone: the drug producer, the dealer and the buyer. Americans buy drugs like cocaine, heroin and marijuana while the cartels take their money and use it to buy guns. American guns are purchased because the gun laws in Mexico are very strict but the laws in U.S. borders states are very lenient. The leaders of the cartels also use the money to bribe people such as police and government officials. In turn these government officials allow the cartels to keep going and bringing drugs to the north so that this unstoppable cycle of guns, drugs, and violence continues. This drug problem is as much a problem in Mexico as it is in the United States. Especially when threats intimidation, violence, and assassination are used against the police, journalist, judges and prosecutors.

It is important to consider some interesting facts about drugs pertaining to the U.S and Mexico. According to Forbes Magazine, thirty-five million people in the U.S use narcotics or abuse prescription drugs. Mexico is the largest foreign supplier of marijuana and the second largest source of heroin and methamphetamines for the United States market. More South American cocaine passes through Mexico than anywhere else. It is also said that as these drugs are smuggled to the American people who want them, that their street value increases disproportionately due to all the middle-men involved in their transport and distribution. When these drugs are finally smuggled through the Mexican border, they are sold to the American people as far away as New York, and that by then the price has tripled. Another interesting fact is that President Obama reportedly said in a news conference, that 90 percent of guns recovered in Mexico come from the United States. This would make the United States a contributor to this ongoing struggle, perhaps we need stricter gun laws and better background checks, both in the U.S. and internationally.

Let's consider another problem with this war on drugs that the United States has funded to the tune of over 15 billion dollars alone, in 2010. I believe we have yet to see the benefits that our taxpayer dollars are doing in contributing to the war on drugs, or is it the war on minorities. It is a given fact that when Mexican minorities of lower socio-economic status face the harsh realities of racism and unemployment, they will either use drugs, or sell drugs, and in other cases both. It is also a widely known fact that the sentencing for crack cocaine, is until just recently is much harsher than it is for the possession of powder cocaine. The number of Latinos who are in jail for drug possession is very high. The Los Angeles times said that it cost \$450,000 to put a drug dealer in jail from arrest, to conviction to sentencing and room and board. If only such amounts of money could be used for the rehabilitation of people, we might have a better chance in this war, on drugs.

It is very important to teach our youth that in these hard economic times, when money is hard to come by that they must not give in to drugs or take the easy way out by dealing in order to make money. For every ton of marijuana that we consume in the U.S. that might have been smuggled over from Mexico, we are supporting the Mexican cartels and allowing them to continue the killings in places like Juarez, MX. We must stop and think about every action because we are all interconnected as people: those who produce the drugs, those who sell them and those corrupt politicians that allow this to continue to happen, and the victims of drug abuse. It is a vicious web that we must all be careful, not to fall into. We must stop and think who is really behind all of this? If we as individuals and members of society can change ourselves and others through education, then we can lower the demand on the need for drugs, which in turn would cut into the supply of drugs from the outside of the United States. The fact that we Mexican minorities could save ourselves from falling into these money-making schemes that are only here to enslave us and make money for those who would profit, from our pain, is a critical point that would end even the needs for the so-called war on drugs. So to this war on drugs let's try our best as a Latino community to stay strong, to help one another, and to stay out of this web, because we know that once we fall in, there is almost no way out.

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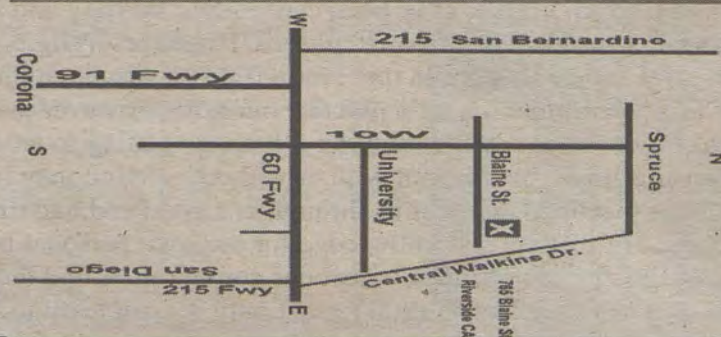
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NUESTRA COSA



WINTER 2011

Motivation for Youth "Don't Become A Statistic"

What's up, my young brothers and sisters! My name is Chola Sin Barrio. I was born and raised in East Los Angeles. My mom has a high school degree, and my father a 3rd grade education. My father has heart disease so my mother is the man and woman of the house. I never knew I was poor, lol but apparently I was. I was your all American High School kid, playing Basket Ball, involved with Leadership, drama, choir, and Mecha. But all of a sudden my mom lost her job and my life as a busy high school teen went down the drain. I could no longer have the hottest fashion, or be involved at school since that all cost money. I was upset with my mom and found closure with a few punk chicks I met in drama class. That's when my bad streak began; I began ditching class, going to the beach, or Hollywood. I began shopping at thrift stores and shoplifting from expensive stores. I began to experiment with drugs, and use them on a frequent base. I ended up dropping out my first semester of senior year. I missed all the fun activities, homecoming, winter formal, grad night, and prom.

The only job I was able to apply for was minimum wage paying jobs. A year later my friends were on the street, begging for money. Some had become crazy from all the drugs, others prostitutes and some even fell into gangs and later were dead. One day I grew tired of all the nonsense. I felt like a loser, no money in m pockets, no car, no license, and no life. People talking about me left and right and my family did not trust me. Nobody believed I would accomplish anything, and wished me the worst in life.

I had to come to realize that life is like a deck of cards, you have to play with what you get. I did not want to prove the haters right. I wanted to prove everybody wrong. I enrolled in community college and took only 1 Math class, and 1 English class. With that little help I took my General Education Diploma (GED) and passed. If you enroll in community college and qualify for financial aid and take a full course load of 12 units, u can get from \$1,000 to \$2000 dollars a semester. I received \$2000 and bought myself a car, and began working as a teacher's aid. Three years later I graduated received my AA degree in liberal Arts, and transferred to a four year University, no cost out of my pocket. Then when I transferred to a four year University, I received \$4,000 every 10 weeks, so I must admit making the decision to go back to school has been a great one, "Get paid to go to school, sounds good to me!"

California has a 40% percent drop out rate state wide. Not to mention that does not include the 10,000 students that drop out in middle school in California State wide. It is so important that we prove the world wrong. I understand the barriers that we must face living in the hood, surrounded by gangsters, drugs and prostitution. But jump over that barrier. Push those negative people out of the way, because they just want you to live in their misery and be losers like themselves, remember "misery loves company."

I advise you, to look into vocational schools, community centers, if college is not the route for you. Vocational school or Community centers usually take about 1 yr, or 2yrs to complete, get certified, and they help you find a job. Vocational schools offer such jobs as, Pharmacy Tech who begin at \$25 dollars an hour, X ray techs who make as much as \$50 dollars an hour. There are many ways to make something of yourself, bettering yourself and your family should come first. The world is yours, no matter what kind of background you have, don't let anything or anybody come in-between your happiness and success! There are many options out there, its just up to you if you want to change your environment, your life. What motivates me is when I see rich white folks in their BMW's and Beverly Hills Mansions; you see I want what they have. There is no reason why, you or I do not deserve that life style. Be a Go Getta, and Go GET IT!!!!

By: Chola Sin Barrio

Chicanismo

What does it mean to be Chicano/a? I ask a room filled with 150 middle school students. Black and brown faces stare at me with no answer. A black female raises her hand and says, "Mexican American," I answered, "no." The students stood in shock with an even bigger blank look on their faces. A 6th grader raises his hand and says, "it means beaner!" Those two answers of course were wrong, and I was so upset to hear my own little brother(student) refer to himself and his people as a "beaner."

This is what is happening in our inner city communities. The youth are identifying themselves by what the media categorizes them as, "Niggers, pysas, wet backs, beaners, aliens, and illegal's, faggots." They are not categorizing themselves as an individual, and are feeding off the negativity. The youth are associating themselves with these ignorant names that were only made to put people of color down. Do not fall for that self-hate that they push as they portray on the television and in various media my brothers and sisters! Do not be what the white man wants you to when he uses stereotypes to label you! Be proud of your story, of your family's story. Be proud of those who came before you, the ancestors who fought against the oppressor's hand. Self love, look at your self in the mirror and accept yourself, love yourself and be proud of yourself and your story.

Chicano/a does not mean gangster. Gangsters bring down their neighborhoods; bring drugs, violence, prostitution, disgusting graffiti, and even death. They make our neighborhoods look bad, and they bring fear into our lives. They are losers and an embarrassment to our communities. They are followers and wannabees but not leaders. They welcome you into their misery, and ask you to hate on your own brown on brown, or brown on black. We are all in same struggle; shouldn't we have the ability to better ourselves? Shouldn't we help our people to rise? Look at your parents, don't you want a better life for them and yourself? These are questions that our youth, or college students should think about. Do not forget your identity, do not forget where you come from, and about helping your family and your community!

Chicano/a does not mean only Mexican American, Black, Asian, purple or yellow. Chicano/a can be identified with anyone. Chicano/a means community. Community signifies that you are out to help those in your neighborhood succeed, going out to the community centers, tutoring and mentoring the youth. Many of us are not fortunate enough to have families who push us to accomplish something. It is a necessity that we reach out into our communities and let our gente see faces that they recognize. Youth, you need to see it, hear it, and learn from your peers, about the importance of going to school, getting involved, and continuing on to higher education.

Chicano/a means moving forward brown brother, brown sister "Mexicah Tiahui." Our parents suffered while getting you and I here from their native towns. Many of our parents do not read, or speak English. That is where we come in. We get the good grades, get into college, and help our parents. For those of us who do not have parents, we must look after our community and make sure that we are listening and helping students who are in the same or in worse circumstances than us. Help your community! Think about people other than yourself!

I advise you to create, my fellow Chicanos and Chicanas, whether it be playing instrument, or writing a dope poem that becomes spoken word, teatro, or positive graffiti, or a mural where you capture a motivating piece to inspire the people walking by. Create, read, paint, dance, live, laugh, love and do not fall into the white man's desires for you. Do not be a statistic! Don't be the gangster in the hood, because you will either end up in jail or dead! Use protection and do not be the pregnant teen. Do not be a follower and do drugs to be cool, or to fit in, cause there is so much more out there! Love yourself, be yourself, and better yourself and those around you.

Remember a Chicano/a loves life, knows his/her heritage respects the ancestors and community elders, honors la familia, is politically conscious and actively helps others. A Chicano/a cannot be selfish or proud of hurting the family and community because it is through the family and community that Chicano/a are nurtured and created. Ultimately, we are called upon to be more than we think we can be, and to give back more than we started with or thought we had. To be a Chicano/a is to gain wealth through the growth of our understanding, the increase in our consciousness, and the positive love of ourselves and all gente which can only be measured by our deeds. Talk is cheap and it is easy to hurt those around you. But it takes courage and Corazon to build and uplift your community and to leave a legacy worthy of your family's sacrifice and for those who follow in your steps to emulate and honor their memory of you.

A vivir la vida MI RAZA!!!

By: Chola Sin Barrio



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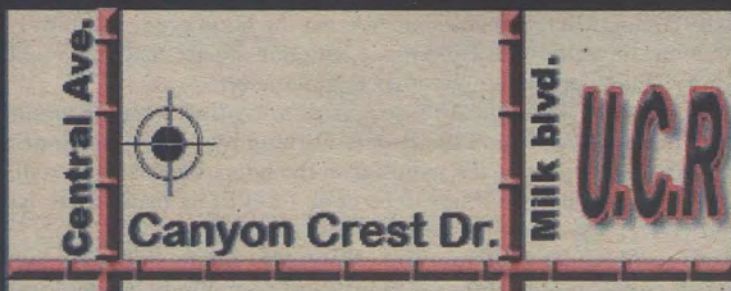
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