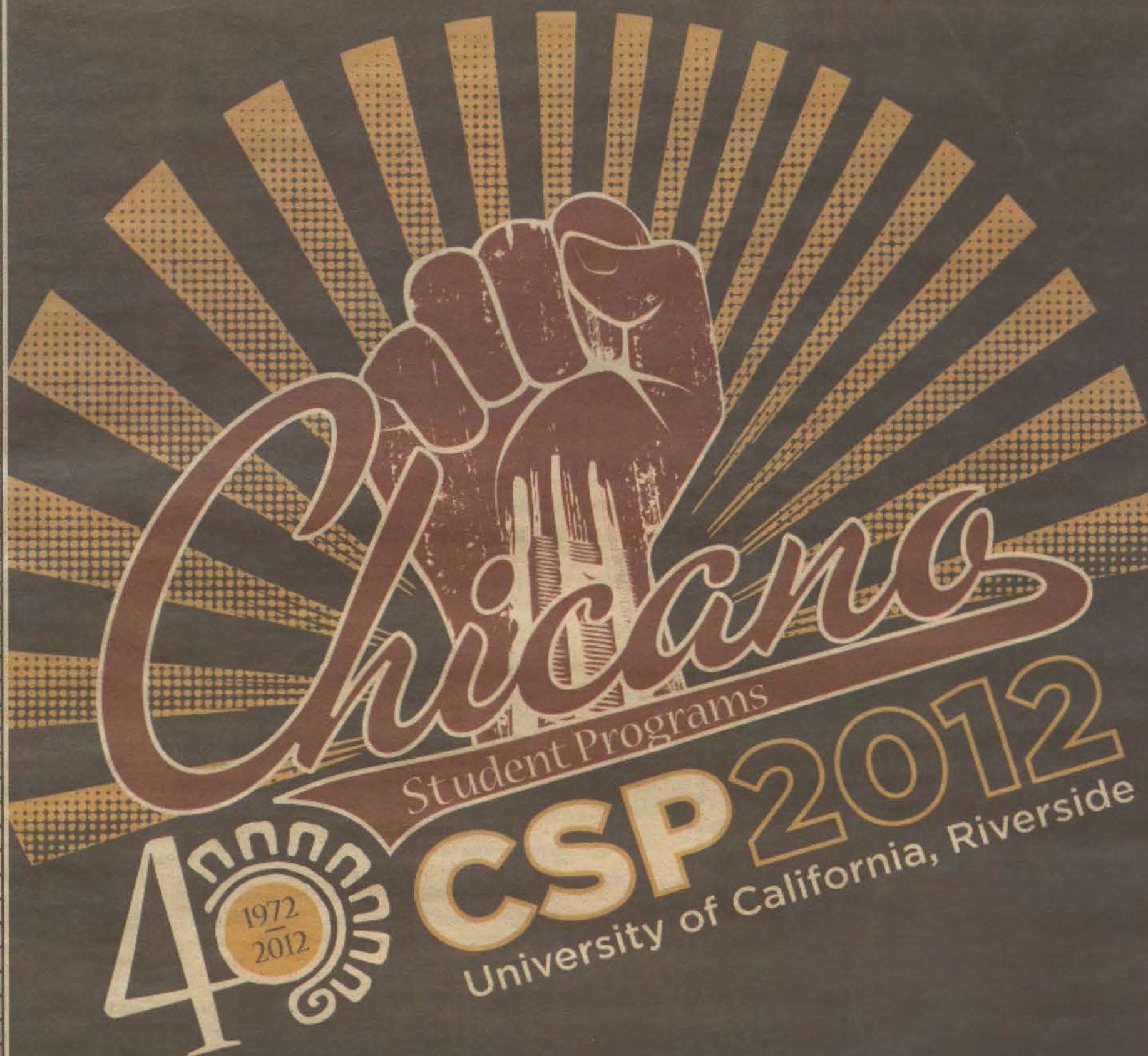


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NUESTRA COSA



Nuestra Cosa



Winter / 2012



The NUESTRA COSA Staff

Staff Supervisor Estella Acuña

Estella is Director, Chicano Student Programs at the University of California, Riverside. After high school she attended Riverside Community College where she received an AA degree and later transferred to UC Riverside and graduated with a BA degree in Chicano Studies. Estella is the first in her family to attend college. She joined the Chicano Student Programs staff in 1996 and in a span of seven years went from being the Student Assistant to the Program Director. Estella states, "I truly enjoy my job; it is absolutely my dream job. I enjoy working with the students, faculty, and staff. My involvement, mentors and studies have influenced me to give back to the community and try to make a difference." I grew up in a single family household. My mom's values, survival and love for her children have also influenced my life. Tune in to KUCR 88.3 FM on Friday Nights and you might hear a familiar voice. *Adelante!*

Editor-in-Chief Javier Amaya

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My career in teaching has been developing slowly through part-time positions in Sociology & Ethnic Studies from 1986 to the present. I have been able to develop and hone my intellectual understandings of the course subject matter and more importantly, the dynamics of lecturing in the classroom and student interaction through the opportunities I have had to teach. I have proven to be a very humanistic, caring, and student-oriented professor who is able to teach at an intellectually challenging level while remaining in touch with and sensitive to, the needs of students. I have also worked closely with students and have always encouraged students intellectually, emotionally, and through my willingness to write letter of recommendation on behalf of students of students seeking further opportunities beyond the undergraduate level.

I support student activism on campus and in the Inland Empire communities and I support many causes such as the Southern Poverty Law Center; the United Farm Workers, KPFFK Radio Programming, the Inland Empire Hispanic Scholarship Fund, Chicano Student Programs, Raza Graduation Banquet, and other causes on a periodic and ongoing basis.

**The Views and the opinions expressed in Nuestra Cosa belong solely to the staff and are not the views or opinions of Chicano Student Programs or the University of California.*

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Current Events

Change in Financial Aid for Low and Middle-Income Students

By: Fatima Alliyani

As students receive their financial aid packets they are able to get a glimpse of what the yearly cost of attendance at a college or university will be. In addition, they are able to see what types of financial assistance they will receive during the academic year such as loans, work-study, Cal Grants, etc., if they qualify. Once the semester or quarter begins, students find out how much their textbooks will cost, what they must pay for housing and tuition, and how much they must pay for other fees and necessities. These can be seen as some of the leading factors as to why financial aid is needed. For financially disadvantaged students, the struggle to succeed in college is not only about talent and intellect but literally how much it will cost just to go through the door.

In a Los Angeles Time article: "Budget plan would raise the bar for Cal Grant financial aid", journalist Carla Rivera describes the new plan that Gov. Jerry Brown has implemented that would

"raise the minimum GPA needed to qualify for the two types of Cal Grants, which are merit- and income based."

The 2012-13 budget plan proposed by Gov. Jerry Brown will make it harder for new students to obtain Cal Grants because the amount of money they can receive will not only be need-based but will depend upon having a higher grade point average in order to qualify for the highest possible award. These awards will affect students from low and middle income households. For instance, the GPA requirement for "Cal Grant A" recipients is from 3.0-3.25 and for Cal Grant "B" is from 2.0 to 2.75. In addition, for students who are attending a community college the requirements to transfer to a

state college or university while qualifying for a grant will increase to between 2.4 to 2.75. We can see that students will have to try harder in school in order to apply for and be eligible to receive these awards.



(Struggle to get financial aid for students)

In addition to the increase in GPA, the article noted on how this will affect students who are right on the border of receiving a 3.0 or 2.7 GPA. Carlo Marquez, a head counselor at Garfield High School in East Los Angeles, explained some of the issues regarding the changes in the Cal Grant requirements. "The majority of our kids are on the cusp of 3.0 or 2.7...Where are they going to get the money? Many are going to have to work, and the pattern is, once they start working, they're offered more hours and they forget about school. It's tough at a time when we're trying to get them to see the big picture and continue their education". These changes affect students that are already attending a 4-year university or community college, and also incoming freshman straight out of high school. This will impact many low and middle income students,

"UC officials estimate that 250 students will lose their grants next year, with a total loss of \$20 million in financial aid".

Students will have to find other alternatives in order to pay for their education or some may decide to stop attending school, due to the lack of financial assistance. "The requirements will have a crippling affect on minority students who are already struggling to overcome an achievement gap". It affects everyone, because everyone is trying to take full advantage of the opportunities that are being given by the school.

Jerry Brown's proposed change in the eligibility requirements to receive maximum Cal Grant aid may make perfect sense in these times of unbalanced state budgets, scarce educational funds, and ever-rising fees, tuition, and college costs. But, for Latino students from working class and lower middle class families, who already have multiple strikes against them move to inferior inner-city schools, the need to help their families by working while in high school, or the lack of cultural capital with which to compete with higher-income students from non-Latino backgrounds, the higher GPA may make it impossible for otherwise academically qualified students to afford to attend college unless they can find additional aid through scholarships and non-state-based funding sources.



Latinos are the New "Trend"

By Marilyn Florentino



As the Latino population is growing in the United States, so does the interest of the Media. Marketers have taken note and the image of the Latino is being plastered all over television, movies and magazines. Latino culture and American culture are joining forces in order to create a new type of entertainment for a new type of audience.

Cosmopolitan will publish a magazine dedicated to Latina women, Cosmopolitan Latina, that will launch in May 2012. Donna Kalamian Lagani, the senior editor at Cosmopolitan, believes that Latina women are an important consumer of the "core Cosmo brand". One in four Latinas read Cosmo in the U. S., and are over the age of 18. Latinas have helped to make Cosmo "the number one monthly magazine in English that reaches Latinas", said Lagani. The goal of the magazine is to reach American born Latina women who identify themselves as bicultural and bilingual. According to Lagani, the young Latina woman, "She is very Latina, but she is also very American". According to the publishing director and chief revenue officer of Cosmopolitan, "the new generation of Latina is consuming her media in English, and is looking for content that is just for her. We feel that Cosmo is uniquely positioned to help advertisers reach this audience". The content of the magazine will include issues on entertainment, beauty and family.



Along with its new publication, the regular issue will add more advertisements and content aimed at Latinas. Michelle Herrera Mulligan, the editor of Cosmopolitan Latina said, "By speaking our bicultural language, Cosmo shows that it's in touch with the exploding Latino demographic. And who better to celebrate the indomitable Latina spirit than the Fun, Fearless, and Female?"



Cosmopolitan is not the only media source that has taken notice of the growing Latino market. American Television will start showing more Latino faces along with its spring line up. According to the New York Times, "At up front presentations in May, television executives were selling new programming aimed at the Latino market". Currently on CBS Rob Schneider has returned to prime time with the comedy show, "Rob", accompanied by an all Latino cast; including Cheech Marin and Mexican comedian/actor Eugenio Derbez. Spanish channels, such as Univision and Telemundo, are also being revamped to make it more accessible to the needs of the Latino community. And in the summer Will Ferrell will share the screen in what is being called a Spanish-American comedy, with actors Gael Garcia Bernal, Diego Luna, and legendary Pedro Armendariz Jr., in the movie, Casa De Mi Padre.



Yet what does this mean for Latinos? Is this cultural outreach only a gimmick for business, or, is it a sincere attempt to promote Latino accomplishments? Latinos are the new consumers of the media market, and it is important for Latinos to understand that there is always a risk of being stereotyped. Latina women, though all beautiful, are often portrayed as exotic rather than empowered. There tends to be more magazine covers of Sofia Vergara and Jennifer Lopez than of America Ferrera. Latino men are many times portrayed as being very machistas or "the bad guys". There is also a separation of cultures when the "trend" of a race comes into the picture, or rather the media. American culture and Latino culture are often presented worlds apart when in reality we are not. The Latino community must not take in stride what is being fed to us by television, magazines and movies; but rather make us think about how we are being depicted. And in what ways are we being included as Americans rather than just "The Latino".



MexGames

by Carlos Cervantes



There is no greater feeling than representing one's family, heritage and country proudly. In some instances it means participating in sporting competitions and winning medals. With the London 2012 summer Olympics right around the corner, countries like Mexico are preparing young athletes to become future Olympians and to wear the green, white and red colors.

Continued on page 24



"Obesity epidemic is Growing Among Latino Youth"

by Ivania Guzman

As we all know, Obesity seems to be a major epidemic that is growing rapidly in our country. Obesity has caused more than 15 percent of our nation's unnecessary deaths. It has caused more deaths than alcohol, toxins, car accidents, gun-related deaths, drug abuse and sexually transmitted diseases combined. "According to the studies done by the Centers for Disease Control and Prevention, obesity affects approximately 34 percent of adults and 17 percent of children in the U.S.". They also estimated of how much obesity is costing the country's health care system and it runs to almost \$150 billion per year.

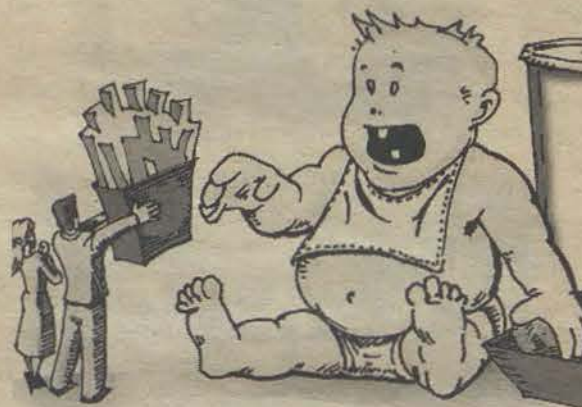


What's most shocking from this research is that the obesity rate for young Latinos are increasingly high. Mexican-American children ranging from ages 2 to 19 are more likely to be obese or overweight, with an average of, 40.8%. White children's obesity rate is 31.0% and African American children have a 30% rate for obesity.

"Among preschoolers, nearly one out of every four Latinos is overweight". Studies have shown that Latino children's diets are less healthy, their access to healthy food is more limited, they are less active in sports, and they tend to watch more television.



The numbers and statistics are alarming, but not surprising since studies show that Latinos have poorly diets. Being Latina myself I can agree with this statement because I myself, along with many other Latinos, grew up eating delicious fatty foods that are very common within our culture. Most customary and traditional dishes contain a very high amount of fat. Since we grow up with these dishes as part of our culture we continue to use them and pass them on from generation to generation. Unfortunately our parents did not grow up knowing what is organic or which foods are bad for your

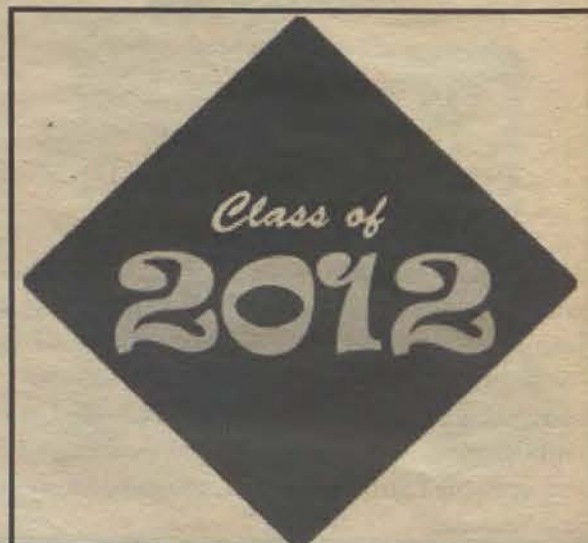


The program Salud America! Created by The Robert Wood Johnson Foundation Research Network to Prevent Obesity among Latino children is a network that increases the number of researchers and advocates seeking environmental and policy solutions to address Latino childhood obesity.



One project that Salud America! Is working on is demonstrating that small, independently owned restaurants in low-income Latino communities can help to improve the local nutrition by using menu labeling. Another project is to get the school districts to incorporate physical education policies to improve the fitness of Latino Children.

For more information on Salud America! Here is a link to a video that everyone should check out (<http://youtu.be/pnfZvxXITic>)





Autism: Raising Awareness

By: Vanessa Ortiz

Autism spectrum disorder, or ASD, consists of a group of complex disorders of brain development. It is characterized by difficulties in verbal and nonverbal communication, social interaction, and repetitive behaviors. Autism spectrum disorder varies from high-functioning to low-functioning. Those with high-functioning ASD excel in math, art, music, and visual skills. Those with low-functioning ASD have difficulties in motor coordination, attention, and physical health issues. First diagnosed in 1990, autism has begun to affect many more persons every year, 1 in 110 persons born to be exact. According to the U.S. Centers for Disease Control and Prevention (CDC), that is a 600 percent increase in prevalence over the past twenty years. And males are more prone to the neurological disorder; approximately 1 out 70 males born in the United States has autism. Another shocking fact proposed by the CDC is that more children will be diagnosed with autism this year than with childhood cancer, juvenile diabetes or pediatric AIDS combined. Tens of millions worldwide are affected with ASD. There is no explanation for the continuing increase, although improved diagnosis and environmental influences are few of the reasons considered.

Dr. Marsha Mailick Seltzer presented her research on the 21st of January, 2012 for the 6th Annual Autism Research Conference at Mariners Church in Irvine, California. Along with the symptoms of autism, Dr. Seltzer elaborated on the life course trajectory and the behavioral phenotype of specific developmental disabilities, including autism, and the changes that occur during adolescence, adulthood, and into old age. Dr. Seltzer also informed us about her

studies on the family environment and how it affects the development of individuals with disabilities during these three stages of life, and how parents and siblings of these individuals with disabilities are affected. Drawing on Dr. Seltzer's research, it is necessary to focus on who is and is not being diagnosed with autism and the reasons why. Autism research began in 1998, notes Dr. Seltzer. She states, "In 1943, 11 people were diagnosed for autism and there was a lot of societal ignorance and misunderstanding on the disorder." The first paper on autism was published in 1943 by Dr. Lee O'Connor. After listening to a series of expressed emotional narratives by parents on their autistic child's development, Dr. Seltzer educated the audience on the need for what she calls "circles of support." These circles of support include a measurement of social support, the number of support members, the family environment, and the sustained effects on the autistic person. The results varied from person to person, but the latest findings document that behavioral problems among those in the autism spectrum increase based on the number of support groups each person receives.



The prospective lives of autistic persons need to be carefully considered. When it comes to the employment of people from the autism spectrum, The National Institutes of Health (NIH) reports that 25% were sheltered individuals, 25% of adults after high school only volunteered or worked for 10 hours per week, another 25% pursued higher education, and the last 25% are employees in the community with or without familial support. As for living arrangements and employment, NIH reports that about half of these people are living with their parents at an average age of 32 and working

full time, then 31% live in group homes and work full time there, while another 10% live in semi-independent apartments and work half or full time, and unfortunately 5% of the other people have no familial or staff support in their lives.

After learning about people with autism spectrum disorder, I find it important to recognize where this research is coming from. I had the opportunity to speak to Maryam Abdullah, a PhD student at the University of California, Irvine who is conducting autism research herself. Upon being asked where data is gathered for autism spectrum disorder and if autism varies by ethnicity, she stated that families who have economic stability are aware of the resources and services for autism and have a great access to healthcare therefore those families are the ones who get diagnosis and treatment for autism. Also, there is no high rate of autism in certain ethnic groups, however where there tends to be a noted high prevalence are in those areas with great detection and screening tools, largely urban areas. People who cannot afford healthcare and have no access to services or treatments are immigrants and minorities in the United States. Various organizations have been formed to highlight autism and to make the changes needed in order to provide services for many more families and to make autism research funding a priority for the federal government. One of the most important tasks is to have parents and families become advocates autism spectrum disorder and raise awareness about the issues that surround families with autism.

For more information visit:

Autismspeaks.org
Ganinfo.org
Forockids.org



AUTISM SPEAKS
It's time to listen.



Dropping Out

by Reema Moosa

In recent years, a popular trend has been for nationally elected politicians to use their lofty offices, and their increased access to mainstream media, as a bully-pulpit to promote their views on America's educational crisis. Bill Clinton pushed for school uniforms and claimed to be "the education president." George W. Bush promoted "No Child Left Behind" and put a heavy emphasis on national standards, school test scores, and holding teachers and principals accountable. President Barack Obama wants the United States to regain its status of having the finest schools in the world and to guarantee that no child can leave high school without a diploma or until they reach the age of eighteen.

Meanwhile, back in the real world, there are huge inequities in the budget and funding for inner-city schools versus suburban school districts. Despite the best efforts of committed and dedicated teachers, minority students have disproportionately high dropout rates from high school and Latino students still have the highest dropout rate when compared to Whites and other racial groups.

The causes of dropouts from high school are too complex to summarize here. Some scholars examine dropouts as a status affecting a group of students, while others develop event models to study dropouts at particular times and places.

My analysis of Latino dropouts favor examining the phenomenon as a process which occurs over a period of years for Latino students from underserved communities, low to medium socio-economic status families, and limited cultural and social capital, all of which cumulatively contribute to high Latino dropout rates by the time students reach high school.

Within the Latino population foreign-born adults in the U.S. have a 52% dropout rates, while the native-U.S. born dropout rate is 25%. Foreign-born adults only have 5% who earned GED's while U.S. born dropouts went on to earn GED's 21% of the time.

The Latino population, especially the children of recent immigrants or those from migrant families, often have language and cultural problems, which may explain why many Latino children begin to fall behind or fail while still

in elementary school. Research documents that "on average, the later the remediation is given to a disadvantaged child, the less effective it is." Particularly with Latino students, early intervention in their education helps to develop both cognitive and necessary non-cognitive skills.

My proposal for dealing with the high dropout rate for Latino/a students is to do everything possible to intervene in the middle school and high school years, when students face so many negative influences such as peer group pressure, drugs, and alcohol, gangs, and violence, and sexually active lifestyles when they can least afford to responsibly start families.

But the only meaningful solution is early childhood education, programs such as Headstart and preschool, tracking student performance all through elementary school, constructive after-school activities and mentoring through Boys and Girls Clubs and Big Brothers and Big Sisters and equally important, parental involvement in their children's schools and relationship with school teachers, counselors, principals and administrators.



The 2010 census revealed that 16.3% of the U.S. population is Latino. This translates to 50.5 million people of which 53% are U.S. born, while 47% are foreign born. Latinos were historically concentrated in the southwest, the New York area, and Florida, but now Latinos can be found throughout the South, in the Midwest, and anywhere with employment opportunities.

STUDENT ASSOCIATION OF LATINO-SPANISH AFFAIRS At UCR



-Community Service

-Tutoring

-Mentorship

We Promote Hispanic Awareness by

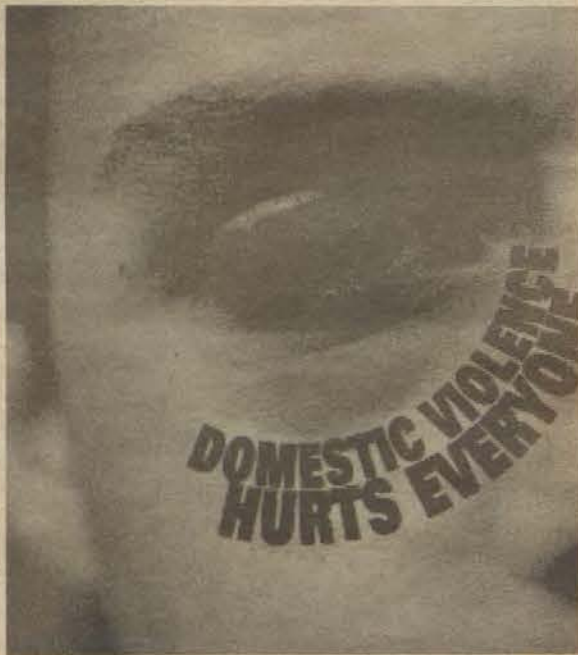
Serving Beyond the UCR Community



Domestic Violence Among Latinas

by Ivania Guzman

The issue of domestic violence is a very serious and sensitive issue that most people experiencing it are ashamed or scared to talk about. No one wants to experience this, no one would like to be a victim of an abusive relationship, but when it happens most people stay quiet about it. Domestic violence among the Latino community is something that is common and most women chose not to do anything about it. National Statics show that "approximately 1 in 4 (23.4%) of Latinas report that they have been abused at some point in their lifetime, with a slightly lower rate (1 in 5) for Latinas in rural areas."



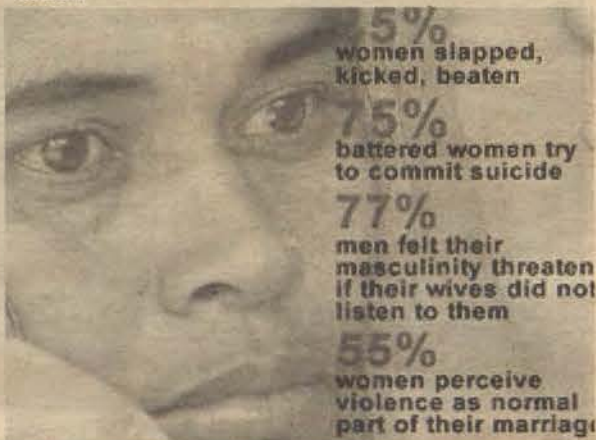
According to statistics from UNIDOS from 2001-2007, emotional abuse appears to be the most frequent, followed by physical abuse. Sexual abuse is also present and appears to have been increasing in severity over the last 2 years.

Latinas survivors of domestic violence appear to be young, poor and less educated than white women, although domestic violence crosses all ages and socioeconomic levels.

Research shows that there are stressors specific to the immigrant experience, which can increase the risk for domestic violence. Some of the reasons why immigrants chose not to get help are prejudice, lack of English proficiency, and fear, these barriers keep Latinas from reaching out to domestic violence services. What some of these immigrant victims do not know is that regardless of their immigration status they have legal rights to shelter, restraining orders, and other services that can help them access safety.



They remain silent not because they like the abuse but because they are scared they are manipulated and, most importantly, because they do not want to be judged by their community. "A strong sense of culture keeps Latinas from "betraying" long-standing values. Those who step outside of these norms, shame not only themselves, but also their parents, grandparents, etc. Latino family obligations always come first, no matter what personal animosities may exist."



Because of these factors; the language barrier, the lack of resources, the threat of deportation for some, and misinformation about legal rights -Latinas often become isolated. These women fear being hurt by the very authorities charged with protecting their well-being. Communities must develop culturally sensitive solutions to violence in Latino families and find effective ways to reach this growing segment of the population.

Most women rely on their husband's income to support their family and feel they need to stay in order to survive. Another reason why Latinas feel like they can't speak up is because they do not know who to turn to for help. Community outreach in Spanish around domestic violence issues is almost non-existent. There is a lack of material created specifically for Latinas or even translated into Spanish.



The sense of keeping their family together is what keeps these women from speaking out and taking a stand against their abusers. "A Latina who can't keep her family together is considered a failure. She may stay with an abusive husband or not disclose her situation to relatives in order to keep up appearances". Another factor that would keep Latinas from leaving their abusive partners is their economic status.



Latino Population Grows, but Some Vanish

By Pablo Reyes

The American population is extremely diverse, mixing the people from multiple ethnicities and nationalities. Immigrants from around the world have come to the U.S. and remained, from the founding of the nation up to present. Among the immigrants from around the world, are the people whose family home origins are Latin America. Today, Latinos make up close to 20 percent of the American population. Thanks to the census, which is mandated every ten years by the U.S. constitution, to count everyone in the United States, both citizens and noncitizens, regardless of immigration status, it paints a portrait of the American population's minorities, ethnic groups, and races. However, the information in the census is not as accurate as it intends to be. There have been discrepancies as to how people identify themselves and what their true values and racial identity are. Given the diversity of the U.S. population, Latinos may struggle to identify their racial identities that may impact their community because of their physical appearance and a number of cultural factors.

The results of the 2010 census have raised questions as to how Latinos view their racial identity. An article published in the New York Times titled: For Many Latinos, Racial Identity is More Than Color, stated that people are given 15 choices in the census question on race and more than 18 million Latinos checked the "Other" box in the 2010 census. This was an increase of 14.9 million people from the 2000 census. According to the article, this indicated conflict between how Latinos view themselves and how the government views them. Despite the government's view on racial categories, why is it that the categories do not "fit" Latinos?

One perspective is that Latinos may confuse their identity due to the lack of cultural emphasis and knowledge brought up from their parents. These are not the sole reasons, but they play a role in identifying one's self. Early immigrants had the option to assimilate to American culture or hold their home country's values. Many immigrants chose to keep their culture more than others, some did both, and a number started a new cultural legacy in the U.S. Immigrants who began to assimilate, became less conscious of their grandparents and parents cultural values and, over time, retained only a shadow of their original ethnic heritage.

Some of the latest research shows that many Latinos, like the Irish and Italian immigrants before them, have dropped the Latino label and simply call themselves "white." During this time frame, immigrant ancestry and the meaning of the words nationality, ethnicity, race, and culture became more unclear to the children of immigrant parents. The journal Labor Economics found that by about the third generation Latino families do not identify their children as Latino, but rather as white. This result can be problematic for the Latino



community if the federal government cannot deliver the necessary goods and services to the Latino community due to an under-count of its population.

When the question of race arises for Latinos who may be second or later generations, it appears that assimilated Latinos have lost touch with their ethnic and cultural heritage. Mireya Navarro, an environmental writer for The Times focusing on New York City and its surrounding region, said, "Many Latinos, an overwhelming blended population with Indian, European, African and other roots, are side-stepping or ignoring the question of race." She interviewed a couple of Latinos and their reaction to race. One interviewee, a fair skinned and green eyed graduate from UCLA's medical school, whose father was Jewish and whose mother is Mexican, told her she knew what she was, but felt she did not fit a category. Her father died when she was only nine and she grew up steeped in the culture and language of her mother. She is an example of a Latina who still carries some knowledge of her Latino heritage. However, in the census, she was so conflicted that she left the race question blank. The census assigns people a race if left blank, based on the racial makeup of the neighborhood, making the data less accurate.

Another interviewee, a 40 year old light-skinned New York lawyer, native of the Dominican Republic, considers herself "white" because of her appearance. In spite of her light skin, she is seen differently from the white population and faces ethnic stereotyping. By identifying herself as "white," she is not counted as part of the Latino population. Thus the data from the race question can impact the determination of the makeup of voting districts, in monitoring discriminatory practices, and racial disparities. According to Stephen Trejo, an economist at the University of Texas,

successful Latinos, like the lawyer, or recent college graduate show empirical progress in the Latino community, but they become absent in the statistics tracking Latino economic and social progress across generations by immigrants. Race matters because it affects the political power Latinos have, even compared to other minorities.

The data from the census not only counts the U.S. populations, but also determines other factors that can positively impact the Latino community. Census data are critical to the Latino community and directly affect how more than \$400 billion per year in federal funding is distributed to state, local and tribal governments. It also helps ensure that the community receives its fair share of political representation and government funding. These decisions can impact the quality of life for Latinos and their families. The Accuracy of the data allows state and local governments to make important decisions that affect Latinos, such as where to establish English as a Second Language (ESL) program, the amount of funding allocated for Title 1 programs, and health services to screen for ailments such as diabetes and hypertension. Despite how newer Latino generations are identifying themselves, it affects the less assimilated Latinos with lower social economic status and progressive growth of the Latino population. Time magazine has just published an article stating how powerful Latinos votes will critically impact the presidential elections, and potential may increase the chances of having a Latino president.



It is important for Latinos, to understand that they can be of any race. Not only does it help the American population to keep track of the diverse population and assist the Latino communities, but it also helps maintain a cultural awareness of where their ancestors come from, compared to all other members of the society. To ignore one's own racial background, can result in the loss of ethnic culture and a disruption of one's own personal and family identity. Latinos should not suppress their racial an ethnic identity but rather pass it on and never forget where they come from, and most importantly, who are they are.



Dr. Raul Ruiz: A Visionary for our Community's Future

By Juan Lopez

Many community leaders have emerged from the little known Coachella Valley's eastern side. This side which is inhabited mostly by agricultural workers, most of whom are Latino, has been plagued by poverty. Even though this is the case, many have found a way to succeed in their endeavors. One such example is that of Dr. Raul Ruiz who came from ordinary means like most families in the area.



Dr. Ruiz did not grow up in a wealthy family, he was a regular person you might see at a local supermarket or playing little league baseball in one of the many parks in the valley. He came from a humble upbringing, his mother worked packing citrus and his father worked as a manager in a packinghouse. The family lived in a trailer before finally being able to move to a small house in the city of Coachella, but as high school graduation loomed, Dr. Ruiz knew that his parents would not be able to afford to send him off to college. So, did Dr. Ruiz just give up? No, He put on his only suit and went door to door to local businesses asking them to sponsor his education leaving them with a promise that he would return to the Coachella Valley to give back to the community.

Flash forward seventeen years; Dr. Ruiz proudly makes his return to the Coachella Valley with a Bachelors degree from UCLA and three graduate degrees from Harvard, which include his Medical degree, a Masters in Public Policy and a Masters in Public Health. With his return, Dr. Ruiz made good on his promise to give back to the community, which gave him

the opportunity to obtain a higher education. And so he began his work to better the Coachella Valley. After taking a job as an emergency room physician at Eisenhower Medical Center, he began the long process of change in the valley. He founded the Coachella Valley Healthcare Initiative in an effort to better the quality of living for the regions of lower income within the valley, while also starting the Future Physicians Leaders program where he mentors over 60 youths who have the potential to be future leaders of our community. Also, Dr. Ruiz has taken the position of Senior Associate Dean of the UCR Medical School where he hopes to advocate healthcare awareness.

Dr. Ruiz's Commitment to helping the community has even led him to announce his candidacy for the 36th U.S. Congressional District where he will be facing Mary Bono-Mack. Dr. Ruiz's passion for the betterment of the community where he grew up has served as motivation for countless others as they too take to the campaign trail to launch Dr. Ruiz into the echelon of congress because they know that in this position, he will do so much for the community.

This example of commitment and determination serves as a stepping-stone for future leaders in the Coachella Valley. Dr. Ruiz has shown that nothing should stand in the way of an education because, in the end, that is the only thing that can allow one to make a difference in the community. Through hard work and dedication to his cause, Dr. Ruiz has broken through the barriers that society had put in front of him for most of his life, and now he has reached a position where he can help break those barriers for others as well.

** This article was written with information from The Desert Sun and personal contact with Dr. Raul Ruiz



Latino Civic Engagement

By Reema Moosa

Historically different ethnically diverse Latino population have become racialized in the of being incorporated into the territorial United States and then over time dealing with the various social, cultural, political, and legal institutions in order to obtain education, employment, social justice, citizenship, and political representation.

It is enough to acknowledge that Latinos represent heterogeneous communities with unique as well as overlapping histories, traditions, and trajectories of migration, immigration, and incorporation into American society. Today, the Latino pan-ethnic label includes people of Mexican descent, Puerto Ricans, Cubans, Dominicans, Salvadorians, Guatemalans, and other Central Americans and South Americans.

Latinos have always had to engage the Anglo or Euro-American power structure both historically and in contemporary times. As an example, Mexicans in the southwest were incorporated into the United States in 1848 through the Treaty of Guadalupe Hidalgo. They faced and overcame many obstacles, even while living segregated lives as second-class citizens, through creating mutualistas (mutual aid societies), fighting to create labor unions, seeking equality in education, struggling for citizenship, the right to vote, and civil rights.



Beyond the mass struggle of La Raza in the fields and barrios of America, there is an internal struggle in the very hearts of the people. That struggle calls for revolutionary change. In today's world, political engagement for Latinos must be built upon the inter-generational activism and struggles of yesterday's anonymous women and men who raised children, kept families going, worked hard in the fields and barrios, and gradually gained a foothold in all occupations and professions and greater sophistication in politics and civic engagement.

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The twenty-first century is truly the time for Latinos to move increasingly into the mainstream of American life given their demographics as the largest minority group in the U.S. and their young population. But it is imperative that Latinos continue their activist traditions, not just to protest and seek recognition as they did in the 1960's and 1970's through the Chicano and other Latino movements, but now engagement must be on all fronts - from the local community to the city, state, regional, and national levels.

Latinos have worked hard to register voters and to run for office in greater numbers than ever before. Representation must include voting for candidates who can promote Latino issues, but even more importantly, Latinos must run for office at all levels from local school boards to city councils to mayors and state assembly, senate, and even governors of states.

Latinos are becoming sophisticated in using their achievements in higher education to more effectively network at the community level, in business, in politics, and in positions as lawyers, doctors, judges, professors, and justice on the Supreme Court, and perhaps soon, a successful presidential candidate. Education plays a significant role in the progress of the Latino community as it evolves into the majority and becomes the face of a continuously growing cohort. It is imperative that they continue to enact social change through steadfast civic engagement.

The key to engagement is to acknowledge that where problems exist, solutions and opportunities for greatness will increase. It is not enough to gain numbers of elected or influential people into positions of power, but to produce representatives who remember their historical roots and their responsibility to promote social justice and fairness to all of their constituents.

Latinos have a proud history of struggle and they have never fought for themselves alone. Engagement is ultimately to promote and build what Dolores Huerta called community activism, in order to better society and the world for all people who are struggling, oppressed, underrepresented, or victims of injustice, discrimination, and racism.

MAQUILAPOLIS BY SOPHIA REYES

Maquiladora: a foreign-owned factory in Mexico at which imported parts are assembled by lower-paid workers into products for export (Merriam-Webster). The fact that sweat shops are a significant topic of controversy here in the United States is not new. The negative impact they are said to have is often debated among opponents who protest against the injustice in these factories. Today, this phenomenon has extended itself across the border along with the various negative consequences these factories produce for the border region of Mexico, the ecology of the region, and the lives of predominantly young female workers who are exploited daily.

Recent reports have stated that manufacturing booms are re-occurring in locations near the Mexican and U.S. border, causing migration from central and southern parts of Mexico. It has become more convenient for U.S. companies to manufacture products near the border since it eliminates costs of warehouse storage and creates a competitive advantage over factories in China. "You're not going to get something from China in seven days unless you put it on an airplane," says Mike Meyers, general manager of INFASA, a maquiladora. "Here, we put it on a truck, and it's in. We take an order, we custom build it, we ship it out, and it's out quickly (NPR)." The convenience of cheap labor and speedy delivery is plenty of reason to bring back the surge of maquiladoras to the region between the U.S. and Mexico, according to the firms seeking to take full advantage of the globaliza-



tion of labor and the free movement of capital.

In our society capitalism rules and money can easily drive people's morals and expectations. The idea that markets can "regulate almost every aspect of our lives" is not uncommon in American culture and society (Blackwell).

Businesses often revolve around the notion of finding innovative ways to increase profits and maintaining low production costs. Globalization, however, often comes at a high price to pay. As portrayed in the 2006 film, Maquilopolis: a city of factories, the living conditions of the workers are dangerous and unhealthy. Many of the workers are single mothers whose only source of income is provided through their wages (around \$10 a day) from maquiladoras. "The wages paid [to] maquiladora workers for a full workweek do not enable them to meet basic human needs of their family for nutrition, housing, clothing and non-consumables," declared Dr. Ruth Rosenbaum, executive director of the Center for Reflection, Education and Action (CREA), who conducted the study Making The Invisible Visible: A Study of Maquila Workers in Mexico-2000, in Matamoros. "In the 15 cities surveyed, it would take between four and five minimum wage salaries to meet the basic needs of a family of four. This study proves how maquiladora workers often cannot obtain basic necessities for themselves or their families. In addition, these women and their families often live in close proximity of these factories and find that the factories regularly discard chemical waste into their neighborhoods. The communities are continually exposed to lead, which is the primary substance that causes physiological dysfunctions in children of these communities and increases risk of serious illness such as cancer. Ultimately not only human rights are being violated but health rights are at stake as well. People might argue that this problem does not affect us nor is there much we can do to end these abuses. Yet, Professor Maylei Blackwell, Associate Professor of Chicano Studies at UCLA believes otherwise. "You're intimately wearing this [global production line], down to your underwear" she said in her lecture about Maquilopolis: a city of factories for American Literature (ENGL20B) at UCR. She spoke of issues relating to the film such as: free trade, capitalism, and globalization. The documentary itself portrays a firsthand look at the conditions these women must face in their daily lives.

In response, some companies are taking initiative on improving their "eco-efficacy" and living conditions for the workers. The North American Production Sharing, Inc. was recognized for its efforts in 2011 with "Environmental Leadership Program for Competitiveness" which is a program designed to increase the competitiveness of small and medium size businesses through training in eco-efficiency and have worked to improve productivity along with reducing waste (cisionwire.com). Also in 2011, the Nogales maquiladora industry in collaboration with the Esperanza foundation and the Mexican government provided a housing program to help build new homes in the region and aid, to long-term workers, in making house payments (aliciapatterson.org). Yet there are still many improvements that must be made for sanitary and ethical conditions of the maquiladora community.



Univision's and Disney's Plan For Latino English News Coverage

By Pablo Reyes

On Tuesday February 7, Univision Communications Inc. was negotiating with the Walt Disney Co. to launch of a 24-hour cable news channel in English in response to demographic changes in the Latino community and as an attempt to land its share of the English-speaking audience. Many people are wondering why these large television networks want to create a Latino English channel, when there are already so many news channels out there.



As of now, networks such as CNN, FOX, and MSNBC compete to catch viewers to entice their news channels in English. A further step taken by a couple networks is to have their news English coverage in Spanish for the Latino community. Like these television networks, other forms of news sources such as magazines, online article websites, newspapers, and even radio station channels compete to capture the attention of the Latino audience. Despite of the various attempts to gain viewers, there seems to be a vital factor that the English networks have failed to recognize regarding the views of the Latino population in the U.S. until now.

Television Network officials have quietly acknowledged that in order to maintain and expand viewership, they need to provide content for new generations of the Latino audience, particular that of second and third generation Latinos.



By now, most new generations of Latinos, if not all, learn English as their first language. There still are other Latinos whose first language remains Spanish. Nevertheless in response to the data from the 2010 census, large television networks are now interested in producing a new of type news coverage to reach the newer Latino generations, who do not speak Spanish but are nevertheless interested in new from all over Latin America as well as U.S. Spanish language news about Latino issues in North America.

The census in 2010 demonstrated that U.S. born Latinos make up about 60 percent of the growth, over the past decade, in the nation's Hispanic population. There is no question this number can prove to be critical to large news networks and mainstream media companies. For instance, FOX News expanded their news coverage by adding FOX News Latino website in 2010. Another news network, the Huffington post, just recently extended its coverage to reach Latinos with the Huffington Latino Voices site. Other networks, like Telemundo and NBC news divisions, have increased interchanging their news coverage for their viewers of various respective networks. Spanish news networks have also made modifications such as delivering news in English by using Tumblr, a blogging platform. Although this is relatively new and is small change, it is a growing social media presence.

One may still ask "Doesn't the Latino community have enough means of obtaining news coverage?" The answer can be simply answered "yes!" However, these news sources have not taken into account a huge factor.

Despite the fact that there are nearly 50 million Latinos in the U.S., the major news networks do not cover news about what is occurring in the Latino community on Latin American countries such as Mexico and Puerto Rico. Jorge Plasencia, vice president of the National Council of La Raza and CEO of the Hispanic marketing firm, Republica, said it is difficult to discuss Latino relevant issues in depth because news networks are trying to reach all demographics in North America. Large Latino populated cities like Miami, Los Angeles, and New York, have some broadcast of stories relevant to the Latino community, but national broadcast lags far behind such type of coverage according to Plasencia. He also suggests, "There is an appetite" for Latino English news.



There will be an enormous impact in politics and social awareness with Latino news coverage in English. Before the November 2012 presidential elections, the news networks will have time provide political coverage geared to Hispanics, granting influential swings in the higher Latino populated states. Plasencia noted that, controversial issue such as Arizona's Maricopa County Sheriff, Joe Arpaio, and his forceful efforts to seek out illegal immigrants, received significant coverage only in the Spanish new networks but very little in English. He also noted, that networks will take Latino issues mainstream because other people besides Latinos may be watching These news channels with an interest in receiving less biased sources than mainstream English-Only outlets. English-Speaking Latino market is more diverse in comparison to the Spanish-language market. People, particularly more Latinos, can expect beneficial news from Disney and Univision, the nation's largest Spanish Language media company.



The Drop Out Issue

By Reema Moosa

In recent years, a popular trend has been for nationally elected politicians to use their lofty offices, and their increased access to mainstream media, as a bully-pulpit to promote their views on America's educational crisis. Bill Clinton pushed for school uniforms and claimed to be "the education president." George W. Bush promoted "No Child Left Behind" and put a heavy emphasis on national standards, school test scores, and holding teachers and principals accountable. President Barack Obama wants the United States to regain its status of having the finest schools in the world and to guarantee that no child can leave high school without a diploma or until they reach the age of eighteen.

Meanwhile, back in the real world, there are huge inequities in the budget and funding for inner-city schools versus suburban school districts. Despite the best efforts of committed and dedicated teachers, minority students have disproportionately high dropout rates from high school and Latino students still have the highest dropout rate when compared to Whites and other racial groups.

The 2010 census revealed that 16.3% of the U.S. population is Latino. This translates to 50.5 million people of which 53% are U.S. born, while 47% are foreign born. Latinos were historically concentrated in the southwest, the New York area, and Florida, but now Latinos can be found throughout the South, the Midwest, and anywhere with employment opportunities.

The causes of dropouts from high school are too complex to summarize here. Some scholars examine dropouts as a status affecting a group of students, while others develop event models to study dropouts at particular times and places.

My analysis of Latino dropouts favor examining the phenomenon as a process which occurs over a period of years for Latino students from underserved communities, low to medium socio-economic status families, and limited cultural and social capital, all of which cumulatively contribute to high Latino dropout rates by the time students reach high school.

Within the Latino population foreign-born adults in the U.S. have a 52% dropout rate, while the native-U.S. born dropout rate is 25%. Foreign-born adults only have 5% who earned GED's while U.S. born dropouts went on to earn GED's 21% of the time.

The Latino population, especially the children of recent immigrants or those from migrant families, often have language and cultural problems, which may explain why many Latino children begin to fall behind or fail while still in elementary school. Research documents that "on average, the later the remediation is given to a disadvantaged child, the less effective it is." Particularly with Latino students, early intervention in their education helps to develop both cognitive and necessary non-cognitive skills.



My proposal for dealing with the high dropout rate for Latino/a students is to do everything possible to intervene in the middle school and high school years, when students face so many negative influences such as peer group pressure, drugs, and alcohol, gangs, and violence, and sexually active lifestyles when they can least afford to responsibly start families.

But the only meaningful solution is early childhood education, programs such as Headstart and preschool, tracking student performance all through elementary school, constructive after-school activities and mentoring through Boys and Girls Clubs and Big Brothers and Big Sisters and equally important, parental involvement in their children's schools and relationship with school teachers, counselors, principals and administrators.

Miramonte Elementary School accused of Misconduct

by: Daisy Flores

Recently an investigation has begun where a teacher's assistant who is in her 50's was sending love letters to a fourth grader, an 11 year old boy. One of the letters read: "when you get close to me, even if you give me the chills, I like that. Don't tell anybody about this!" The teacher's aide acknowledges writing several letters however she claimed to have done it because she has a grandmotherly affection for the boy.

The way the letter starts it is as if she was confessing her feelings towards her lover. In no way does it sound like she is writing this because she has a "grandmotherly affection". Another thing that catches the attention is that she is asking the child "[to not] tell anybody about this!". If you do not have anything to hide then why try to keep everything a secret? The mother of the fourth grader went to the Los Angeles County Sheriff's Department. The

mother, her son, his teacher and an assistant principal confronted the teacher's aide. She did not deny anything.

The aide no longer works for the school system, however recently, there have also been other allegations from that same school where a teacher named Mark Berndt, 61 years old was, charged with committing lustful acts on his students from ages 6 to 10 years old between 2005 and 2010. What this teacher did is that he would blindfold the children and would feed them semen. He would later follow to tape their mouths shut and then photographs them in what he referred to as a "game". Since, the sexual abuse allegations against Mark Berndt surfaced, another teacher at Miramonte Elementary School has been charged with acts against children. There are concerns that many more victims of sexual abuse may still be discovered based on photographic evidence of children who have not yet been identified.

The ramifications of the Miramonte abuse scandal are devastating. Many children don't fully understand what has occurred at their school, and even students who may have been victimized may not realize what was done to them. The parents of all the children in their elementary school are saddened, choked, and outraged by all that has happened so quickly. Many don't even know how to talk to their children or to explain to them what has happened in language the young people can understand. The school district and the school board have chosen to relocate the entire staff of Miramonte teachers, food service workers, and custodians to other schools, but with pay, until they can investigate all possible abuse allegations and deal with the massive legal and punitive damages that may result from this scandal once all known cases and counts of sexual misconduct are investigated and prosecuted in the court system.



In the past few days, parents and people from the community have demonstrated and are demanding justice, but at the same time there are tremendous ambiguities and misgivings as to how the situation has been handled. Some parents want to remove their children from Miramonte Elementary School altogether, while others want their children to be back in the classroom- even with all new teachers- so that leaving can occur and a sense of normality can be returned as soon as possible.

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Drug, Wars, and the Youth By Sophia Reyes

Over the past four years, drug cartels in Mexico have been widely publicized through the media. It seems as if everyday there is something on the local news about the men (and women) that participate in the growing industry of drug trafficking. However, attention in general has emerged towards the adolescents (or children) who also partake in the development of this war.

In December of 2010, Edgar "El Ponchis" ("The Cloak") Jimenez Lugo, became one of the most publicized members of the South Pacific drug cartel, the reason being that at the young age of 14 he had killed four victims and participated in torture and decapitation, as well. Yet, he is not the only adolescent who has actively taken part in drug cartels. Others, who have been reported on, were adolescents aged 13, 15, and 17.

What seems to be a point of concern in the midst of this issue is the possibility that the teenage generation of Mexico will be lost in this war. When considering the elements of living standards in Mexico, it is recognized that more often than not, children learn at a young age the meaning of labor. It is not uncommon to see kids on the streets as vendors, trying to earn a living and contribute income to their families. That is why it is not completely unforeseen that young people are lured in by the prospect of a couple of hundred dollars for their assistance. A month after the capture of "El Ponchis", authorities captured a 13-year-old girl who was receiving 8,000 pesos (around \$800) for being a lookout for the Zetas drug cartel (Montalvo). Teenage participants also exist in California, as the phenomena of drug cartels spreads to the United States, yet in Mexico teens are far more vulnerable due to the extent of poverty. In Mexico housing is limited and some citizens live in dire conditions. In the community of Nezahualcoyotl, on the eastern outskirts of Mexico City, over 1,000,000 lower-class Mexicans live in single-room brick structures erected on land that floods when it rains. In rural areas conditions can be far worse. "Organized crime has become a job provider for a section of the population who don't have a lot of other options," said Victor Clark-Alfaro, director of the Binational Center for Human Rights in Tijuana.

"These kids are victimizers, but they are also victims," stated Miguel Barrera in an article for the Los Angeles Times. Barrera is a former gangster who now works to rescue

violent teens from the streets. One million youths are considered an easy target for drug cartels because they are young and need the money, according to the National Autonomous University of Mexico. "Young folk are recruited because they're potentially more aggressive and less likely to care about the consequences than adults. They'll take more risks," said Clark-Alfaro. Most audiences find it hard to accept the fact that so many of these teenagers are such willing participants in illicit and violent acts so long as they receive appropriate payment. "They don't feel anything that they have murdered people," Psychologist Elizabeth Villegas argues, who works in a juvenile penitentiary full of minors linked to the drug war. "They just don't understand the pain that they have caused others. Most come from broken families. They don't recognize rules or limits."

Once these teens are part of drug cartels, they must be trained to kill. Maria Celeste Mendoza is one of six teenagers who were arrested in June 2011 as suspects of the Zetas gang. She described how the Zetas trained her use Kalashnikov assault rifles and other weapons, "I'm a hitwoman" she confessed to reporters the day of her arrest. The effect of being trained to commit brutal murder can bring psychological trauma to the murderers, especially because they are so young. Abuse of drugs can lead to addictions and also have psychological repercussions for adolescents causing loss of self-hood and self-esteem. Mexican soldiers have said that "El Ponchis" admitted killing several people while under the influence of drugs.

So who is there to blame for the behavior and psychological afflictions of these juveniles? The law and government? Their families? Society?



There are plenty of arguments that surround this issue and why teens are inducted in to the world of drug cartels. The Child Rights Network in Mexico believes teens are willing to become involved with drug cartels due to death threats or economic and social necessity. Jose Luis Cisneros, a sociologist at the Metropolitan Autonomous University in Mexico City argues that violence empowers them by allowing them to exercise power over others and to gain respect from their peers. "Socially, (the children) see the violence as the only way to make people respect them and as a way to exercise certain power, something that has been denied to their families."

The government can partly be blamed, for not providing programs to keep kids off of the streets and away from the violence that occurs there. The government could be doing more to tackle this issue by providing more jobs for the youth as well as unemployment benefits and welfare programs for the needy. "The great danger I see in Mexico," said author and social commentator Carlos Fuentes, "is that young Mexicans, those less than 30 years of age, which is nearly half of the population, divert from their destiny and turn to crime."

In terms of justice, it seems only fair for these criminals to be taken into account for what they are: minors and victims of the lack of structure in the economy and government. These teens should be provided the psychological and economic support they need.



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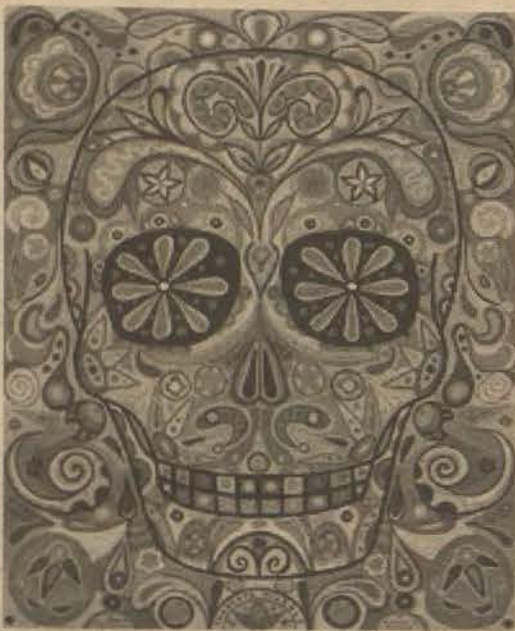
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Winter / 2012

Teatro Chicano

By Reema Moosa



What is Chicano theatre? At its high point Chicano theatre is religion- the huelguistas de Delano praying at the shrine of the Virgen de Guadalupe; at its low point, it is a cuento or a chiste told somewhere in the recesses of the barrio. The Chicano theatre, then, is first a reaffirmation of life. Luis Valdez would argue that this is what all theatre is supposed to be, but the gringo seco productions in the "professional" American theatre are so antiseptic, they are antibiotic (anti-life). The Chicano theatre is real, full of sudor, too full of blood and body smells to be boxed in.

Unlike the "realistic" European and the "unrealistic" Oriental theatre, the Chicano theatre is our own, not another imitation of the gabacho. If we consider our origins, like the theater of the Mayans or the Aztecs, we are talking about something totally unlike the realistic play and more Chinese and Japanese in spirit. Kabuki, for example, started long ago as something like our actos, and evolved into a highly exacting art-form, but it evolved from and still belongs to the pueblo japonés.

In Mexico, before the coming of the white man, the greatest example of total theatre were, of course, the human sacrifices. El Rabinal Archi, one of the few surviving pieces of indigenous theatre, describes the sacrifice of a courageous guerillero, who rather than dying on the block is granted the opportunity to fight until he is killed. It is tragedy, naturally, but it is all the more transcendent because of the guerillero's identification, through sacrifice, with God. The only "set" such a drama-ritual needed was a stone block; nature took care of the rest.

Since its conquest, Mexico's theatre has had to imitate European and U. S. theatre. Productions of plays by Lope de Vega, Calderon de Barca, Tirso de Molina, among other classics. Nothing is wrong with that but it does obscure the indio fountains of Chicano culture.

Luis Valdez would emphasize that the nature of Chicanoism calls for a revolutionary turn in the arts as well as in society. "Chicano theatre must be revolutionary in technique as well as content," says Valdez. "It must be popular to no other critics except the pueblo itself; but it must also educate the pueblo toward an appreciation of social change, on and off the stage."

It is particularly important for the Chicano theater to draw a distinction between what is theatre and what is reality. The people must act in reality, not on stage in order to achieve real change. "A demonstration with thousands of Chicanos, all carrying flags and picket signs, shouting

CHICANO POWER! is not the revolution," Valdez would say. It is theater about the revolution.

But beyond the mass struggle of La Raza in the fields and barrios of America, there is an internal struggle in the very corazon of



our people. That struggle too calls for a revolutionary change. "Our belief in God, the church, the social role of women, these must be subject to examination and redefinition on some kind of public forum" (Valdez). And that means theatre.

Not a teatro composed of actos or agit-prop, but teatro of ritual, of music, of beauty and spiritual sensitivity. This may require a couple of generations of Chicanos devoted to the use of the theatre as an instrument in the evolution of our people. The teatro must never get away from La Raza. If the raza will not come to the theater, then the theater must go to the raza.

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Miramontes...Continued from Pg 14

When school resumed on Thursday, February 9, 2012 only about 60% of all students returned to meet their new teachers, to meet with counselors and to write "goodbye" letters to their former teachers.

The costs of hiring all new employees at Miramonte and paying them until the end of June 2012 is expected to be astronomical- probably in the millions of dollars which the tax payers will have to pay. Once the investigation of sexual abuse is conducted, those teachers who were moved to other schools may be able to returned on a case by case by case basis. The teachers who have now been assigned to Miramonte are individuals who had been pink-slipped and lost their jobs due to the budgetary crisis that is affecting all of California, but especially the K-12 schools.

Given the large number of minority students and Latino students, in particular at Miramonte, this scandal raises critical issues for minority parent, families, and LAUSD communities. People are questioning the process by which teachers have been hired and how alleged child molesters or sexual abusers could get passed the interviewing and vetting processes and then remain on the job, while abuse continued for many years, and even parental or children's reports were ignored or denied by school administrators.

The innocence and trust of children has been violated and no price tag can be put on their loss. Chicano/a parents must find a way to be more open to their children, even when such adults topics of conversation may prove to be uncomfortable or embarrassing for family members. How are parents supposed to teach their children to respect the authority of adults and teachers, in the face of such horrendous violations of trust by school employers? Now parents must become totally involved in the schools their children attend and must know who is teaching their children, are administrators, principals, and counselors fully aware of the climate and day-to-day practices of classroom teachers. Sexual predators prey upon the innocents and trust of children and Mironmente Elementary School may represent every elementary school, therefore, this scandal is a wake-up call for not only raza, but for families everywhere that this nightmare must end we chicano/as have enough strikes against us at every level of the American educational system and other social institutions as well. For the protection of our children families, and our communities major changes must be forcefully embraced and brought about quickly. -Daisy Flores

Cesar Chavez Memorial

By: James Espinoza

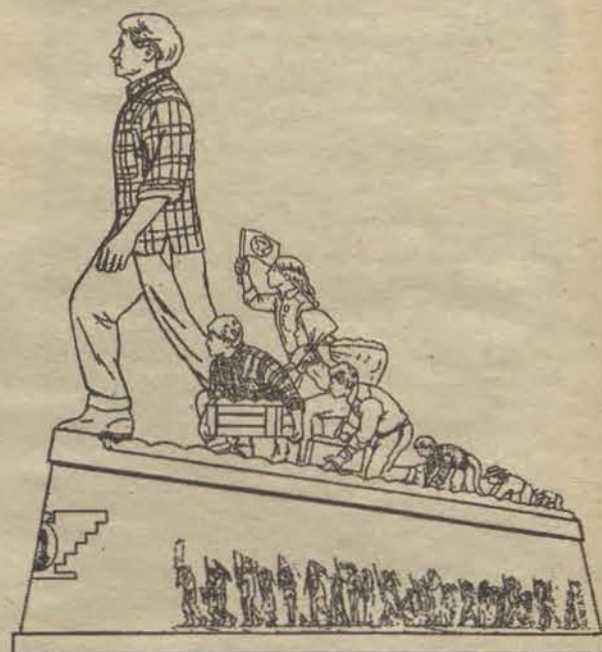
Great leaders and heroes all have a place in a person heart and memories, especially to those who have met or worked along side such heroes. But for those who have not heard of such heroes or know much about them an iconic image can spark that knowledge of history. Iconic images come in many shapes and sizes from photographs, murals, stickers, statues and much more. These heroes become immortalized in these images for all to see and enjoy. One of the greater forms of immortality is through a memorial statue.

In downtown Riverside several statues of heroes can be found, including Dr. Martin Luther King Jr., Mohandas Gandhi, Ahn Chang-Ho, Eliza Tibbet, and Ysmael Villgas. Although these leaders represent various ethnicities and cultures, a Chicano representation is absent. Therefore the Latino Network, established in Riverside in 1993, decided to fundraise for the establishment of the Cesar Chavez Memorial in downtown Riverside. It was originally planned to be complete on March 31, 2012, but was moved to November. The original date was the goal because it signified Chavez's 85th birthday, but because of fund constraints the date has been pushed to November.

As of early February the organization has fundraised over \$200,000 for the project. The fundraisers have included a burrito sale, small concerts, golf tournaments, and most recently the ¡Si, Se Puede Comedy Slam on January 14th. With each fundraiser they come ever so closer to the \$350,000 goal for the project. Along with these fundraisers they also have an ongoing donation through the Latino Network website.

Ignacio Gomez, the same person that designed the Cesar Chavez Memorial in San Fernando California, designed the memorial statue being created currently. The East Los Angeles native from Mexican Immigrant parents is well known for many Chicano art pieces, including the film poster of Edward James Olmos as the Pachuco from Luis Valdez's "Zoot Suit" and the poster for the series "Chicano! A History of the Mexican American Civil Rights Movement." As he states on his website, "I live in two worlds, creating art to support my family and creating art to support my community, the Latino community." Although he has done art not considered Chicano art, he satisfies his artistic hunger by creating Chicano

art. Gomez's rendition has Cesar Chavez leading farm workers up an incline representing the struggle they have faced and



overcome.

Though many Chicanos know of Cesar Chavez and the Chicano movement, this memorial as an iconic symbolism of Chicano history and Chicano leadership helps expose new generations who previously had no establishment of this history. The memorial also expands to other ethnicities and promotes Cesar Chavez as a household name, just as he did in the past when he influenced numerous Americans to support the farm workers struggle. The establishment of the memorial also adds to the growing recognition of Cesar Chavez's contribution to the Chicano struggle. This statue is added to current recognition of Cesar Chavez in Riverside, which includes the Cesar Chavez Community Center at Bobby Bonds Park, the Annual Cesar Chavez 5K sponsored by Chicano Student Programs at UCR, the Annual Cesar E. Chavez Memorial Breakfast and various murals found around the city. This recognition is not just solely present in Riverside, but nationally as well even though Cesar Chavez day has been established as a California State Holiday. ¡Si, Se Puede!

If you would like to learn more about this memorial statue, the artist Ignacio Gomez or make a donation please visit the following websites:

www.riversidelatinonetwork.org

www.ignaciogomez.com

or visit the Cesar E. Chavez Memorial Facebook page



A Homeless Man Steals From a Store Just to Get Away From the Cold Streets

By: Daisy Flores

In Moscow, Russia an indigent assaults a store in the city of Topki with the intention of being arrested by the police and put in jail. His main reason was that he wanted to get away from the freezing cold streets. Lately in that region, the temperature has dropped to 30 degrees.

The police said that the suspect entered the store and demanded to be given a bottle of vodka by the cashier while threatening him/her with a knife. The only thing ironic about this is that he left with nothing.

When the homeless person was put in jail, (he was not identified because of consideration of privacy and protection) he said that what pushed him to attempt to rob the store was that he had no other way out. He wanted to be taken to jail because he knew that he would be warm and have warm food.

Before all of this, this suspect had already tried to kill his supervisor who had fired him from his job. However, he was not arrested for this, though no explanation was provided as to why not.



(My opinion) Seeing this makes me want to relate this topic to the homeless people here in Riverside or in Los Angeles where there is an increase in the number of indigent people who live on the streets. Many of them are struggling to survive in a society where they discriminated against just because of their social class. Walking in downtown Riverside or in East Los Angeles, you begin to see a change of appearance on the streets. There is more poverty in the downtown places of these areas. Many homeless people are not getting the help they used to have access to before the housing bubble burst and the recession, foreclosures, and bank bailouts took place. All types of programs have been subject to cutbacks both in Sacramento and throughout local communities in virtually every county in California. The consequences of homelessness used to be

a decidedly male Phenomenon, but now we increasingly see women and children forced to live on the streets. Most middle-class people and families are literally on pay check or missed mortgage payment away from homelessness.

Many displaced people have been dependent on going to homeless shelters to receive aid such as clothes, warm food, a place to sleep. But of this support is no longer funded. This is an example of why many people who have lost everything, prefer to be in jail or will commit some type of crime, (big or small), just to get off the streets.

If there is an increase in help and aid to these people, we might see a decrease amount of street crime in society.

At times, we also have to remember that if we are going through some tough times, there are people who are dealing with things that are

far more difficult than what may be troubling us.

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Severe Famine in Tarahumara (Raramuri) Communities

By: Rossi Oliva

Indigenous Tarahumara communities (or Raramuri as they prefer to be called), long known for their running abilities, have been suffering from hunger due to a severe drought this season. Fifty people were said to have committed suicide because they were not able to feed their children (Los Angeles Times). However, this was a false report used to draw attention to the Raramuri plight (Los Angeles Times). Drought and a freeze destroyed much of their crops, such as corn, beans, and squash (Los Angeles Times). Aid has been distributed to this community in Chihuahua, Mexico. Although the Raramuri often receive aid because of food shortages, this year they were hit especially hard. The Raramuri community had not seen a drought this severe in over 70 years. Food bags were distributed among the population of about 220,000, with one bag per family. Yet, this aid will likely only last them a month. The Raramuri community is very impoverished and is usually in need of food aid every year because of drought. Long-term solutions need to be sought in order to provide for the basic needs of this community.



The Raramuri are famous for their long-distance running. They are admired for this ability around the world. Marathons are sometimes held in their communities to display their athletic abilities and to celebrate their lifestyle. They live in the Sierra Madre Mountains in the northwest-

ern part of Mexico. They have inhabited this remote area for around five hundred years. They live in caves, under cliffs and in small wood and stone cabins (Mexico Travel Guide). The Raramuri tend to live long distances from each other, so running became an important mode of transportation. Their staple food items include corn, beans, and squash. Raramuri communities evaded complete Spanish destruction of their language and culture. During Spanish colonization in the 1600s, Raramuri communities fled higher into the Sierra Mountains to elude capture. Many had to flee higher up the mountains in the most remote locations.



Food drives have taken place in El Paso, Juárez, and across Mexico in response to news reports in recent weeks about the hunger crisis (El Paso Times). While food aid has been provided to most Raramuri communities, there are isolated communities of less than 100 individu-

als that have not received the aid they need. They live in more isolated areas that take about 6-8 hours to reach on foot. "We cannot leave them adrift like that," said Mexico City resident Samuel Lopez, who dropped off rice, beans, crackers and canned tuna at a donation center (Tucson Sentinel). "They are our brothers," the Tucson Sentinel reported. But, as Fox News Latino reports, the Red Cross is considering the situation a food emergency. "Last year, the Red Cross made two expeditions into the mountains to bring food, but this year there will be three, the latest delivery consisting of 270 metric tons of food and 5,000 blankets. The government says it has also sent millions of dollars in aid," Fox Reports.

The reality is that Raramuri communities live in poverty and hunger, and are often in need of food aid. Severe drought causes food shortages where many cannot find a morsel to eat. Although they often go through food shortages, Mexico itself is not in a food crisis. As Mexican officials and citizens took notice of the food shortages, many lent a helping hand to provide aid to the Raramuri. But we must not look far to see those who often go hungry or who do not have a place where they can rest their head. We can learn from Mexican citizens who put in time and effort to help their fellow brothers and sisters. It is in these situations that we must ask ourselves what Martin Luther King Jr. once said, "Life's most persistent and urgent question is, 'What are you doing for others?'"

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Chicano Student Programs Celebrates 40th Anniversary

by Patricia Lopez

"40 Years of Family, Pride & Heart" reads the home page to the Chicano Student Programs website. CSP has been at UC Riverside since 1972 providing the Chicano Latino population at UCR with supportive services and programs that encourage academic success and retention. CSP was founded by both Raza faculty and students at UCR to provide a space for first generation students entering the university who needed support away from home. The staff now likes to refer to CSP as the "home away from home" because it provides students with a welcoming environment that they are familiar with and it makes their transition from High School to college easier.

Through interviewing John Valdez, current Budget, Personnel and Program Assistant at CSP, it has become noticeable that CSP is truly a tight-knit community and a familia to the Chicano Latino students looking for a place on the UCR campus that is familiar and comfortable. When I say comfortable I am referring to the safe space that CSP is, students feel comfortable going to CSP and expressing their feelings about the Raza issues in the community and on campus.



Despite the new waves of students that come in every year, CSP has remained consistent with its mission statement. They continue to foster the growth of Chicano Latino students. According to Mr. Valdez, in the past five years the population of the Chicano Latino students at Riverside has increased over 5%, over 6,000 students, and CSP has adapted to the growing population of Latino students by increasing its office space. Its current location, 145 Costco Hall, allows for better programming and more availability of educational services. It is also conveniently located in the center of campus and near the Highlander Union Build-

ing, more recently known as the Commons, making CSP more accessible to students.



Chicano Student Programs

When CSP began however, it was located across the hall from the Mexican American Studies Department, according to Professor Carlo Cortes. Professor Cortes, was here at UCR since CSP was created and he recalls that CSP was thought of because RAZA students and staff both wanted to separated academics as well as student affairs. This they did, and CSP soon became a place that encouraged leadership development in the Chicano Latino community. In the years to come Professor Cortes foresees a development of identity issues arising in the Latino community. He believes that Latinos who are offspring of mixed marriages will face an issue of identity. Professor Cortes says, "CSP will get students who come in with a new awareness of our presence" referring to the Latinos who will identify with new ethnicities will embrace as well as they have their Latino background. In the following years CSP will grow in terms of diversity within the Chicano Latino community.

Today, CSP celebrates the growth of their space and programming that they have developed thought-out their forty years within the Chicano Latino community at UCR. Many students clubs and organizations have risen with the help of the CSP staff and faculty and continue to strive with the help and resources that CSP has to offer. Ballet Folklorico de UCR, Teatro Quinto Sol, Brown Issues, La Familia de UCR, MECHA, PODER, and Raza Assembly are only a few of the organizations and clubs that CSP supports.

CSP is at UCR to stay and continue fostering the Chicano Latino students

especially our first-generation students. With the increase in the population of Latino students attending UCR every year, we can expect CSP to keep striving and growing, maybe even receiving a bigger budget that can continue to make the programs and services now available also available for all future Chicano Latino Highlanders.

Violence in Honduras and the U.S. Peace Corps

by Andrew Rivera

A continuous wave of violent crimes in Honduras has led U.S. Peace Corps officials to terminate all volunteer projects currently situated in the Central American country. Peace Corps spokeswoman from Washington, Kristina Edmunson, claimed that there was no single cause for the decision; rather, the long history of growing violence has proven to be too unsafe for volunteers. Honduras President Porfirio Lobo stated that Peace Corps volunteers had been affected by rising crime, but even he did not acknowledge any specific happenings as reasons for the withdrawal. However, Peace Corps Journals, an online portal for blogs by Peace Corps volunteers, displayed an entry about an armed



robbery where a volunteer was shot in the leg; this was likely an influential factor in the decision to pull out. No official comments could be found regarding this alleged incident.

Continued on Page 24



RESISTANCE TO COLONIAL EDUCATION!

By: Mónica Bernal

In recent years elected officials from Sheriff Joe Arpaio to Gov. Jan Brewer have all made careers in Arizona off of an anti-Raza platform. This past May 2011 HB 2281 was passed. This law has been used to target the Mexican-American Studies (MAS) curriculum in the Tucson Unified School District. Arizona's Superintendent John Huppenthal threatened to take away \$15 million in annual state aid if the MAS program was not terminated.

In January, HB 2281 made illegal classes that "promote the overthrow of the United States government", those that "promote resentment toward a race or class of people", or "advocate ethnic solidarity instead of the treatment of pupils as individuals." The actions of the state included the removal and banning of the following books from the classrooms: *Critical Race Theory*, by Richard Delgado and Jean Stefancic, *500 Years of Chicano History in Pictures*, edited by Elizabeth Martinez, *Message to Aztlán*, by Rodolfo Corky Gonzales, *Chicano! The History of the Mexican Civil Rights Movement*, by F. Arturo Rosales, *Occupied America*, by Rodolfo Acuña, *Pedagogy of the Oppressed*, by Paulo Freire, and *Rethinking Columbus: The Next 500 Years*, by Bill Bigelow.

With regard to these attacks, as a way to struggle for a response, to try and find some sort of resolution, and more significantly, as a resistance to this colonial education, I decided to interview scholar activist Ernesto Bustillos. He was active in what is known in Raza history as "the last period of struggle" (The Chicano Power Movement 1965-1975). After the movement was militarily defeated by the U.S. government and its police agencies, Ernesto continued to struggle for Raza self-

determination and was a founder and the only original member still currently active in Union del Barrio, an organization formed in 1981. He has also taught history and Chicano/a Studies in the San Diego City Schools.

"Any situation in which some men prevent others from engaging in the process of inquiry is one of violence; ...to alienate humans from their own decision making is to change them into objects." -Paulo Freire

MB: Can you give me your thoughts on the evolution of Chicano Studies? Can you elaborate on both the positive and negative outcomes of Chicano Studies? Over the years do you think Chicano Studies has changed from its original goals? From its inception was Chicano Studies an empowering tool, and would you agree that people treat it as a history course that has led it to loose some of its power?

EB: First of all, we must start with a historical fact: Chicano Studies was given birth by the Chicano Power Movement of the late 1960s, who along with other liberation struggles, here within the belly of the beast and throughout the "Third World", were struggling against capitalism, colonialism, imperialism, and all forms of oppression.

We also know that from its inception, the capitalist-imperialist ruling class, which governs the United States, was opposed to the implementation of any form of Chicano/a Studies and any studies that provided for the liberation of oppressed nations and workers. Any form of empowering the "people" was to be opposed.

Hence, the system used whatever means necessary to keep Chicano/a Studies off the campus. This included all forms of sabotage, from defunding/underfunding, questioning the legitimacy of this particular science, hiring of non-progressive and non-revolutionary faculty, and the constant exploitation of "differences" found with the movement and the field of Chicano/a Studies itself.

We can characterize the first few years of Chicano/a Studies, with all its internal and external problems, as an empowering and people's science. Students were encouraged to use the knowledge that they had acquired to solve problems facing Raza and other oppressed communities. Many of the Chicano/a Studies instructors themselves, were in one form or another, involved in the "Movimiento" (Chicano Power Movement).

We argue that this positive nature of Chicano/a Studies (1968 to 1975) existed due to the relationship and support it had with the over struggle of the Chicano Mexican Movement and other liberation movements that were struggling for liberation at that time: Black Power, Asian-Pacific Islander, and American Indian Movements. It was further supported and inspired by the national liberation movements that were coming down in Latin America, Africa, and Asia.

During this short period, Chicano/a Studies was able to raise the social consciousness of thousands of Raza, leading many of them to join the Chicano Movement. It also was able to create a significant degree of unity among the oppressed people, especially between Raza and African Americans. Many of its graduates became activists within various progressive social groups and some joined or were central to the creation of Revolutionary formations (La Raza Unida Party, CASA, Committee On Chicano Rights, etc.)

But by 1975, as a result of the COINTELPRO (Counter Intelligence Program), with the destruction or neutralization of the various power and liberation movements of that period, Chicano/a Studies no longer

CHICANO STUDIES TODAY,



UNIVERSITIES TOMORROW!

had the mass and militant support that would keep its progressive and revolutionary character. Most, within a short period of time (1980) became neutralized and watered-downed.

Chicano/a Studies was no longer an empowering-activist "living" science. It became what many of us called, "a dead science". It became narrow, sterile, abstract, institutionalized, and detached from the problems facing our communities. Unfortunately, most Chicano/a Studies instructors and professors welcome the "new situation" as it meant less work for them—they could simply just teach and not be politically active on campus and in the community.

MB: Why is Chicano Studies necessary, why does it exist, is it racist, how should it be funded?

EB: Chicano/a Studies is necessary as it is an educational space where Raza and other peoples become conscious of a particular area of history, culture, politics, and economics, not taught in any other science. It is particularly important, as it is a science created by the masses of the people and not the elite oppressor criminal class—and thus, a science that struggles in the interest of the oppressed. Liberation cannot take place without the social consciousness that Chicano/a Studies provides.

Definitely Chicano/a Studies is not racist. In fact, it anti-racism, as it is a science based on the fact that "racism" is a form of oppression used against the Raza-Latino community and other oppressed nations. Its content attacks the foundations of racism by explaining its contradictions as it relates to the history and culture of the Raza community.

As to funding, as long as our community is taxed by the capitalist-colonial settler society, we must de-



Ernesto Bustillos speaks at the 2010 Chicano Mexicano Prison Project Conference in San Diego.



mand programs that serve the interests of La Raza. On the other hand, we also argue, that we should never be dependent on our oppressors. This means that Raza must move toward the creation of our educational and cultural institutions, funded by our community. Hence, we proposed that we take a dual and dialectical approach to the question of funding the educational system. But all times, control of education must be in the hands of those who directly represent the masses of our community: the workers and the poor.

"If the structure does not permit dialogue the structure must be changed" -Paulo Freire

MB: Can you explain the White Power Structure and its role in perpetuating ignorance and oppression and how it correlates with education as a whole, and in specific Chicano/Raza Studies?

EB: When we refer to "White Power," we are talking about the fact that at this particular period in history, those who hold power and oppress us, are sectors of the White/European community. This particular sector uses racism and white supremacy to win over the great majority of white people—its middle and working class—to assist them in the oppression and colonization of non-European peoples. This process and structure is known to us as the "White Power Structure." A process that works 24 hours a day to keep us both physically and psychologically oppressed. It not only keeps our community ignorant, but also the great majority of white people, as in the final analysis, racism works against the interests of white people since racism separates them from world humanity and has made them the most hated people in the world. While they enjoy material wealth compared to the rest of the world, racism has damaged their sense of humanity.

MB: Now that we agree that the White Power Structure is behind this type of oppression do you think there has been more vigilance on behalf of the state since the peak of the movement?

EB: Chicano/a Studies and all liberating sciences are more important now than at any time in the history of La Raza and the world. We say this, because more and more, the capitalist-imperialist system is depending on psychological weapons (schools, media, religion, etc.) as a means to oppress the world's peoples and nations.

MB: Historically, the U.S. has always held xenophobic laws towards Raza. Do you think it is important that people have a collective memory, and more importantly, how do we motivate people to work collectively to not only remember the people's history, but to elevate people around the issues of organizing for the interest of everyone.

EB: I think it was Malcolm X who said that history to a people—are like roots to a tree. You kill the roots and the tree will die. So yes, collective memory is important if we are to survive as a free people.

We also push forward the historical truth that only when we are organized can any fundamental change take place. The capitalist-imperialists understand this very well. This is why their history is full of examples of organizing armies, corporations (combining funds to extract more resources from the masses), educational systems, and so forth. The capitalists are the best-organized people in the world. This means that to defeat them and win our liberation, we should be, at least, as organized as them. To us, collectivism means organization.

"... Without a sense of identity, there can be no real struggle..." -Paulo Freire, Pedagogy of the Oppressed

MB: Recently Arizona has received most of the publicity for a lot of the anti-Raza laws that have been passed. Do you think that it is due to remnants of the

movement and its effect on the people, even at a sub-conscious level? What I'm trying to say is, if places like Mississippi and Nebraska had, like the southwest, instituted forty years of Raza Studies in some form, do you think there would be a higher intensity from the Raza there to fight off these racist laws?

EB: We understand the current attacks against Raza in Arizona are nothing new, but something we have faced since the first years of European occupation. Historically, the "control" of the human and resources of Arizona has been a problem for white people. Indigenous-Mexicans have always maintained a degree of freedom from the white settler population. Arizona has been the scene of dozens of major "Indian Wars" and Mexican workers struggles (mine strikes, etc.). Most Indigenous-Mexican people were never brainwashed to see being white as being right. This has always been problematic for the white settlers in Arizona.

Thus what we have seen, within the last two decades or so, is the uniting and coming to power of the reactionary-fascist wing of the ruling capitalist-imperialist class around the idea that Mexicanos must be oppressed at all costs if they are to survive as a "ruling European class". They are terrified of Mexicans and are willing to commit genocide to save their white skins and material interests.

MB: As a retired educator, and more importantly as the founder of multiple pro Raza organizations such as the Association of Raza Educators (ARE), you have always pushed for Raza Studies, not only in higher education, but for it to begin from K-12. Do you think Raza Studies is not implemented at such a young age due to the fact that these children would grow up and be strong individuals in terms of identity politics? How much more advanced do you think this population would be, and are children not educated in this way in order to oppress a certain population?

EB: First of all, I am not a retired educator, rather—I have retired from the district I worked at for almost 30 years. I continue to teach Raza Studies and Multicultural Studies whenever an opportunity arises. I also give lectures and presentations at Escuela Aztlán (a project of Unión del Barrios), community-barrio foros, Chicano/a Studies Conferences, and at Student (High School and College) Conferences.

Having said that, the reality is that Chicano/a Studies finds itself in a dismal situation. As in most cases, the professors no longer practice a pedagogy that serves the oppressed; there are extremely few teachers with the capacity to teach Chicano/a Studies. This means that even if students have a Raza teacher, they still don't receive an education that is relevant to their history and the current situation in which they exist. La Raza is facing an education that needs to be resolved immediately.

If today, we had a situation where significant number of students, of all races/nationalities were receiving Raza Studies and Multicultural Studies, definitely we would have a different society—one that would be a lot more egalitarian, justice, and peaceful (no wars, etc.). The capitalists, who benefit from injustice and war, know this, and this is precisely why they oppose Chicano/a Raza Studies.

MB: Do you find it symbolic that Rudy Acuña's book *Occupied America* was one of the books that were banned? What do you think that means especially given that he has been pinned or dubbed, the father of Chicano Studies.

EB: This is why we have referred to the ruling clique in Arizona as the "reactionary-fascist wing of the ruling capitalist-imperialist class". Fascism is the direct, undemocratic, brutal rule of the rich (corporations). Fascism has no respect for law and democracy and usually shows its face when capitalism can no longer control the masses through its lying and deceptive institutions (schools, media, religion, etc.).

This is why they have banned books related to the Raza Mexican experience. Hence, it is only natural for them to attack Rudy Acuña's book, as the title itself—"Occupied America"—exposes the illegality of their stealing of resources and illegal occupation of Indigenous-Mexican land. I don't think most have ever read the books that they are banning; their fear of their illegal status is what is driving their politics.

In an objective way, we argue that what is happening in Arizona has its positives: it is waking up our people to the causes of their oppression, who their friends and allies really are, and the role that the neo-colonialists (Vendido Hispanic types) have played in enabling the white settlers to oppress them.

¡Venceremos!



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Sean Arce: Teacher, Mexican American Studies Program, Tucson, AZ. Sean is currently one of the principle organizers in the fight to save the Mexican American Studies in the Tucson City Schools.

Maria Reyes: Freedom Writers Foundation, Los Angeles, CA. Maria was portrayed as one of the main characters in the movie, *Freedom Writers*.

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Mex Games, Continued from page 5

For Mexicans, as well as Mexican Americans living in the United States, the opportunity to represent Mexico has become a lot easier thanks to MexGames, a multi-sport competition that takes place in Los Angeles on April 2-8. The week-long event is sponsored by CONADE (Comisión Nacional de Cultura Física Y Deporte) which invests its budget resources to promote equal opportunities for participation and excellence in sports. Bernardo de la Garza, the general director of Mexico's national sports federation, expressed that his country has turned its back on U.S. athletes of Mexican heritage, only to watch the likes of boxer Oscar de la Hoya and wrestler Henry Cejudo win Olympic glory in the red, white and blue.

De la Garza believes that it is more about opening doors rather than crossing borders. The tournament hopes to attract many young athletes from all over the United States. With various sports competitions in the Olympics, MexGames narrows its search to athletes that participate in boxing, judo, wrestling, taekwon do and women's soccer.

In order to participate, athletes must have been born in Mexico or have at least one parent who was born there. There is no fee for participants and all athletes will be accommodated with free meals and transportation. This once-in-a-lifetime opportunity allows people of Mexican descent to be evaluated by Mexican scouts. Each player who is worthy to train with the Mexican National Team in the various disciplines will be given the opportunity to go back to Mexico for a formal National Team Tryout.



The green, white and red colors are under-represented in the highly competitive Summer Olympics. With a total of 12 gold medals, 18 silver medals, and 25 bronze medals, in vari-

ous events like swimming, cycling, and taekwon-do Mexico seems to trail behind countries like Argentina and Brazil. MexGames hopes to change all that. De la Garza believes that in order to be successful, and to bring the numbers up, it is crucial that they find newer and younger talent. "There is the potential of this sports competition in California to have thousands, 5,000 someday," De la Garza said. "That's what I think should be the long-term goal. You have to do your best to try different things if you want to have different results". Garza also expressed that something like this has never been done before but it is necessary in order to uplift the Mexican Olympic spirit.



This week long competition will be hosted in the Los Angeles area on April 2-8. If you feel you have what it takes to compete, sign up for the chance of a lifetime and represent your country well.

Peace Corps, Continued from Page 21

Peace Corps officials decided to withdraw their 158 volunteers from Honduras in mid-January and canceled plans to send 29 recruits to complete their training. In the neighboring countries of Guatemala and El Salvador, officials decided to keep the 335 volunteers already placed in those regions, but not to send the 76 recruits who were planning to begin training there next month. These three countries make up the "northern triangle" of Central America, an area afflicted by a string of violent episodes primarily related to drug trafficking and gang conflicts. Honduras reportedly has one of the highest per capita murder rates in the world: with an unsettling 159 murders per 100,000 people, the city of San Pedro Sula was ranked the most violent city last year; El Salvador follows closely behind with a homicide rate of 66 killings per 100,000 inhabitants, according to the U.N. in 2011. Law enforcement

officials and security experts link the disturbing murder rates to the drug trade. Cartels from Mexico apparently use Central America—specifically Honduras—as an alternative route to avoid inspections and increased security. Within the past few years alone nearly \$50 million has been contributed by the U.S. to assist Honduras with programs to train various law officials as a means of deterring the crime rate. However, many citizens of Honduras claim that the level of corruption within government and law enforcement agencies has risen steadily since the overthrow of President Jose Manuel Zelaya in 2009: an overthrow which was likely generated by a stronger presence of organized criminals in government affairs.



This decision to remove all volunteer services from Honduras leaves an unfortunate sense of hopelessness for the Honduran population. Peace Corps volunteers have been working in Honduras since 1963, but the level of danger has grown substantially since that time. A reputation of nearly fifty years of volunteer services is now lost because of the acts of several criminally-minded individuals. Although the number of Peace Corps volunteers in the country was rather small, the opportunities that they offered for assistance were immeasurable. President Porfirio Lobo recognized that the growing violence has brought down the effectiveness of volunteers working on HIV prevention, water sanitation, and youth projects in cities throughout Honduras. There is no telling what the impact—if any—of the volunteers leaving will be; yet, there certainly will be at least a few small groups of people who have lost some much needed aid and support. The chances for helping a crime-ridden country have been lost for now; it is likely that any future plans for volunteers in the country will be postponed indefinitely. Dana Frank, a history professor for the University of California with a background of research in Honduras claims that "It's a welcome step toward the United States recognizing that they have a disastrous situation in Honduras." Perhaps a country such as Honduras can only be helped by a drastic change in international measures; so far, the current approaches for aid have only proven to be exercises in futility.



Beware: Reading This May Cause Cancer

By Brenda Ivonne Olguin

Cancer is the twentieth century bubonic plague, devastating the Latino/Chicano communities by the hundreds. One out of two men and one out of three women will be diagnosed with cancer by the age of 62, before retirement age. Studies indicate that 14,400 men and women on average have passed away from a cancer in 2009 studies. This six letter word reflects of a complex science, good cells gone abnormal, and often called carcinomas, each named according to the stage in which they are diagnosed. This new disease sweeping across the Latino/Chicano community should be alarming. Among the leading cancers within the Latino/Chicano communities are colon, stomach, prostate, breast, lung, liver, lymphoma and leukemia. Latino children from 0 to 14 have the highest cancer rates for leukemia than children from other ethnic backgrounds. How do we get these cancers? There are various factors that explain the causes of cancers or etiology of cancer diagnosis such as: carcinogens found within water and air quality; smoking tobacco; excessive alcohol consumption; or, genes may be the culprit. Diets, or lack there, of, are crucial to diagnosing and treating cancer. Often times, we believe that the food we consume is relatively good because it is being sold in reputable stores and markets. The Food and Drug Agency must approve consumer health products, before they have been sold in the U.S., therefore, they must be good. It may sound logical enough that there is an agency that regulates the quality of food; however, just because it is sold in the market, does not mean that it is good for you. Nevertheless, research and testing show that many carcinogenic agents have been found within the foods that we eat. Much of what is consumed nowadays is plagued by some sort amount of pesticides or hormones. This is frightening. Despite regulatory agencies food quality is diminishing. In recent news, high amounts of arsenic have been used to preserve apples and grapes; also, there is controversial specula-

tion that growth hormones promoted by Monsanto have been injected into cows to increase the production of milk, yet these products have shown to have adverse affects on humans. As cliché as it may sound, it is better to choose the lesser of the two evils. Consider, the benefits and qualities of a hamburger and fries versus those of a glass of milk. But who has time to think about what they are going to make, when it is just easier to think, "Where am I going to eat." Juggling essays, doing homework, trying to complete an exercise regimen, working at one or two jobs, and having to cope with the daily stresses of a social life, cooking is not factor; considering, that it takes longer to prepare a meal than to actually eat it. But, believe it, or not, making the attempt to change one's eating habits actually makes a difference in preventing or lowering one's risk of being diagnosed for cancer. As the saying goes: Es mejor prevenir que lamentar. Speaking to an oncologist from Tijuana, Mario Barajas M.D., states that it is much better to eat a bowl of frijoles everyday than to eat fried or grilled foods. No pun intended, but beans are a great source of antioxidants, protein, and they provide the blood with the iron necessary to carry oxygen from red blood cells to the cells of the body, which is helpful in preventing or keeping certain cancers in remission. (Include the

research done on the qualities of beans). Sure it takes about two hours to steam frijoles, but if you make enough the supplies can last up to a week, and you save yourself gas money (but maybe not gas), as well as and those 20 dollars you spend on eating out. Most importantly, it helps your overall health. I am not trying to limit the amounts of food one eats; however, but to encourage to make healthier nutritional choices for their day-to-day meals. Although there are hopes that a cure for cancer will be found some day, and we hear about longer five-year survival rates for different cancers, but there are still real risks that may contribute to a cancer diagnosis, despite the improved qualities of life that may be available to others who have chosen to change their personal lifestyles, but beyond changes in the individual lifestyles, it may be advisable for whole communities that are high risk for cancer to collectively commit themselves to develop community gardens, where one may know how the fruits and vegetables are being grown and for whole families to participate in our communities. Supporting local community gardens builds a better social life, and may lead to more positive outcomes. It may take some time from our busy schedules, but when it comes to our health: our well being ought to be our priority.

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- LOOK FOR LEGAL ASSISTANCE FOR YOUR CASE AS SOON AS POSSIBLE. FIND A LAWYER, AN EVICTION DEFENSE NON-PROFIT ORGANIZATION, OR SELF-HELP CENTER WHERE PEOPLE CAN HELP YOU AND GIVE YOU A BETTER ORIENTATION.



Los Vasquez Sounds

by: Gloria Guzman



Adele Laurie Adkins, who is only 23 years old, is now an incredibly famous songwriter and singer. Do people really know how she began her career as a singer? Adele, was offered a recording contract after her friend posted one of her songs as a demonstration. Where? On the social website "My-space." Now, popularly recognized for her two hits: "Rolling in the deep" and "Someone like you", Adele has inspired many children, adolescents, and adults with her beautiful high pitched voice and wonderful lyrics. Recently, a group of 'Tres Hermanos Mexicanos' brought the attention of many people after doing Adele's music cover "Rolling in the Deep."

As many of us know, nowadays, social networking websites are significant to society. It is a way to communicate, advertise and to even obtain a sort of so-called 'fame'. Recently, a Mexican trio is well known thanks to their talent, and their music cover upload on YouTube on November 10, 2011. The band is now known as "Los Vasquez Sounds" for uploading their first cover video "Rolling in the Deep" which hit over 1 million within one week of posting it.

The trio consists of siblings: Ten year old Angela Vasquez (vocals,) Aberlido Vasquez (guitar and piano), and Gustavo Vasquez (drums.) Originally from Mexicali Baja California Sur, Mexico also known as "La ciudad del Sol." Mexicali is well known for being the capital of Baja Cali-

fornia and for being a border city with the U.S which lies next to Calexico, California. Even though Mexicali has risen in current delinquency and the society's low economic status, 'Los Vasquez Sounds' have chosen to pursue their hobbies and goals and have begun an artistic life focused on music. Los Vasquez Sounds reached up to 14 million views on YouTube in December, which is only a month after their first video upload. A week later they released another youtube video this time: "All I want for Christmas is you. They hit 356,000 followers on Facebook by Christmas Day." They even earned "air time on Spanish television, CNN and Good Morning America." (Unknown)



Not only are the Vasquez Sounds a sensation on YouTube but also they are a sensation and bring a feeling of pride to their hometown, Mexicali BC. But as usual, there will always be negative and positive feedback to a new band's progress. Even though there have been many compliments and optimistic viewpoints regarding the widespread media hits, there is the bad on down side as well. Some call it negative critiques, others racism. For example, some mention that since they live in "Mexico" the only reason why they are doing this is to come to the United States to become famous and get "dollar bills." Furthermore some claim that "Los Vasquez" are Mexicans and are singing an English song which has somehow been edited because in reality 'Angelas' (singer) accent would be too noticeable. Therefore, people argue that she does not know how to sing everything is thanks to video and audio editing technology. As a matter of a blog user from Collapse said "Yes, the Hispanic girl "sounds" nice, but she is mimicking the language without understanding the words. No soul, just sound(Dandapani). They are somehow being judged just for the fact that they are Mexicans and are singing an English song.

Does this mean that any other ethnicity can't know English? Others defend Vasquez Sounds yet, still discriminate against other ethnicity's from coming to the U.S. For instance "We need to tighten out immigration policies so that only immigrants with high skill (like those kids) can only get in" (SDN).

The only thing that "The Vasquez Sounds" want as they quoted in their blog page is to do what they like. They would like to stay on the music path and their interest is not moving to the U.S. since they have all their family and loved ones in Mexicali, even then Calexico is so close to them that they could cross the border whenever they liked to. Their main goal is to continue with their dreams. In a way they inspire all those other kids from everywhere even from the smallest and poorest areas to continue their dreams and goals. They are in fact an inspiration for the Imperial Valley and Baja California as a whole. They continue to avoid ignorant people who mention their citizenship since it has nothing to do with the singing they do. Instead we should also keep in mind that our border city is beautiful and with everyone's help delinquency can decrease by doing something productive from our lives. Just like the well known band 'Reik' who are originally from the city of Mexicali as well. With people's hope and support for this new band "Los Vasquez Sounds" could strive in their music career in the future. We just need to encourage them and many other Mexican groups regardless of age and gender, to never give up. And now one could easily use and upload a video to YouTube where everyone else can see it. It is a fast way in which people get recognized easily if one has real talent.





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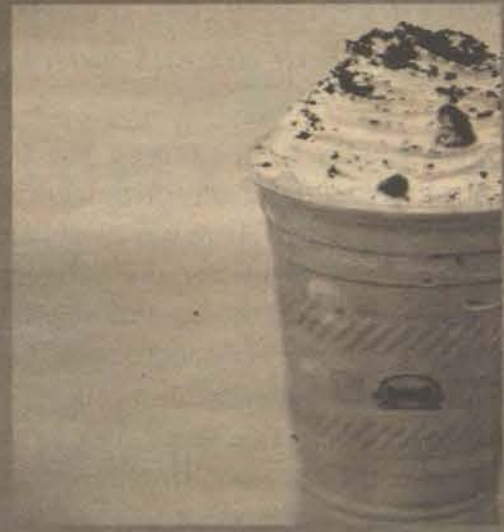
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Politics

Who Cares? Anti-Immigrant Talk By Reema Moosa

February 4th was a victorious day in the Sunshine State for our "anti-immigrant" presidential frontrunner, Mitt Romney. With 54 percent of the Hispanic vote, Romney won the solid majority of the Hispanic vote in Florida over Newt Gingrich. Gingrich's efforts to label Romney as "anti-immigrant" through a controversial ad failed to weaken the frontrunner's support with Hispanic voters. Unfortunately, the glove fit. Romney got carried away in the GOP primary, by attacking against anything resembling "amnesty" in an attempt to paint himself as the preferred candidate for the "hostile, intolerant, and frightened." Navarette notes,

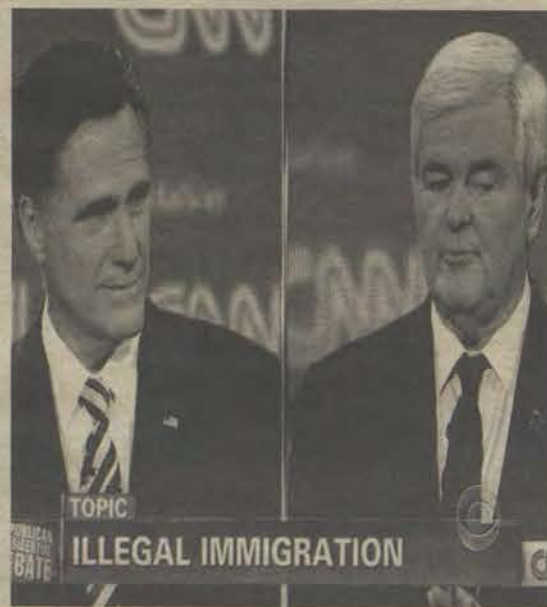
"there is a reason that Romney was endorsed by Kansas Secretary of State Kris Kobach, an opportunistic, anti-illegal immigrant zealot who helped write many of the constitutionally challenged pieces of legislation clogging up the federal courts in a half dozens states."

Gingrich had the right strategy, yet it backfired. Instead, he was criticized by the Members of the Hispanic establishment in Florida. Ethnicity and geography played a key role in the Florida results. What Gingrich did not account for was the fact that the overwhelming majority of tion reform and measures such as the Dream Act, they are not directly affected by the debate.



Puerto Rican's are U.S. citizens at birth because Puerto Rico is a U.S. commonwealth. Cubans have a carte blanche due to the Cuban Adjustment Act, which gives automatic legal status to Cuban immigrants and makes it all but impossible to remove them once they set foot on the U.S. shoreline.

For Mexican immigrants the immigration debate is deeply personal. Most Mexicans and Mexican-Americans live in the Southwest. This is where the Republican presidential candidates will spend most of their time in the coming weeks where Hispanics account for 26.5 percent of the population. These groups of voters are highly unlikely to do what the Florida voters did.



The Immigration Struggle

Writer: Ilse Tejeda
Based on a True Story

The controversial issue of immigration appears in every publication of newspapers, is covered in all of Obama's speeches and is constantly brought up as a never-ending hot topic. I was oblivious to this subject prior to last year when my father, of Honduran roots, was detained and subject to be deported in San Jose, CA. Prior to this event, I lived with the false idea that because I am a citizen, these issues would never affect my life. My father's detainment opened my eyes to what undocumented families endure every single day.

My father was arrested by ICE the morning of September 19, 2011 and was detained as a criminal for being undocumented, while living in the United States for over 20 years. My father was confused by this since he had no previous criminal background and was in the process of filing for Temporary Protective Status which would allow him to be in the United States without being harassed by immigration. However, this proves just how unjust this country can be. Fortunately my father's deportation was stopped since he was able to afford a lawyer that was willing to energetically defend his case. Prior to this, my father was not going to be given the opportunity to defend himself in court or explain that he had been living in this country for over 20 years, that he was the only parent of a 21 year old college student who financially depended on him, and that he was a Union worker who served this country with pride even though it was not his own, and that his deportation would be a terrible and tragic injustice. This story is similar to those who have never been heard because they lacked the funds to hire a lawyer who could represent them in a court of law. 300,000 families have been separated as a result of Obama's deportation record last year. Although he gives hope to those that are low-priority cases, such as my father's, the financial requirements are never discussed. Low-priority cases are those who are undocumented but have no criminal background.

Those in this situation are left in an immigration limbo where they are not granted legal status and there is the possibility that their cases may be reopened at any time. We cannot trust politicians like Barack Obama who propose one thing but do another. This is why we need to unite as one, regardless of origin or



nationality, and fight against the anti-immigration forces throughout the United States. The struggle that I have experienced with my father has allowed me to comprehend the complex and unjust issues that undocumented immigrants face every day. My father and I are still going through the immigration process. He is scheduled to appear in court in March. His lawyer has advised him that this is a very difficult case and that there is no guarantee that he will be able to reside in the United States.

Compared to the Republican Party which has given no hope for immigration reform, President Obama has at least managed to convince his followers that immigration reform is in his plans, yet his actions have proven otherwise. Like most politicians, Obama's campaign promises and rhetoric generated hope for Blacks and Latinos and all people who had grown weary during the George W. Bush presidency with all its right-wing posturing and failures to uphold democracy and human rights at home or abroad. But Obama has had the bad fortune to come into office as the economic recession was at its worst and then the Tea Party as the Democrats promoted healthcare reform. Now the gridlock in the congress by the no-nothing and do-nothing Republicans has put immigration reform on hold indefinitely. But families with undocumented members such as my father need justice and meaningful reform now, our situations are not a game, and we cannot afford failure or further loss.



As Congress continues to debate ways to address illegal immigration, we must remember the many hard-working [undocumented] immigrants that contribute so much to our nation's economy and culture.- Bob Filner

Nosotros Vamos A Decidir

by Carlos Cervantes

Time magazine published an article that presented the opinion of several political experts, including Mexican journalist Jorge Ramos, the anchor of Noticiero Univision, as to why the Latino vote in the U.S. has taken hold and reasons why the final outcome will be heavily reliant on the Latino vote in the 2012 elections.

Under the title 'Nosotros vamos a decidir', Mexican journalist Jorge Ramos talks about how Latino voters feel isolated from both major parties. It's known within the Latino community that staying away from politics may seem to ease one's life in the United States. However, with issues like immigration, and domestic US jobs, the Latino vote is imperative.



Michael Scherer, shared his hypotheses saying that the Latino community in Arizona could turn Arizona election into a real battlefield during the presidential elections later this year. Why talk about Arizona? Scherer proposes, based on his research, that the final debate of the candidates will stage Arizona, the epicenter of the debate on immigration reform.

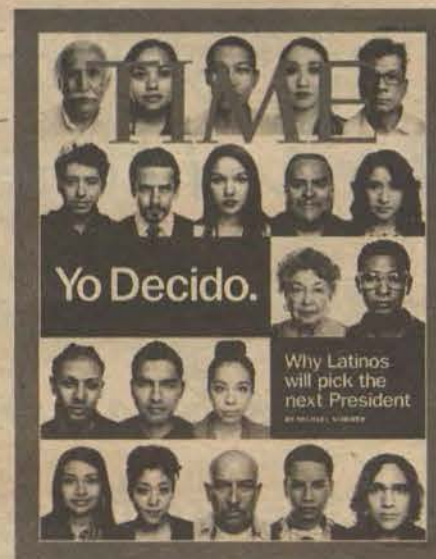
In the last presidential elections, Obama won 56 percent of Arizona's Latino vote against 41 percent for his Republican rival, Arizona Sen. John McCain, according to the Pew Hispanic Center. This year, nearly 9% of all voters in 2012 will be Latino, up 26% from four years ago, according to the National Association of Latino Elected and Appointed Officials. The number however, will continue to escalate - according to Pew Hispanic Center, one in four children born in the U.S. is Latino, and every month, at least 50,000 Latino citizens turn 18.

The Obama administration feels confident that the Democrats will dominate the entire Midwest area. At the moment, the Obama administration is promoting what they call "expanding the electorate" which means "expanding the Latino Electorate". If Obama is able to win heavily-Latino Western states like Nevada, Colorado and Arizona, he could still win in the Electoral College even if he loses other key states in the industrial Midwest like Ohio and Wisconsin. In the golden state, Latino influence will maintain California's status as a safe-Democratic state and will increase even further because they would account for a larger share of the Democratic majority. The golden state will remain blue for the next several elections according to economists' predictions.

Marco Grob, the photographer for the cover of this issue of Time's, spent a

February weekend to capture the essence of Latinos in Arizona. "There were many unique challenges involved in this shoot, as we photographed around 170 people in three days on four different locations including a university, a local restaurant, an outdoor market and a Catholic church," says Grob. "The terms 'Latino' and 'Latina' have a vast identity of their own, so for the duration of this project we strove to break some of those stereotypes," (Times). Grob, who is a well-respected photographer, has also done shoots with Leonardo DiCaprio, Steve Jobs, and Presidents Clinton and Obama.

Every person that Grob interviewed was asked if they would be voting in the 2012 election and every question was followed by a 'yes'. Citizens of Arizona described voting as a civic duty, while others drew their determination from SB1070, the heavily criticized immigration bill. With that in mind, it seems that now is the time for Latinos all over the U.S. to allow their voices to be heard.



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Iran and Latin America

by Noelle Valenzuela

Early Monday morning, Jan 9, 2012, Iranian president Mahmoud Ahmadinejad began his Latin American tour to seek support for his nuclear program. It is not coincidental that the tour began after the U.S. and various western nations issued "sanctions" against Iran and their central bank because of the tension created by their need of a nuclear program. Mahmoud Ahmadinejad said that there are medical reasons for increase in uranium enrichment "at an appropriate level." The U.S., in opposition, feels that it is a cover-up to hide potential atomic weapons. Ahmadinejad's first stop was in Caracas, Venezuela. These two countries may be hundreds of miles apart, yet they share common ground on the topic of the oil industry. It was not coincidental that his next three stops were nations slightly feared by Washington. His tour included the inauguration of Nicaraguan President Daniel Ortega, a speech at the University of Havana, and also a visit to Ecuador.

His close friend and Venezuelan President, Hugo Chavez openly defended Ahmadinejad and his nuclear problem. Chavez was not hesitant to point out U.S. allegations about the nuclear program. He stated that Iran has been pressured by the U.S. when all it is aiming to do is promote peace. "Iran hasn't invaded anyone," he added. "Who has dropped thousands and thousands of bombs ... including atomic bombs?" stated Chavez.



It is still unclear whether Venezuela will still remain allies with Iran if Iran uses its nuclear program to build atomic weapons. The two Presidents joked around during the televised speech saying that if they were to build a bomb together then "the fuel of that bomb is love." Chavez responded saying that the only war they would use bombs on is the war against poverty and hunger. Chavez also spoke of how Iranians helped build almost 15,000 homes and also generated plenty of jobs. "We will always be together," Ahmadinejad told the

audience. He even referred to Hugo Chavez as the "champion of fighting against imperialism." The two planned to travel to Nicaragua together to attend the inauguration of President, Daniel Ortega.

After his arrival at the inauguration, Ahmadinejad praised Ortega as the "revolutionary leader" while also expressing how hospitable the country was to welcome him. It is very necessary for Iran to soften up the countries of the Middle East in preparation for a nuclear program. The U.S. fears that Iran will use its nuclear program to build atomic bombs that, in the future, will become fatal.

On his third stop, Ahmadinejad met up with an old friend, Fidel Castro. During his speech at the University of Havana, he openly opposed the United States and its capitalistic beliefs. He even identified it as the leading cause of war. "Thankfully we are already witnessing that the capitalist system is in decay," Ahmadinejad stated. "On various stages it has come to a dead end — politically, economically and culturally." Keeping a close bond, although retired from the Cuban Presidency, Fidel Castro and Mahmoud have found plenty of common ground.



It may be a result of their political ideologies or maybe just their nuclear interests. Fidel had warned that it is possible for a "nuclear exchange between the U.S. and Israel against Iran and its allies. However, Ahmadinejad made no comment nor did he answer questions when asked about the nuclear scientist who was killed in Tehran less than a week prior to his trip. The country merely put the blame on the U.S., Britain, and Israel.

Ahmadinejad wrapped up his Latin American Tour where he met with Ecuadorian Rafael Correa to discuss the complexity of the nuclear facility. During his stay, Ahmadinejad described Correa as "a bother and a friend." Since both are members of the Organization of the Petroleum Exporting Countries (OPEC), Correa defended Iran and its desire to develop atomic energy and a nuclear facility for "peace purposes."

Things may be looking up for Iran, but in the future, will these peace agreements cause more harm than good? A look into United States history will unravel the Monroe Doctrine which states that the U.S. will not involve itself in Latin American affairs unless their freedom is being restrained by European colonies. However, in this day and age, it seems as though all the U.S. is doing is involving itself in all sorts of affairs, whether it be politically, economically, or socially. There is no proof that these Latin American countries have a plan to start a nuclear war, but even a small assumption will lead the U.S. to make drastic precautions. Will Latin immigrants in the United States be categorized as terrorists if their home countries involve themselves in a nuclear war? Will they be subject to ridicule or internment such as Japanese Americans were? It is very easy to group people into one ethnicity so it will be even easier for worried officials to label citizens as a threat even though they have absolutely no involvement. This will most definitely cause problems for all Latin Americans in the United States regardless of where they are from.



Ahmadinejad's Latin American tour not only spread commotion worldwide but it especially set the United States on edge. If Ahmadinejad continues with his development of nuclear weapons, then Western countries will most likely break ties with his Latin American allies. Many citizens of Latin America see Ahmadinejad as an icon, or a revolutionary leader. However, his plans are still unclear as to whether nuclear weapons are on their way and if they are, whether he and his Latin American allies could engage in a nuclear exchange with the United States, Israel, and their allies.

Vying for the Latino Vote By: Dean Mayorga

When one thinks of the word "Hispanic" it is probably fair to assume that Mitt Romney isn't the next following thought.

So when it was first revealed that the presidential hopeful, who has one of the toughest stances on immigration among his fellow candidates, had relatives living in Mexico as well as a father born there, disbelief was undoubtedly widespread.

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Romney's ancestral revelation, however, provides an opportunity for the Latino voters to assess his and the other Republican candidates' relationship to the community.

In the 2010 midterm elections, 38% percent of Latino voters favored Republicans whereas 60% favored Democrats in respect to the House of Representatives vote, according to the Pew Research Center.

Also, the U.S. Census Bureau reports that for 2010, which is the latest study, approximately 16% of the population was Latino/Hispanic.

The changing demographics of the country and their political implications make it necessary for the 2012 Republican candidates – Mitt Romney, Newt Gingrich, Rick Santorum, and Ron Paul – to be tactful when discussing topics such as immigration, amnesty, or deportation.

Newt Gingrich seems to be the most sympathetic through policy when it comes to the issues Latinos care about.

According to republican-candidates.org, Gingrich in regards to immigration, stated, "So relatively smart people wake up in the morning and say, 'Gee, I could earn \$1 an hour [in a foreign country] or \$14 an hour in Kansas City. I wonder where I'd like to be next week.' This isn't complicated. It's not indecent and it's not wrong."

Gingrich is also against mass deportation and in speeches has emphasized the need to get immigrants who are here a path towards citizenship. During his Florida campaign, he suggested a guest worker program for immigrants as a possible means to do so. He is, however, a proponent of building a double fence between Mexico and the U.S., as he feels it is a necessity for securing the border.

As for Ron Paul and Rick Santorum, both candidates have taken tougher stances on the issues involving Latinos. Both candidates oppose amnesty. Paul has even gone as far as proposing the elimination of automatic birthright citizenship. He does differ on the building of a fence along the Mexico and U.S. border though and has referred to the fence as, well, "offensive". Santorum, on the other hand, supports it.

Another issue that has become quite controversial this election is the DREAM Act, a bill that enables undocumented students to obtain access to in-state college tuition. Each Republican vying for the candidacy has either outright rejected it or opposed it to some degree.

California's own version of the bill was signed into state law October 8th, 2011 and the states' primary is scheduled to be held on June 5th.

In a state that has such an influx of immigrants, California may help indicate which candidate can garner the bulk of the Latino vote.

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In Riverside County, specifically, which is typically more conservative than other areas in California, approximately 41% of the population is a registered Republican. This is compared to approximately 36% registered Democrats, as reported by the Press Enterprise.

It is also important to note that 45% of Riverside County is Hispanic/Latino, according to the 2010 U.S. Census.

A county like Riverside seems to refute claims that being Republican is necessarily at odds with being Hispanic/Latino. Although none of the candidates have yet to really draw in the vote of the demographic, their views might not exactly alienate the community.

It should be taken into consideration that Romney did remarkably well in Florida, winning 46.4% of the state's votes, 14 percentage points ahead of Gingrich.

According to Elise Foley of the Huffington Post, however, a "Pew report found that Mexican-Americans make up about 50 percentage points less of the total Hispanic population in Florida than they do in the nation, meaning Cuban-Americans and Puerto Ricans are disproportionately represented [in the state]."



Foley explains that "foreign-born Cuban-Americans in Florida", for example, tend to vote Republican because they agree with issues such as tax cuts.

So clearly, the Latino vote itself encompasses a wide range of interests. To say any candidate connects with the demographic, specially, would be too early in the race. The real point is, the Latino community is watching and the candidates are taking notice.

Is There Meaningful Political Outreach To The Latino Community by Obama and The Republicans?

by Patricia Lopez

With the 2012 presidential election approaching, campaigns have been launched to target voters, specifically the Latino community. Our has become a crucial constituency in the political arena here in the U.S. Latinos make approximately 15.5% (if not more) of the total population in the U.S., according to the US Census Bureau, therefore our community now has a louder voice, although it may not be as loud and pronounced as it should be yet. Politicians are starting to take us into account, or so it appears.

The parties most concerned with the Latino vote are primarily the Democratic and Republican parties. The Latino community is growing rapidly in states like Tennessee, which was recently visited by President Barack Obama's national political director, Katherin Archuleta. In her speech, favoring the Democratic Party, she spoke negatively about the Republican Party, however, she did not address any issues affecting the Latino community, much less how these issues would be resolved. The audience responded well to her speech, however, they were lured by the fact that they were taken into for "consideration" by President Obama's staff.

Members of the Latino community are already expressing their concerns about the efforts to gain the Latino vote. Adam Nickas states,

"Instead of sending a senior campaign advisor down to Nashville to ask the Latino community to help him keep his job, he should be sending down a senior economic advisor, to explain to the Latino community why unemployment is at 11% among the Latino community..."

President Obama's campaign along with the Republican campaign are making an effort to meet with fast growing Latino communities, however, they are not telling the people what they will be doing specifically to help with employment and other issues that affect Latino's in particular.

Continued on page 35



The 2012 Presidential Election: Obama, GOP candidates, and the Latino Electorate



By: Olivia Bocanegra

The nation enters 2012 already feverishly following run-up to the November presidential election. As Democratic candidate President Obama and the GOP hopefuls begin to court the nation's voters, one group that has become a force in elections is the Latino vote. Over 21.7 million Latinos will be eligible to vote in this year's election as estimated by the Pew Hispanic Center; this is up over 11% from 19.5 million in 2008. The top issues with Latino voters in the upcoming election are jobs, education and healthcare, immigration comes in sixth as a top concern according to the Pew Hispanic Center.

In the 2008 general election an overwhelming 67% of Latinos cast their votes for presidential candidate Barack Obama. The wave of support was due to the promises and hope that Obama gave the Latino community. Immigration reform was one of his biggest priorities in 2008. The Huffington Post reports, however, in the last 4 years, Latino's have felt disappointment, as the President did not follow through on his campaign promises. Obama's approval rating has dropped since the mid-term election in 2010 from 63% to 54% among registered Latino voters.

Immigration policy did not see the overhaul it needs, and without

the cooperation of Republicans, Obama has been unable to pass legislations like the Federal Development, Relief and Education for Alien Minors or DREAM Act, legislation that could build a path to residency for college or military bound immigrants who were brought to the U.S. as undocumented children. While the President has not been able to pull through on all of his promises, a Pew Hispanic Center poll show that of registered Latino voters, 45% say it's the Democratic Party that has "more concern for Hispanics," while 12% say it's the Republican Party.

There are four candidates still vying for the presidential candidacy for the Republican Party, former Speaker of the House Newt Gingrich (GA), U.S. Representative Ron Paul (TX), former Governor Mitt Romney (MA), and former Senator Rick Santorum (PA). With the Latino support for the Democrats wavering, the Republican hopefuls have a chance to garner more support from the Latino electorate.

According to Latino Fox News, Ron Paul has shown strong opposition to any reform to immigration that would grant a path to citizenship for undocumented immigrants; however he has stated support for ease and increase in legal immigration. Rick Santorum has taken a hard-line stance on immigration like many other GOP members, oppos-

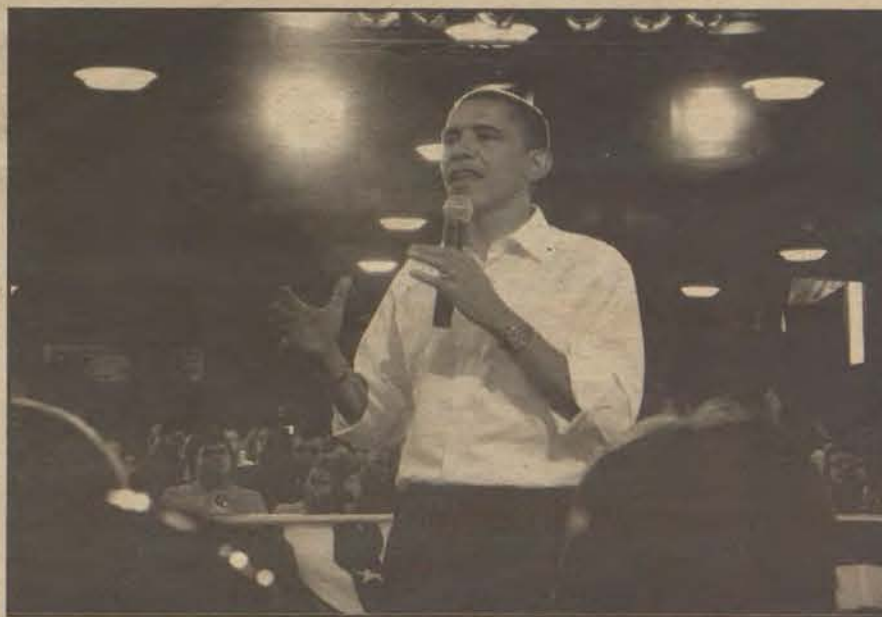
ing amnesty or immigration reform that will allow undocumented immigrants citizenship.

Mitt Romney has already angered voters, especially young Latino voters by stating that he would veto the DREAM Act. Romney has had a changing view on immigration; currently he does not support any reform that will grant citizenship to undocumented immigrants.

Newt Gingrich reportedly has a softer approach to immigration. He does not think mass deportation is logical or humane and he supports the DREAM Act partly, in that select people who join the military should be granted a path to citizenship. As his ratings have dropped however, Gingrich has detailed his tough enforcement plans to secure the border and to deal with those undocumented individuals who have engaged in criminal behavior while residing or working in the United States.

With such big numbers, it is impossible for any candidate to win the general election without appealing to the Latino community. Currently the battle is on between big contenders Gingrich and Romney as to who will win the Republican nomination. Any of the Republican hopefuls will have a chance in the election if they are able to keep a hard stance on immigration their base would prefer, but also by providing some things to win Latino favor.

Obama and the Democratic Party hold a lead in the Latino community; 67% of registered Latino voters lean towards the Democratic side, compared to 20% that lean towards the Republican Party according to the Pew Hispanic Center. However support for the President is not as strong as in 2008 and he will need to court votes as well. As the election draws nearer, and the Republican nominee is chosen, the millions of registered Latinos will put their votes to work to choose the direction of the country in 2012, and beyond. Will Barack Obama be able to generate the enthusiasm and hope he did in 2008 among African Americans, Latinos, and centrist to liberal Democrats and independents, or will the four years of congressional gridlock, failed Obama promises, Tea Party activism, and frustration over the lack of growth in the economy in the aftermath of the foreclosure crisis, the bank failures and TARP bailouts, and all the high unemployment around the country in this great recession lead the voters to turn against incumbents and seek solutions in the CEO rhetoric of Mitt Romney or the Reagan optimistic rhetoric of Newt Gingrich? Only time will tell, but in certain states or regions of the country, the Latino communities will perhaps make a difference in determining which way America will go in the next four years.



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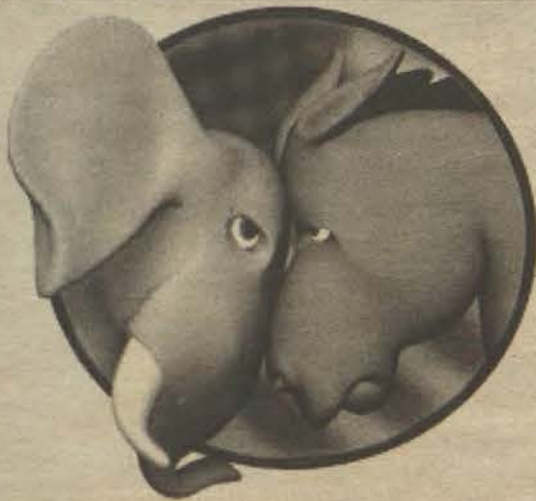
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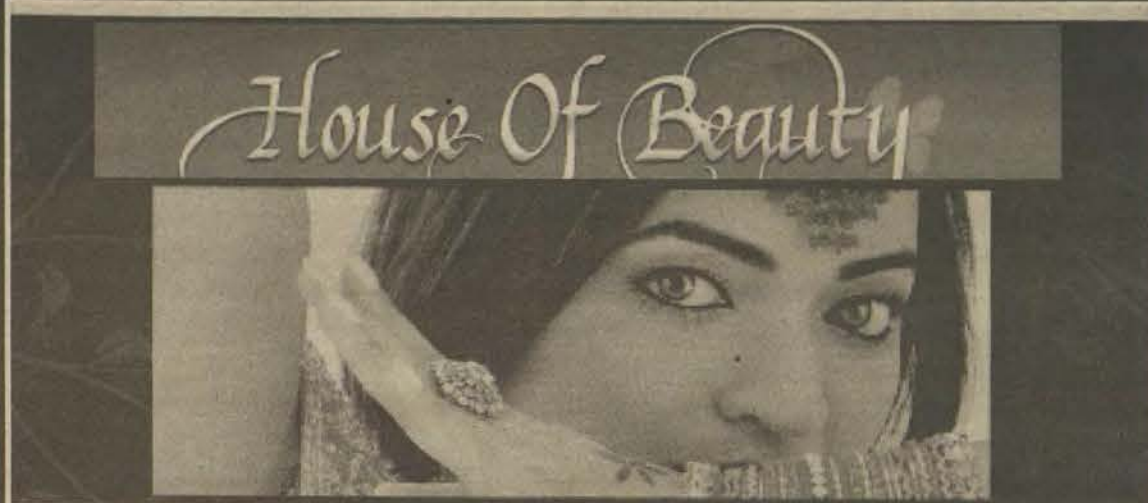
Continued from Page 32



The two main issues the Latino community is concerned about as research shows are immigration and unemployment. The Latino community wants to know about immigration reforms, about what jobs will become available, and about the DREAM act for example. Will their children be able to pay for college? These are issues that the community wants to know about. Media like Univision have been reporting about the campaigns taking place, they translate them as well as get opinions from people that are well informed and that are able to articulate their thoughts in Spanish to the Latino community.



It appears as though these parties are assuring their presence in the Latino community so that cities with a high Latino population feel like they are being heard, however, nothing is really being resolved and there doesn't seem to be any plan of action yet from either party. Fabian Bedne, the first Latino ever elected to Metro Council states, "the fact that Democrats and Republicans are already trading blows over this issue proves just how much power the Latino population holds at the polls." At this point it would be in the best interest of the Latino community to start asking more questions, start demanding more from these candidates before they make up their mind on who they will vote in the coming November, 2012 general election.



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To Janet and Jeannie,

These past years together have made me only love and cherish you the more. You two are the greatest best friends any one could ask for. You two are the brightest, most loving, most wonderful girls I have ever come to know. I know that when we leave here soon, we will take a piece of each other along with us, as the sisters we are.

See you girls at graduation!

With love,

Your annoying roommate Mayra

Nuestra Cosa



Winter / 2012

"My name is Guillermo I'm 44 years old, I gave my life to Jesus 11 years ago. Before I did, I use to drink, smoke and get high because I was looking for some kind of joy for my life. I felt like there was something missing but I didn't know what it was. I grew up hanging around gang members, always getting high and in the streets up to no good. My role models where the older gang members and I aspired to be like them. When I was 23 years old, I decided that I wanted more out of life than just hanging out with my friends and I got tired of going in and out jail. I felt like I had no direction in my life, and wanted a change. I got married soon and had kids, and I wanted my kids to have a better life than I did. Not long after, I moved from the city that I grew up in, and away from all my friends because I wanted a change and to start a new life away from all the trouble I had gotten into. At first it was refreshing to not be known, and things did feel like they were changing for the better, but soon I began to fall into the same ole things that had left behind. The problem was that when I left everything behind, I brought myself with me, and that same empty feeling began to return. At that time, I didn't know the reason why I did the things that I did but now I know it was because I didn't have any type of direction or vision for my life, I did whatever felt good or went wherever the wind took me. I was selfish, doing the things that I thought made me happy or brought me joy today, only to wake up the next morning and return to where I was before. There was a cycle of sin that was like a curse on my life, and I was passing it down to my children, because as my kids began to grow older, I noticed them imitating me in some ways. My life got to the point that my family was on the verge of being destroyed, my marriage was falling apart because of our sin, my kids began to dabble in drugs and gangs, and I felt there was no way to fix it.

That year my wife "got saved". She gave her life to Jesus Christ, and she began to tell me about him, and about what He did for me, He is the son of God, the One that created us, born into the world from a virgin, specifically came into this world from heaven to take all of my sin, all the sin that was destroying me, he took it from me and placed it on Himself, and taking the punishment for that sin in my place.

Cuándo dijimos
que...

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that sin in my place. And all I have to do is believe in Him, turn from my sin, and follow after him. It's like a myself to God. Since I've done that, my life has taken a drastic change for the better. It wasn't right away that things began to change but I finally had a lasting joy and a peace about being right with God, knowing that He has forgiven my sin and is there to help me to live for Him, and that one day I would see Him face to face. If your life has taken a turn for the worst, or even if it hasn't, but you know deep down in your heart that you're not right with God, Jesus can help you. He can pick you up from the destruction that sin does to you, and place you on solid ground.

The Bible says that the wages of sin is death, because of our sin, we deserved to die, physically and spiritually in a hell made for the devil and his angels, and that while we're in sin we're enemies of God, but because God loves us, He gave His Son to die in our place and three days later, He rose from the grave, "holding the keys to death and Hades", that means we don't have to be afraid to die, because our sin has been paid for. If you want to be right with God, all you have to do is ask Him to forgive you, believe that Jesus died for you and turn from your sin. Come to church and hear more, God is near to you just reach out and you will find him."

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National Defense Authorization Act

by: Emanuel J. Munoz



With the Beginning of a new year many Americans have hope for the future that is to come, but we let us not forget the actions of our past will help shape our future. In the final days of 2011, President Barack Obama signed the National Defense Authorization Act, NDAA for short. This bill is considered very controversial as its main objective allows the government to detain any individual indefinitely. Many civil rights organizations like the ACLU (American Civil Liberties Union) and others oppose this bill as it violates the 5th and 14th amendments of the United States constitution. In the month of November 2011, the media stated that the President would veto the controversial bill. Weeks before the New Year political.com stated that President Obama would not veto the bill. To little surprise, political.com was right as the president signed NDAA into law on New Year's Eve 2011.

At the beginning of the new year, the passage of NDAA received a substantial attention from the media. Major Cable News channels such as MSNBC began to analyze the passage of the new bill and prompted questions about its true agenda. Rachel Maddow, one of the News Anchors on MSNBC not only devoted a 10 minute spot to the bill. Shortly after the passage of the bill, there was immediate opposition to the bill seen on YouTube. From independent up-loaders to popular YouTube comments like the Young-Terks, Alex Jones, Rush Limbaugh and even the group "Anonymous" called-out both the president he U.S congress. To summarize the bill, its sole purpose is to detain any individual, that includes a citizen of the United States without establishing a release date. In a further analyzes, you may notice that the bill is too vague, thus allowing the government to use its power in anyway its sees fit according to the current administration. One provision in this bill that every taxpayer in

this country should take into consideration is the amount of money that is being proposed to fund the military. In an Article published by the Huffington Post, "The bill would authorize \$662 billion for military personnel, weapons systems, national security programs".

How will the NDAA affect the Chicano/Latino community in the United States? Many civil right activists claim that this bill will increase incarceration rates of Latinos, specifically those that are undocumented. Various leaders with authority will have the power to detain any individual based on assumption of being a terrorist. Anthony Romero, the Executive Director of the American Civil Liberties Union has publicly stated, "President Obama's action today is a light on his legacy because he will forever be known as the president who signed indefinite detention without charge or trial into law." Many people within the Latino community are at greater risk for being arrested, especially in anti-immigration states such as Georgia, Alabama, South Carolina, and Arizona. The National Defense Authorization Act objective is to enhance its power against "the War on Terror" by allowing the U.S military to infiltrate anti-terrorist operation on American soil. This bill has the ingredients to label any undocumented individual a terrorist, thus allowing the right to be incarcerated without due process, violating section one of the 14th amendment.

The most dangerous effect this bill is not the continued dismantling of our constitutional rights, but the fact that the American people are not protesting NDAA or further promotion of the police-state we currently live in. The 34th President of the United State, Dwight Eisenhower, gave a farewell speech before his term was over in 1961 warning us about the Military Industrialized complex. "The potential for the disastrous rise

of misplaced power exist and will persist. We must never let the weight of this combination endanger our liberties and democratic process." We all should take notice in what our previous president has mentioned and consider how corrupt power will damage our civil liberties. With the current revolutionary movements such as the Occupy Wall Street, numerous individuals have begun to question and criticize the National Defense Authorization Act. With the help of major media outlets, the exposure of NDAA to the U.S population is limited. These News giants have power to influence and educate the populace, which can have devastating results. But for every action there is an equal, if not greater reaction! Mid-January 2012, Two other appalling bills: SOPA (Stop Online Piracy Act) and PIPA (Protect IP Address) were on the verge of being passed by the U.S. Senate. These bills would have enabled the government to censor or control the contents allowed on the internet. With the help of Google, Wikipedia and many other major websites, the public began to sign petitions asking for the rejection of this ludicrous bill. The action that many individuals took resulted in the defeat of the proposed bill. If we can realize the true potential we all have in our democratic government, there is hope to not only boycott the National Defense Authorization Act, but to challenge irrational laws that take away our constitutional rights. We all have influential power to develop a more democratic and openly progressive society for all.



Que Pasa Raza! Campus and community



(Self-Portrait of Ivan Navarro)

As you walk through an empty room, bright, fluorescent lighting illuminates the walls of the art gallery. The usages of "light, mirror, and neon" are various ways in which 39 year-old, Chilean artist, Ivan Navarro portrays himself through the use of electricity as an essential element in his artistry. From outlining doorways leading into the dark - empty spaces, to making iconic modernist chairs, Navarro,

"has a very personal relationship with electricity that infuses all his work with a layer of social commentary".

Growing up in Santiago, Chile during 1973, Navarro experienced the lack of electricity. As a result, his country was under the dictatorship of General Augusto Pinochet at the time, Navarro explains, "You needed to get to the radio, which was like an altar in the house, to hear the news", he says. "All the pieces that I've made make reference to controlling activity, and electricity was a way to control people". The government

Gateways of Endless Space

Writer: Fatima Alliyani

would shut off the electricity in order to keep people inside their homes and to enforce curfews. Through his experiences in Chile, he was able to see the importance of electricity and he shows it by creating an outlook on both art and political histories as a Chilean, while living in the United States. One of Navarro's many works was included in a show held in 2007 called: "Flashlight: I'm not from here, I'm not from there", which took place in the Hirshhorn Museum and Sculpture Garden in Washington D.C. This showcase included a sculpture of a wheelbarrow made from fluorescent tubing, also a video showing it being pushed by a "displaced person walking along desolate train tracks accompanied by a song written by Julio Iglesias, about a resourceful drifter". "Periodically, the character steals gasoline from a car to fill the electric generator that powers his wheelbarrow, or he changes the color of his fluorescent lighting by switching filters".



The sculpture symbolizes the idea of identity of a person who does not have a permanent place to live in the midst of trying to go back to his motherland, but no one recognizes him. This piece ties back to Navarro's experiences in his homeland, living through a difficult

period, seeing the reality of his culture through a prism repression and fear,

"Minimalism was the American art of the moment in the 1960's and '70's," Navarro says, "but in South America formalism wasn't part of the avant-garde. Everything was of social content. In a way, it was very easy for me to take on this Minimal reference and put in all the social content that was missing".

In addition to his symbolic sculptures and art pieces, the use of language or words can be seen as another form of artistry that Navarro has created, "Navarro's interest in words as objects and metaphors is reflected in another group of sculptures, based on the form of a pedestal". In addition to his sculptures, he includes a single neon word in order to add another layer of meaning to the piece. In his previous work, he has used words such as, "ECHO", "DIE", "HIDE", and "BED", which are spelled out in neon and replicated through mirrors. Navarro says, "I like words that have two sides, one very ambiguous and one very objective". He uses metaphorical language or words in order to bring out a deeper meaning.



Through his experience living in an oppressed country, one of his earliest pieces using electricity were hand-made



lamps "that played the stereotype of Chilean art as necessarily craft based". He displayed them in hotel lobbies and in friend's houses, because the dictatorship had taken over public art spaces. His artwork was called "The Great lamp" which depicted, "the history of electricity as a tool of torture during the dictatorship. In this case, it was a totally democratic approach to the use of power. It was important that you could leave it off totally if you wanted". The lamp represented an object in which you could use, you can control it however and whenever you wanted to. In addition to his use of electricity, in Chile he studied at the Catholic University of Santiago where he was a student of Eugenio Dittborn. He was older than Navarro and had participated in the international art world under the radar of the dictatorship. As an artist, he had invented "airmail paintings, which were collages made of cheap material that could be folded, packed in special envelopes, and sent out of the country". We are able to see that there were artists within the universities that were also impacted by the rule of dictatorship.

Furthermore, as a Latino artist, Ivan Navarro depicts the struggles that he has lived and endured, under a dictatorship in his home country, using his sculptures and neon lights in order to portray certain significance and in relation to electricity. He has found a unique way of expressing himself and shares it with the community. It is significant to the Latino community because, although the use of murals or graffiti art are part of a mix of popular art media, Ivan Navarro has found a new way to show people his skills as well as to learn about his past.

"The height of these super modern buildings represent some kind of power- economic power or political power", says Navarro.

"They're symbols. But when you rework a symbol, it becomes an abstraction. It's about the movement between reality and illusion".



Congratulations Class of 2012!

Wishing you all the best!

To the beautiful graduates of Mujeres Unidas,
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Hello to all my ladies in MU & the great people I admire:
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Carrying On Tradition

By: Dean Mayorga

Despite the numerous astronomical and mathematical advances made by ancient civilizations such as the Maya and the Aztecs, little emphasis is placed on their modern day descendants who have continued in the spirit of ingenuity and innovation.

Mexican inventors have, for some time now, been quietly making an impact in the fields of science, shattering stereotypes along the way.

Perhaps the most notable is Luis E. Miramontes, who, at the age of 26 co-invented the first form of contraception to be taken orally, i.e. "the pill". By synthesizing norethindrone in 1951, he and his colleagues successfully developed a product that was as commercially accepted as it was scientifically.

Since then, the invention has garnered many accolades. According to famous-hispanic-inventors.com, "In 1964, when the U.S. Department of Patents created a list of the 40 most important inventions between 1794 and the date of the list, the contraceptive pill was one of them. The name of Luis Miramontes joined a list that included Pasteur, Edison, the Wright Brothers, and others."

Furthermore, the Center of Disease Control released a report last year, "Teenagers in the United States: Sexual Activity, Contraceptive Use, and Childbearing, 2006-2010 National Survey of Family Growth". In the report it was concluded that 55% of young women in the U.S. between the ages of 15-19, have used the pill that Miramontes helped pioneer at least once as a

means of contraception.

While Miramontes leaves big shoes to fill, other Mexican inventors have made their own impact in the worlds of entertainment, education, and social interaction.

Guillermo Gonzalez Camarena, born in Guadalajara and raised in Mexico City, developed a color television that utilized a color wheel for its functioning. This differed from the original color television transmission, demonstrated by John Logie Bard, which operated by scanning discs.

In his 1942 patent, Camarena describes his invention, stating, "My invention relates to the transmission and reception of colored pictures or images by wire or wireless, and has among its objects and advantages the provision of an improved chromoscopic adapter for television equipment..."

With his discoveries, Camarena became the first person in Mexico to patent a color television, introducing the technology to the country, and send a transmission too.

Another inventor, this time in the field of education, is Victor Celorio. Driven by his insatiable appetite to learn and his lack of resources as a child to do so, Celorio invented a machine that would assist others in their request for books, while diminishing overproduction for publishers.

His invention, the Instabook Maker, enables the user of the machine to choose a book and immediately have

it made after request—the basis of Print on Demand technology.

And lastly, there is Jose Hernandez Rebeuller. He has invented the AcceleGlove, still in its preliminary stages, that when worn, translates sign language into words that appear on a computer screen.

The possibilities of the technology are being considered for other areas as well. Besides the fact that it can be great for personal communication and business across countries and continents, the idea of translating hand movements can also be used by the military to control robotic machines that venture into dangerous ground. It at the same time can also be a breakthrough for something less serious as videogames.

These inventors and capturers of imagination have been carrying on the tradition that has long been set before them. While people like Miramontes give the masses assistance for health and humanity, his own people receive pride and dignity in the process.



LA Plaza Museum

By Marilyn Florentino



The Placita Olvera is one of the most widely visited tourist spots in Los Angeles. Centered at the heart of downtown, La Placita Olvera has become the ever present symbol of the long standing history of Mexicans in Los Angeles. The unique pueblo style Placita Market Place and shops are a favorite with the Americanos. Yet since of April 16th 2011, La Placita Olvera has been home to La Plaza de Cultura y Artes museum that celebrates and highlights the history of the Mexican American experience in Los Angeles and Southern California.



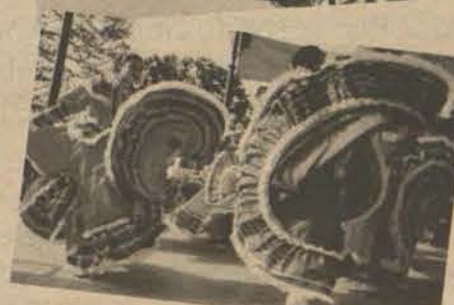
The museum itself is a timeline of exhibits—from the Spanish conquest of Mexico to important cases and movements in Chicano history. The museum tells the extensive history of the rebuilding of a new type of Mexican in the United States. They have genuine clothing and artifacts from every time period, including historic documents and photographs. Every exhibit uses interactive technology with the film series *Voces Vivas* in which influential Latino actors and leaders tell their personal stories about growing up in Los Angeles during different time periods. The museum also allows you to share your story or react to exhibits by having recording booths all throughout the museum as well. On almost every wall you will find a touch screen mosaic full of colorful images of the stories of people who have contributed to the museum experience, via twitter and Flickr. The main focus of the museum is to create a sense of unity among all Chicanos and to share in the history.



Upstairs the museum recreates La Calle Principal, the mini Main Street in Los Angeles, which takes you back in time to the 1920's. Adults and children can dress up in the Main Street Department Store. Learn about the origin of foods from the Mercado Plaza., or listen to the latest music craze in Repositorio Musical Mexicano. It also includes a book store, shelved with the most popular books of the 1920's and the most controversial.



I was fortunate enough to visit La Plaza de la Cultura y Arte during the time it opened, and as a Chicana found it very inspiring. It was a wonderful experience to see myself, my people, painted all over the walls of the museum; rather than a blip in the corner of history. I was really taken by how many abuelos and abuelas would tell their grandchildren, "I was there" or "I remember that", with such excitement. The exhibit that I found truly special was the one on the Mendez vs. Westminster Supreme Court case, the first ever Civil rights education suit, narrated by Sylvia Mendez herself. Although she was eight when the case was opened up, she expresses her feeling at the time and her Parent's fight for her education. Another favorite of mine was James Olmos's narration of the Pachuco/ Zoot Suit experience and his later involvement with its portrayal on the big screen. I was also touched by its homage to many Chicano and Latino entertainers, such as Lalo Guerrero, whose contributions to Chicano music are rarely noted.



I loved La Plaza de Cultura y Artes museum and I cannot wait to go again. This is a great place for the whole family. They host live events and offer workshops for kids. This is an amazing place to learn, discuss and have fun.

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Admission

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Hours: LA Plaza is open noon to 7pm, Wednesday through Monday. Closed Tuesdays, Thanksgiving, Christmas, and New Year's Day



LA PLAZA



Mujeres Unidas

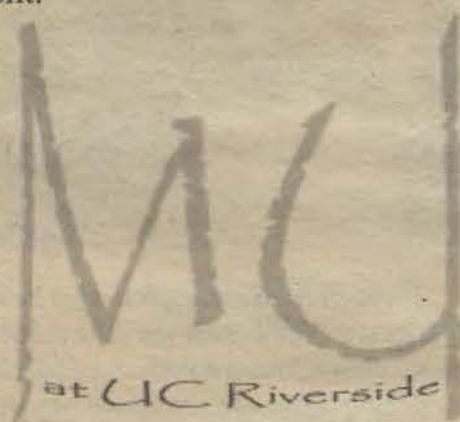
By: Vanessa Ortiz

Mujeres Unidas is a student organization at the University of California, Riverside that strives to empower women and better the community. First established in 1992, Mujeres Unidas (MU) has maintained an effort to reach out to the community through various projects, inspire women in attaining better futures, and bettering la Raza. This non-profit organization is the only one in the UC system which initially branched out from Movimiento Estudiantil Chicano de Aztlán (M.E.C.H.A) as an activist group called "Las Chicanas." This organization has drawn hundreds of women at UC Riverside each year and continues to make an impact in the community.



As a non-profit student organization, Mujeres Unidas maintains an active involvement on campus as well as in the community, with activities such as socials, an active mentor program, community service, and fundraising for the annual Mujer Conference. The Mujer Conference takes place every spring quarter, inviting anyone who is concerned with issues affecting women in the local community as well as around the world. The invited motivational speakers, consist of our very own UC Riverside professors, and address issues impacting women and inspire the people of Mujeres Unidas to make a difference in their own lives and in the lives of others. Community service opportunities are plentiful for those in MU. The women provide opportunities for students to participate

in events such as AIDS Walk, Breast Cancer Walk, Relay for Life, Ronald McDonald House Charity, and Clean the Streets. Mujeres Unidas' adopted street lies on University Avenue, close to downtown Riverside. The members of MU begin cleaning their street at 5:30am and they do so several times throughout the quarter proving their dedication toward attaining a cleaner, healthier community and environment.



Another notable program MU has started is the mentor program at John W. North High School, located in Riverside, CA on Blaine and 3rd Street. This program gives women in MU the opportunity to promote further education for young women, answer any questions these students have about college, and form a bond that will not only contribute to the betterment of students' futures, but create a caring atmosphere where these young adults have the freedom to express themselves. Mujeres Unidas is always striving to better the lives of those around them and these women do the best they can in order to positively impact the lives of others no matter what their gender, age, sex, or ethnicity. All students are welcome to join Mujeres Unidas.



In order to accomplish all of their goals this organization stands by the importance of unity. They believe that in order to maintain positive interactions with others they must do so by forming trust and building friendships among themselves. These bonds are formed through socials within the group, where women take part in activities to get better acquainted with one another, as well as with other organizations in order to form long lasting bonds. These women support one another through every possible aspect of their lives. And education is most valued in MU. The organization reserves rooms for students at the library and seeks to help students with their classes, forming groups among those with similar majors. Banquets are held at the end of each quarter to acknowledge those diligent students who have spent the most hours in the library, participated in most fundraising and community service events, and have given their time to make a difference.



Mujeres Unidas has an objective that states, "As educated mujeres we realize the responsibility we have to our hermanas y hermanos to provide support, open and educate minds, maintain la cultura and those traditions that do not oppress us." This organization truly stands by this objective as it continuously finds ways for student engagement in issues affecting the community.



MAYAN CULTURE

by Noelle Valenzuela

If you were to hear the word Mayan today, you would most likely think of its calendar. Many people tend to disregard the Mayan culture or the intriguing sense of the surroundings that this civilization existed in. December 21, 2012 is the year that many believe the world is going to end and many of these assumptions derive from the Mayan calendar. In this calendar, the last day marks the end of the Mesoamerican era which lasted more than 5000 years. However, there is much more to the calendar than people are actually aware of.



A Mayan Calendar

Within this calendar there are three different dating systems. The Long Count, the Tzolkin, and the Haab were systems used by the Mayan time keepers. Each system works differently to describe a correlation between time and Earth. Also according to Mayanists, a few of the numbers appeared to be sacred to the Mayan civilization. The number 9 represented the levels of the underworld. The number 4 was important because it represented the quadripartite order of the Middleworld. (Foster 249)

The Mayans used a Long Count, which really represented a count of days that the Mayan era had lasted. Their unit system consisted of "kin" which was a day, unial, which was 20 days and more that represented other units of time. An example of a date would look like 13.0.0.0.0.. Some scholars believe this is the date that the Mayans believed to be the beginning of the world. (Gillispie)

The Tzolkin was a date system that almost relates to our "week." Instead of seven days to a week, the Mayans had 13 days in theirs. They also had another week which was 20 days long. The date 13.0.0.0.0 would

be written as 4 Ahau in the Tzolkin calendar. The Tzolkin was felt to be the "divine" calendar because each day was either lucky or unlucky.



The Haab was a dating system that had 20 days to a month with a total of 18 months. The Mayans also included five extra days in their year which would result in 365 days total, for a year. Since the first day of the month was noted as 0, scholars believe that the Mayans were the first to come up with the concept of zero. However, the calendar was not the only major accomplishment of the Mayan Civilization. This civilization had more knowledge of the universe than any other civilization at that time.

This also included the lunar cycle as well as celestial predictions. The Mayans also developed a mathematical system within their calendars that would help then predict things like when Venus would align with the Sun. Within five Venus cycles, there were eight Haab' cycles. They knew that it would take 584 days for Venus to align with the Sun. Venus was greatly admired because it was used to track time. The Milky Way, which they greatly revered, was called the

"World Tree." The Milky Way was not only an astronomical phenomenon, but it was their "religion." They felt that their Gods could be found in the center of the Milky Way, which would then lead to their underworld. (Foster 261)

The Mayans felt that their soul was completely inhabited within the universe. These strong relationships allowed the people to have such great understanding of astronomy. It is fascinating that Mayans were able to record seven of Earth's star constellations when today, with our newest technology, we can only see six with the naked eye. How did they do it? They looked through pairs of crossed sticks to map out constellations.

How is it that more than four thousand years ago, these people were so intertwined and aware of the universe? That question still poses a question for today's scientists. (Foster 262)

There is no doubt that The Mayan civilization was advanced for its time. From their science to their architecture to their lifestyle, everything contributes to form a rich and divine culture. Today, when we see their ruins, we may only see pyramids or small buildings, but in reality, the Mayans already had built an astronomical observatory and a field or ball court in which articulated sports were played. With the information already known about the Mayans, it only means that there is much more to uncover about this fascinating civilization.



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Winter / 2012

By Marisela Magana:

Latinos in the Legal Profession

It is estimated that just 3.9 percent of this nation's lawyers are Hispanic. The United States is home to the second largest Mexican community in the world, second only to Mexico, with more than 40 million people. Yet, even as this number is rising rapidly, Hispanic enrollment in our nation's law schools is falling off. There is a desperate need for individuals from our community to serve as the national voice for the concerns and opinions of Hispanics within the United States through the legal profession. Unfortunately, it is extremely complicated for Latinos to enter the legal profession due to factors such as poverty, low graduation rates from high schools and colleges, and the American Bar Association, which is accused of playing a major role in keeping Latinos out of the legal profession.

A law school education is not inexpensive. According to a CNN article, the average cost of law school for a graduate of the top twenty law schools in the country comes out to be \$136,707,



in addition to the costs of undergraduate school. Another recent study found that the average law student today leaves school with law school loans of more than \$84,000. No student can finance the cost of law school from his or her earnings at work alone, especially if they do not come from wealthy backgrounds. Plus, student loans must be paid back someday, unlike credit card or car loans, they cannot be discharged in bankruptcy. As a result, the escalation of the cost of attending law school disproportionately affects people of color and those from the less affluent segments of society. However, people of color who wish to pursue a law school education, but feel discouraged due to their financial circumstances, must realize that if there is a will there is a way.

Financial assistance for law school is available in the form of scholarships, grants, work-study and loans. Law students usually finance most of their education through loans, either through private sources or the federal government. Now, it might be overwhelming to face substantial debt at a young age, but there are plans that are being implanted to help alleviate debt that might be

incurred through loans. For example, the President's "Pay As You Earn" proposal will benefit new borrowers to reduce their monthly payments. One of the most significant breakthroughs in a generation applies to those who plan to work in the public interest. The Public Service Loan Forgiveness Program was established by the College Cost Reduction & Access Act of 2007 and offers loan forgiveness after 10 years of public service employment.



Another issue that impacts the number of Latinos entering the legal profession is related to the American Bar Association's policies regarding law school accreditation which disproportionately impacts people of color and the less affluent. To start with, the ABA relies heavily on LSAT scores. The Law School Admission Test (LSAT) is a half-day, standardized test administered four times each year at designated testing centers. The test is an integral part of the law school admission process in the United States, as well as a growing number of other countries. It provides a standard measure of acquired reading and verbal reasoning skills that law schools can use as one of several factors in assessing applicants. It has been reported that Hispanics tend to score lower on average, than whites. Furthermore, the LSAT is described as not only discriminating against Hispanics and Blacks, but favors applicants from wealthier backgrounds, who score higher than middle- or low-income applicants from any group. Now as the LSAT's create a tremendous barrier, there are preparation classes available that can help improve student scores.

The application process for law school alone may be an all-consuming process for one must worry about attaining superb letters of recommendation, scoring high on the LSAT, achieving an extraordinary GPA through undergraduate studies, writing a compelling personal statement, and not to mention worrying about application deadlines. However, there is a great need for Mexicans to advance in the legal pro-

fession in order to recognize the need and to address the issues affecting their community. If a greater number of Hispanics enter the field, it will bring tremendous talents and perspective to the practice of law that is currently not being recognized. Lawyers from Hispanic populations are still very much underrepresented. Though presently Mexicans may not enjoy critical mass in offices, firms or organizations, we are a large and growing group of committed, ambitious individuals with great potential and the future is full of unlimited possibility.

[End]

Our American Dream

by Carlos Cervantes

"Ni el diablo detiene a un Mexicano con espíritu" is a quote that is often used to motivate Mexicanos. Often times it serves as a useful tool to give Mexican immigrants hope for a better life. Here in the United States there continues to be a struggle, and immigrants endure the many obstacles that are thrown up against them. With hurdles like high fences, low paying jobs, denial of financial aid to students, a nearly impossible visa process, and above all discrimination, it is clear to see why some lose that faith. Sometimes people are in need of enlightenment and individuals like Alfredo Quiñones-Hinojosa have done a tremendous job at broadening Latino's horizons.



Across the United States in all fields of endeavor, Latinos are working to uphold their place in America. Perhaps one of the biggest success stories belongs to Alfredo Quiñones-Hinojosa. This man went from farm migrant to brain surgeon in a matter of years. He is currently head of the Brain Tumor Surgery Program at Johns Hopkins University where he is known as Dr. Q. He runs the laboratories where only 23 researchers from around the world continue to search for a cure for brain cancer.

Continued on Page 50



Love Within and Beyond the Mexican Family

By Marisela Magana

One evening as I was helping my mother with dinner she made a remark that made a lasting impression on me. She advised, "Siempre y cuando una mujer sabe cómo cocinar un plato de carne y una salsa deliciosa, ella mantendrá su marido feliz." For those who do not speak Spanish, she declared that as long as a woman knows how to cook up some meat and a tasty salsa, her man shall be content. This simple message penetrates the ideals and principles that my Mexican mother feels women should aspire to, specifically me, her daughter. Within my Mexican family, women are to be married, subservient, domesticated, mothers, traditional, and a number of other qualities. Now when one violates the norms expected from our closely knit families, it can be overwhelming. What happens when the salsa secret does not work due to the fact that your husband is not the one your mother had in mind? What if you decide to go against your family's wishes and seek out a loving relationship with a woman or man that is outside of your own Mexican race?

The heart of Mexican culture is the Mexican family, and its unified nature. Our roles as individuals tend to stem from our Mexican family traditions, and loyalty within the family is vital. Therefore, finding a partner that is out of one's race may often times be problematic and challenging. Customarily, in the Mexican culture, especially among older members, it is taboo and unwarranted to seek a relationship with a person who does not share the same religion, basic foods, or celebrations. And, in most cases, there is a great deal of pride in one's culture and blood line so that breaking away from that may cause some Mexican family members to feel as if you are disowning them. Additionally, father's approval is the practice which many of the traditional Mexican families have. It is a reoccurring theme among these families that the father is very much the head of the household. He has the final say in allowing a couple to date. If it is an extended family, the grandfather may also have input. In the Mexican culture, family opinion is indeed important. One may value the opinions and feelings of their family members, however, personal decisions should not be made solely on the basis of always pleasing the family.

First generation Mexicans in America are more likely to blur racial lines as they choose to marry outside their race. Some older adults have more difficulty accepting their interracial relationships than younger people do. According to a CNN statistic, about a quarter of Hispanic newlyweds reported marrying someone of another race. Couples are pushing racial boundaries in the U.S. as laws, education, location as well as other factors, make it easier for Chicanos to date individuals who are not of the same race. As of 1967, all race-based legal restrictions on marriage in the United States were brought to an end after the Loving v. Virginia landmark civil rights case. Education is another explanation in helping to bridge various races and ethnic groups. With more minorities attending college, education, rather than race, becomes a common thread holding couples together. Also, exposure to American culture has influenced the younger generation, giving many a more liberal view on dating practices. Getting to know the person inside is where it matters, rather than basing decisions solely on the fact of the color of somebody's skin.

Recently, I was able to experience firsthand what it is like to step out of my own race. I met a sincere, polite, and caring young man through my cousin. My first impression was that I was simply not interested, the simply reasoning behind that was that he was White. Apparently I had trained myself to naturally avoid men that were anything but Latino. However, I was reassured that he was a combination of not only White, but Mexican as well. All of a sudden my attitude shifted the idea that he was Mexican, like me, was comforting. With time I realized that he did not speak Spanish, creating a language barrier between him and my family. Ultimately, he was raised with American customs. Though he had Mexican blood flowing through his veins, our worlds were so different. Yet, I was grateful for the experience, it completely converted my previous beliefs and I was able to step out of any previous boundaries and restrictions which once had existed.



As a living, human being on this earth, our time spent here should be dedicated to living, learning, loving, and supporting. If you find that color is not a factor for you, and that race is not the issue, but finding the right person is, then you should not be held back. Nonetheless, it places limits on the human race when it comes to seeking love, there is a world of possibilities but some are too apprehensive to cross those lines. Some Mexican families disagree with interracial marriages, but at the end of the day if your family is unsupportive, it is you who will spend your life with your spouse, not them. Taken as a whole, there are two sides to dating outside of one's own race. A proverb to think about whenever in doubt is: live without pretending, love without depending, listen without defending, and speak without offending.

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Latinos in Science, Math, and Engineering

By: Ilse Tejeda

MESA, the acronym for Mathematics Engineering Science Achievement, works with middle school and high school students who are educationally disadvantaged so that they can excel in math and science and graduate with math-based degrees. The MESA program was founded in the Oakland

-ing to the National Center for Education Statistics. Olson claims that in 2006, Latinos were 19 percent of the college-aged population and that only 8 percent received a bachelor's degree in math, science, or engineering. Many times this is due to the lack of awareness of the programs that exist to help students excel in these

During this event, students compete with their peers in many different competitions involving the subjects of math, science, and engineering. Students are then awarded for their knowledge and talent in building creative projects under specific guidelines. This is an opportunity for students to pursue



Technical High School in 1970 with only 25 students. In 1995, MESA changed its targeting language to focus the program on serving disadvantaged and underrepresented students in math-based fields. Today, the MESA program also focuses on creating the next generation of innovative engineers and scientists.

In 1999, the MESA program was established at the University of California, Riverside. The MESA staff at the University of California, Riverside assists students in becoming competitively eligible for the most rigorous colleges and universities.

Latino students are more likely to come from low-income families and have parents who did not go to college. These factors reduce those students' chances of attending and then graduating from college. Latinos are underrepresented in higher education, but particularly in the fields of science and mathematics accord-

areas. Most Latino students also struggle to obtain the financial resources that are required to succeed in such prestigious educational fields. Programs like MESA are designed to guide those who are educationally disadvantaged, such as Latinos, to follow their path toward a career in math, science, or engineering.

As an employee for the MESA program I am a witness to the great benefits that students can gain through this program. The MESA program provides students with materials, at no cost, in order to prepare them for the competitions that they will participate in at different college campuses. This event is called MESA Day, in which middle school and high school students along with their parents, teachers and advisors come to the University of California, Riverside as well as other college campuses.

their dreams in math, science, or engineering. During these events, students also have the opportunity to interact with college students in the majors of math, science, or engineering. They can receive helpful information and advice from those who are currently pursuing a career in a similar field of interest.

Pre-college programs like MESA are available to any student who is interested in the fields of math, science, or engineering at no cost. Latino students need to be aware and take advantage of the many open doors that are available to them.





Southern California Band Pierce The Veil thrive with their Latin Roots

By: Olivia Bocanegra

Southern California has produced some big names in rock music, including such names as The Red Hot Chili Peppers, 30 Seconds to Mars, Blink-182, and countless others. A new band is currently working towards taking their spot on this list, Pierce The Veil.

Originally formed in 1998 by brothers Victor (Vic) Fuentes and Mike Fuentes, vocalist and drummer, respectively, the two released EPs as Early Times and Before Today, small bands that soon got the attention of Equal Vision Records. In 2006 with backing from the label they wrote and recorded their debut album *A Flair for the Dramatic*, released in the summer of 2007 under their new name Pierce The Veil. Soon after, the current line up was filled out with the addition of guitarist Tony Perry and bassist Jaime Preciado. Vic Fuentes named the band, and tells online music news source *Nuevo Revolution*, "To Pierce The Veil means to go directly to the source of a problem and completely cut it out. This idea has helped me through a lot of problems in my life that I may have otherwise never gotten over. If something is truly bothering you or causing you pain, just go to the heart of the problem and get rid of it at the root. It can be a breath of fresh air."

The band is most usually placed under the genre post-hardcore, a subgenre among many others that fall under the rock and punk umbrellas. Bands in this genre can hail from all over the country, and even a few acts from the UK have become popular in the US. But Pierce The Veil offers a unique twist to the scene, a Latin twist. Just a sweep of the bands and artists in the hardcore genre will show that many of the artists are predominantly white. But every member of Pierce The Veil is Mexican. And the boys are not shy about their culture. They embrace their Latino roots and this can be seen in their music, live shows, and merchandise. The band has even coined the clever name "Mexicore" as their own genre.

The band has toured with bands from every subgenre, spreading their unique sound to a huge

audience. As with many bands, Pierce The Veil's success doesn't rely solely on their albums, the band also offers energetic and entertaining live performances. The band played the popular summer festival tour, Warped Tour in 2010, and every show opened with a skeleton mariachi, a popular image from Dia de los Muertos celebrations, coming onstage to energize the crowd before the bands' performance. The band has also infused their Latin culture into their merchandise. A number of their shirts have a Dia de los Muertos feel to the design.

Since their inception, Pierce The Veil has seen tremendous success in the rock scene. Their sophomore album *Selfish Machines* debuted as #1 on Billboard's "Heatseekers" chart and was well received. The album was long awaited by their fans and Pierce The Veil did not disappoint. The album demonstrated musical variety and highlighted personal growth of all the band members. This al-

bum, even more than their first has Latin influences, the Spanish sound is especially prominent in the song *Besitos*, but the Latino influence is found throughout the album. The album *Selfish Machines* was produced, as the band has told numerous interviewers that *Selfish Machines* was written with the live show in mind, since they wanted an album that would be fun to perform live in concert for their thousands of fans.

The members of Pierce The Veil have done what many Latino kids want to do, follow their dreams. The boys have turned their passion into their careers, and they have the full support of their friends and families along with their fans. Vic tells *SMAG Magazine* that he is considering writing Spanish lyrics into future Pierce The Veil songs, and this could be a possibility as early as the summer of 2012 when the band's third album is due to be released. The album is currently in production.



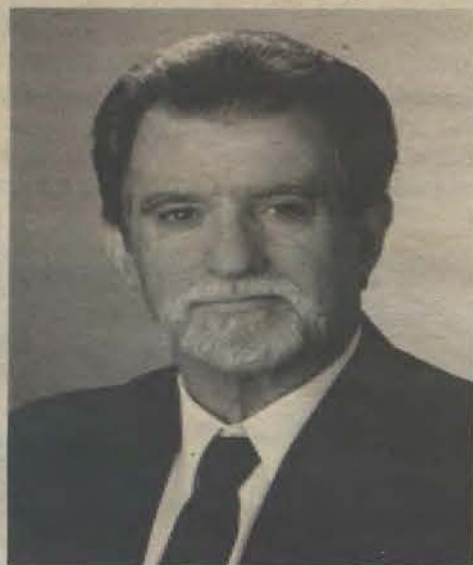
PHOTO BY ADAM EL MARKIS



Dr. Armando Navarro: Lecture and Book-Signing

By: Rossi Oliva

Dr. Armando Navarro launched his new book *Global Capitalist Crisis and the Second Great Depression: Egalitarian Systemic Models for Change* on January 25, 2012 at the University of California, Riverside. He signed copies of his book and gave a brief lecture. Dr. Navarro is a political scientist and professor of ethnic studies at the University of California, Riverside. He has authored six books and is working on two others. In *Global Capitalist Crisis and the Second Great Depression* Dr. Navarro "analyzes the political and economic decisions that led to the on-going global economic crisis that he contends put the nation's survival at risk" (Miller). The thesis of his book deals with the failed liberal capitalist system; he gives a history of global capitalism and declares that "capital" controls this country. Dr. Navarro also states that we are currently in the middle of the Second Great Depression. Twenty-two million people are unemployed and he predicts that the situation will only worsen. He says our economy will become more severe and that there will be increasing civil unrest in 2012-2013. He also provides alternatives to this failed system, among which is social democracy.



At the event guitarist and activist Roberto Tijerina delighted guests with his music, Vice Chancellor of Student Affairs, James Sandoval, welcomed everyone, and Director of Chicano Student Programs, Estella Acuna, conveyed the introduction. This event was part of the Chicano Student Programs (CSP) speaker series in conjunction with the fortieth anniversary of CSP on the UC Riverside campus. After Dr. Navarro's acknowledgments and brief book

overview, professor of sociology at Pitzer College, Dr. Jose Calderon, presented his observations. The event ended with a short question and answer session, after which Dr. Navarro was available to continue signing books.

Furthermore, Dr. Navarro acknowledged the people who contributed in the effort and discussion of the ideas that helped shape the book. He stated that this book was written for every person in the effort of doing something to save America from itself. Dr. Navarro calls for a social democracy in his book. "Using countries like Sweden and Norway as models, Navarro argues that social democracy would establish a multiparty system that provides viable choices, incorporates elements of both socialism and capitalism, fosters a more equitable distribution of wealth, guarantees workers' rights, and creates safety-net programs that facilitate quality of life and equal opportunity" (Miller). He also provides a template for what it takes to create a social movement. Organization and leadership are just a couple of the requirements. Organization is essential for the less empowered, and can signify great strength for the Chicano/Latino community.

Finally, the book signing and lecture put forth an interesting perspective on our current economic situation. The failing liberal capitalist system is a global phenomenon. European nations are facing many of the same struggles we face in America. Dr. Navarro predicts incredible civil unrest in Europe. Food might also become a commodity for the privileged as opposed to a basic human right for all. Water will likely become scarce. We can see and experience the economic crisis on campus, considering all the budget cuts and fee increases.

However, Dr. Navarro also presents ways in which we might be more active politically in order to try to effectuate change. Organizing can potentially help gain political power so that change can be more attainable. Yet, this change must come in the way of equality, caring for one another, helping one another, especially through this tough economic situation. We can start small, by being the change within our families, churches, schools, and communities.

Dr. Abuela

By: James Espinoza

A large problem affecting the US is the expense of health insurance. It plagues all communities across the country with over 50 million Americans unable to afford health in-

surance. The communities most affected by the lack of an affordable health plan are the Barrios, Ghettos, and all other communities dominated by people of color. Because the majority of people in these communities cannot afford health insurance or afford to pay a clinic out-of-pocket and in addition purchase the medications that are owned by large corporations, they often seek alternatives to deal with everyday ailments and even serious injuries.

One of these alternatives is indigenous knowledge of curandismo or what some researchers refer to as folk remedies. Preceding the colonization of Jamestown in 1607, the indigenous people of Mexico had established medical institutions that practiced traditional medicines with over 5,000 herbal remedies. Mexican and many Latin American traditional medicines are profoundly rooted with the connection between the health of the body and a strong foundation of spiritual beliefs. These are the treatments and cures that our abuelas, crazy tias, and many times our madre swore by. Some of these treatments are completely bizarre and sometimes may be disgusting to children and people greatly influenced by western medical practices, but they do work to treat many illnesses. It is not difficult to understand why these treatments work since many man-made medications are derived from indigenous plants, which contain chemical compounds, that traditional healers were able to study for generations. These sacred remedies were then passed down through ceremonies and practices to restore harmony and balance for the individual, family, community, and nature. Now these sacred remedies are seen being practiced by Chicano and other minority families.

One should not discredit western medicine and science entirely as it has proven itself with health benefits and life saving surgical practices, but every over-the-counter drugs as well as prescription drugs come with a long list of possible side affects, warnings, and in rare cases a risk of death. Although indigenous plants and remedies are easier on the body especially the liver there are still risks involved if one does not know what one is doing. Therefore Nuestra Cosa readers, I recommend that you should check with your doctor, medical advisor, or personal healer, if you have one, before trying any indigenous treatment on yourself, loved ones, or family members. With that note of warning I will present a few folk or home remedies I have learned through family, friends, and my community.

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Brujeria and Self-Identity: How My Past Influenced My Research

By E.A. Planco

People often ask me why and how I chose my research topic: midwifery practices in colonial Mexico. This question has forced me to reflect on my research and on my own life. My story begins in Los Angeles, California, where I was born. My family emigrated to the United States of America from El Salvador and we lived in a community that was predominantly Mexican and Mexican American. Before I started pre-school, my grandmother would watch me while my parents were at work. My abuela (grandmother) was very religious and she acquainted me with her Catholic traditions, which shaped the way I view religion and society. For the purposes of this article, I will limit my discussion to my abuela's condemnation of pagan practices and witchcraft, and how that inspired my research.

Witchcraft, or *brujeria* as it is known in Spanish, was marginalized and forbidden in my home. I have various childhood memories of adults making negative comments about people that practiced *brujeria*. For example, the home in which we lived was allegedly haunted and my grandmother attributed the phenomena to the previous residents who were *brujos* (sorcerers). However, my abuela's stories were all based on *chisme* (gossip) which she heard from women in our neighborhood. According to my elderly neighbors, the *brujos* who had lived in my home had a shrine for their deceased father in the downstairs closet. The lonely *brujos* summoned their father's spirit and he never left. This story terrified me and intrigued me at the same time.

Although I have never been interested in becoming a sorcerer myself, I have always wanted to know more about the *brujos* that once lived in my childhood home, and their mysterious father that haunted my house. As a child my quest for knowledge was always quashed by adults. Every time I asked an adult for more details about the ghost and the closet, most would reply, "Cállate niño que eso es *brujería*, y no te interesa a vos. Eso le pertenece al diablo" ("Be quite child, that is witchcraft and is of no interest to you. That belongs to the devil"). As one would expect, this only made me want to know more about the occult. Although I moved away from that house when I was twelve years old and I never learned what had really happened in my childhood home, many of the stories and memories from that place have stayed with me.

As a graduate student at University of California, Riverside, I took a course titled "Materials in Colonial Latin American History: Indian Religions." This course allowed me to explore my interests in *brujeria* academically. I focused my study on Mesoamerica (the cultural

area that encompasses modern day Mexico and Central America) and I began looking at secondary sources. I found that various studies had been done on *curanderos* (folk healers), *brujos* and the ideologies and concepts of Native American groups. While reading Alfredo López Austin's *El Cuerpo Humano e Ideología: Las Concepciones de los Antiguos Nahuas*, I encountered concepts of birth and death among the Nahua (Aztecs), and I was instantly fascinated by the world of the Nahuas. I soon found much had been written about male ritual specialists among the Nahua and other indigenous groups, but very little was known about female ritual specialists. In fact, some books did not even acknowledge that certain women were ritual specialists and religious leaders—like midwives



a tepalehuiani preparing to ritually bath a child, from the Codex Mendoza

Historically, Nahua healers that practiced midwifery have been referred to as *parteras* ("midwives"); I argue that this alone is a misconception that started with the Spanish. Sixteenth century *parteras* in Spain essentially only helped women give birth. Conversely, in Mesoamerica the *tepalehuiani* (Nahuatl for "someone who customarily helps people") not only assisted women in child labor, but they also concocted remedies, lead religious rituals, baptized infants, and executed various other religious roles and duties. Unlike *parteras*, *tepalehuiani* played a very important role in the religion of their society. Therefore, it is impor-

tant to understand that by referring to a *tepalehuiani* as a *partera* her religious and healing aspects are belittled. My work highlights the fact that a *tepalehuiani* was a *ticitl* (healer and ritual specialist), not just a *partera*, and like her male counterparts she was very important in Nahua religion and society.



female ritual specialists divining and heating up a sweat bath, from the Codex Magliabechiano

In Mesoamerica, healing was a subset of religion and people would visit healers in order to obtain help for problems and issues that were not just physical—a tradition that continues among contemporary Nahua people. Among the Nahua, healers were known as *ticitl* (singular). *Ticitl* had the knowledge and ability to diagnose by divination and appease deities by conducting rituals in order to relieve physical, emotional, and financial afflictions. So for example, a person that lost a turkey would visit a *ticitl* in hopes of recuperating it. A person with a high-fever or stomach pains would also seek the help of a *ticitl*. My work focuses on female *ticitl*, and the important role they played in Mexico before and after the arrival of the Spanish.

Studying Mesoamerican midwives has allowed me to focus on a group that was marginalized by the medical and religious institutions of the colonial period; like the *brujos* of my childhood were demonized by the adults around me. I am also contributing to the knowledge of Mexico's history by shedding light on a group of women that have previously been overlooked, misunderstood, and misrepresented. The *tepalehuiani* and other *ticitl* were not sorcerers; they were healers and religious leaders that existed and functioned in a legitimate framework. The Catholic Church identified *ticitl* as *brujos* and *brujas* (witches) because they did not worship the Christian god and more importantly because they competed with the Catholic Church's religious roles and functions. Presumably this was also the case with the *brujos* that lived in my childhood home. My research has helped me explore spirituality and religion, and attempt to understand how others perceive the world around them. Rarely do we choose our research, our research chooses us.



Our American Dream Continued from Page 44

"I want to find a cure" said Alfredo who began his journey as an undocumented immigrant working in the fields of California's San Joaquin Valley. This man grew up in the Mexican state of Baja California and lived with family near the capital city of Mexicali. In hopes of attaining a better future for himself, Alfredo Quiñones-Hinojosa crossed the border to Calexico, California, a small immigrant town in 1987. For the next several years, the young man of 19 held various jobs earning minimum wage. While shuffling practices like welding, painting, farm work, and driving, Quiñones-Hinojosa enrolled in English courses at a local community college and ended up with an Associate of Arts degree. The Associate's degree led to a Bachelor's degree from the University of California Berkeley, followed by a Medical Degree from Harvard University, where he graduated cum laude. Within 10 years of hopping the fence, he had become a U.S. citizen and was on his way to UC San Francisco to do his residency.

This extraordinary man wrote about his journey in a detailed account in his book "Becoming Dr. Q: My Journey from Migrant Farm Worker to Brain Surgeon," which came out earlier this month. In it he describes several pivotal moments that made him who he is today. One was his decision to learn English; another was a near death experience in a railway tanker filled with toxic fumes; and a third was an im-

promptu invitation by a Harvard neurosurgeon to observe an awake craniotomy.

In April 1989, Quiñones-Hinojosa shared his near death experience. He had been in the United States for a little more than two years



and was working at California Railcar Repair when he descended into a tanker to retrieve a metal nut. The tanker was empty but had recently been filled with liquefied petroleum gas. The fumes were still toxic, and Quiñones-Hinojosa ended up in a defenseless heap at the bottom. After two failed attempts, coworkers managed to get him out and he recovered fully, but doctors said that had he stayed in the car for two more minutes, he would have died.

"[I]n the moments when I had battled for my life," he writes in the book, "the adrenaline needed for survival had risen to a permanently

higher level, intensifying my focus and helping me turn negative energy into more positive results.

Alfredo Quiñones-Hinojosa saw a brain for the first time in his studies at Harvard Medical School he was intrigued by it. That's when "I fell in love with the brain," he said, "when I went in and I saw this brain surgeon touching this organ dancing with incredible, beautiful rhythm and touching it with cusps. I was mesmerized. I fell in love.

"The brain," he said, "is the ultimate organ. Once you open it up there is no difference whether you are black, white, Hispanic, Jewish, or Christian. We are all the same."

What his various mentors had in common, Quiñones-Hinojosa said, is that they pushed him to excel. "I have never been afraid of being challenged and a lot of the people who are successful have this in common. They are not afraid of making mistakes."

What they are afraid of, he said, is "not learning." And what he fears, he said, is "being stagnant."

Alfredo Quiñones-Hinojosa, now director of the Brain Tumor Stem Cell Laboratory at Johns Hopkins University School of Medicine, continues to inspire many Latinos through his life's story and he continues to make us Mexicanos proud.

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Nuestra Cosa



Winter / 2012

Dr. Abuela Continued from page 51

Earaches: This treatment I learned from my mother as she has treated me many times as a child and still I use it today. All that is needed is a garlic clove and some olive oil. Take the garlic clove and coat it with olive oil. Then heat or roast it on a skillet or pan. Once it has browned place it is ready to used. Make sure it is not too hot in order not to further injure oneself and place it comfortably into the ear canal just as one would with earphones. After a few minutes it will cool in the ear and the clove can be removed and the pain should be non-existent. I have heard other methods of treating earaches such as similar method of warming a couple rolled up ruda (rue) leaves to the dangerous treatment of the flaming newspaper cone, which I have seen my father execute. But the commonality of many of these methods involves placing something warm in the ear canal.

Tired Eyes: This involves making some té de manzanilla (chamomile tea) and soaking some clean clothes or cotton with the tea. Then placing the cloth or cotton on ones eyes to remove redness.

Aches and Pains: Although I have not been able to experience this treatment I have heard it works wonders in my community. It involves a bottle of rubbing alcohol and cannabis. Yes, the infamous marijuana plant. The cannabis must be placed in the bottle of alcohol for a period of time until the alcohol becomes green itself. Then one can use it for arthritis pain or muscle pain by rubbing it onto the location of the pain. The legality of this is in question and therefore some people claim they have asked their local police station to place the cannabis into the bottle of alcohol to avoid legality and safety trouble. Pomada de Peyote also work well for aches and joint pains.

Immunity Booster: I learned this remedy from a friend, but I have yet to practice it myself. It involves crushing a clove of garlic and combining it with some lemon juice. One then fills a shot glass and as the saying goes para arriba para abajo pa centro pa dentro.

Cough and Breathing Problems: Although this treatment does not necessarily involve plants it is one of the most common treatments for this ailment as well as hundreds more. Yes it is the wonderful power of Vaporu (Vick's VapoRub). This seems to be the answer to many ailments in the Barrio and it is a must have item in every home.

If you would like to know more types of these treatments I recommend Home Grown Healing: Traditional Home Remedies From

Mexico by Annette Sandavol as well as Jude's Herbal Home Remedies: Natural Health, Beauty and Home-Care Secrets by Jude Todd. But if you do not like to read just ask some of your eldest wisest family members, you might be surprised as what they know besides sana sana colita de rana.



Los Lonely Boys Performance at the University Theatre

by Carlos Cervantes

Los Lonely Boys bring "heaven" back to the Inland Empire for their premier in the Inland Empire. The Tejano trio from San Angelo, Texas, is highly recognized for their multi-chart gold single, millions of albums sold, as well as their Grammy winning hit "heaven". The musical geniuses incorporate their soulful lyrics with blues rhythms and rock guitar to create a musical experience unlike any other. After opening for rock legends like the Rolling Stones, and performing along with artists like Carlos Santa, Los Lonely Boys' success continues to skyrocket them as they begin their tour to promote their 2011 album Rockpango which features 11 songs in Spanglish. With their rising fame, Los Lonely boys have expanded their touring and have gone global, playing in venues such as Tokyo as well as the Netherlands and in several music festivals.



The trio of brothers, Henry (guitar, vocals) Jojo (bass, vocals), and Ringo (drums, vocals), performed at the UCR's University Theatre on Thursday, Feb, 2012 at 8:00pm as part of UC Riverside Presents' 2011-2012 season. The Highly regarded series opened to all audiences for an intimate experience seating 500 people. This was one of many performances in the area, so just in case you miss the show, don't panic! The Tejano trio is touring other areas in Southern California including venues in Heritage Theatre at Campbell, CA, and Cal Poly Pomona.

Different from other Latino music groups, Los Lonely Boys are the perfect embodiment of a modern Chicano musical group. If Ritchie Valens were alive today, this is the type of music that he would be playing. Their music is influenced by Mexican culture as well as the North American rock and country sound, creating their Texican art form. The three brothers began as a group in Nashville in the 1990's. After moving back to their home state of Texas they recorded an album in 2003 in Austin at



Willie Nelson's recording studio. The album was initially released by Epic Records, a major recording company. Since then, they have created a fan base worldwide.

Unlike other artists that have gone big and changed their image for the fame and glory, Los Lonely boys are loyal to their fans. They continue playing at small venues in several small locations across the US to put on a show for the Chicano community. Fans have rewarded them by creating on-line street teams which are used for marketing the band's events. The band's fan page (loslonelyboys.com) offers chat rooms, special gigs, as well as news updates on the group's happenings.

Expect to see the Texican group around for a while. Their ever expanding music vision continues to take the group to new heights. If you feel like being part of the group's journey, see them in concert next time they come back to the Inland Empire.



Flor y Canto



Ronald Del Cid is a regional artist who has been drawing and creating all over the community for years. He was born and raised in La Puente, California and is currently a senior here at the University of California Riverside where he will graduate with a B.A in Art. Ronald is a son of two Guatemalan migrants, and he began to show an interest in drawing since the age of four. Now, Del Cid is driven to express himself through painting. He draws for local businesses around Riverside, his home town, and in many other locations in southern California. His work focuses on everything from tagging to freestyle, and from sculptures to other forms of art. Ronald has the experience and the creativity to take his passion for art anywhere he wishes, and to succeed professionally.

We both became friends during the fall quarter and that is where I first learned about his artistic side. During an event for our class on the Prison Industrial Complex, Ronald began to draw flyers, and I was very impressed by his work. Recently, I sat down with him to discuss his passion about art. I asked him what helped him to develop his artistic side when he was growing up, he said, "When I was young I was quiet and reserved and drawing was my outlet to express myself, to show the world the real me". Ronald also mentioned that he wants his art to be therapeutic and help people in any way it can. He aims to continue drawing murals for anyone that needs them, be a part in an art show, and have a chance to be an art teacher.



Inland Empire Local Artist By Emanuel J. Munoz

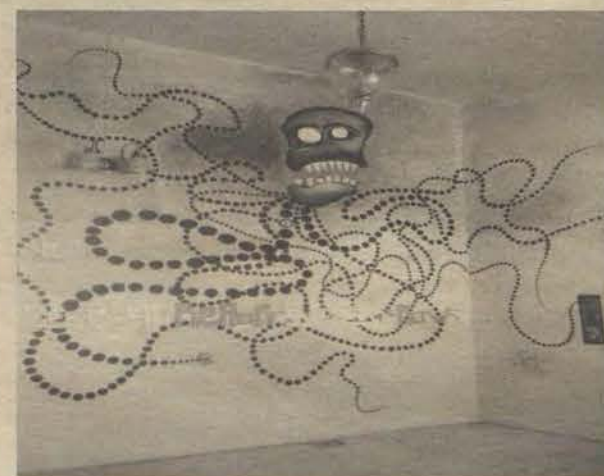


Another local artist is Miguel Prieto, resident of Moreno Valley. His art work ranges from contemporary art, to abstract designs and other various types of painting that defy from the norm. Born and raised in Aguascalientes, Mexico, Miguel learned how to draw from his technical classes in high school. There he gained the experience and knowledge on how to draft and compose blueprint for civil engineering projects. After High School, known in Mexico as Preparatoria or simply Prepa, Miguel continued to draw and changed his style to more graffiti and painting themes.

Coming to the United States looking for a job, there was one event that drove Miguel to the art world. He stated, " (One Day) I was working at an apartment complex doing landscape, I went to the trash bin to throw stuff away and I saw a box with paint-tubes, brushes and paints that someone threw away, I took them and I started painting and I liked it". It was this pivotal movement that not only motivated the artist but inspired to draw new things with the tools that were left in the garbage. This incident supports the idea of 'One man's trash is another man's treasure'. From that point on, Miguel has accumulated over 80 paintings to his collection. I sat down with Miguel to interview him on his style of art, what role does Moreno Valley do to support artist and his future ambitions.

The first impression that I get when I see his artwork is either the beauty of simplicity or eye-catching to see something distorted. He sees his style as "imperfect" with various styles of drawing, there is no subject that Miguel sticks to, he only draws whatever comes to mind. He states that famous artists such as Diego Rivera and Van Gogh to local artists such as Gernsheim in LA are his influence. Miguel has participated in art events last year in Moreno Valley but is dissatisfied due to the lack of support by the city. "(Art) is not one of the main priorities for the council member in our city, we don't even have a gallery in Moreno Valley".

Miguel continues to draw various types of painting but is limited on time due to work and family obligations. He wishes to one day show his artwork in a gallery and to carry on with his passion for art. There is a message that Miguel wants the people at UC Riverside to read, "Just tell people in the University to try to support Moreno Valley in the arts. There are a lot of very talented kids that can do better, Riverside has a lot of art and has a lot of support and that is what we need."





Among The Strawberry Fields Of Garden Grove

By Michael Torres

Close to the age of thirty my grandmother Guadalupe had never been allowed to date anyone. Her mother was very old-fashioned and thought that no man was good enough, especially one Francisco Terrones.

"Oh no," her mother once said, "not that Terrones man." Francisco Terrones, My grandfather, was a few years younger than Lupe. He was the type of man who worked hard and hung around with friends whenever the spare time arose. He was a heavy drinker who enjoyed simple but fun times. Back in 1941 they lived in colonia's, which today some would call "the ghetto" or "the other side of the tracks". Since these communities were so small everyone knew each other.

The first time Lupe saw Francisco was on a Sunday. Lupe was walking to church with her friend when she saw him. Francisco was walking out and down the steps of his Baptist church. He was dressed in his suit and hat, the way he looks in most pictures I see nowadays: long wavy hair, combed back under a hat tilted slightly to the right, with vest buttoned up over a tucked in shirt and a white handkerchief barely poking out of his breast pocket.

"Aye Emma, miralo, que guapo!" Lupe said, "Look at him. He's so handsome. Con el yo me voy a casar. Emma, I am going to marry that man."

"Quien es? Do you even know him?" Emma asked.

"No. Y no importa," Lupe replied, "I don't know him but it doesn't matter."

Guadalupe worked in the strawberry fields of Garden Grove for a Japanese family. While at work one afternoon she picked her head up to wipe the sweat from her brow when something caught her attention. She couldn't believe what she was seeing. It was the man from

the Baptist church. She had not seen him since that first time. He also worked in the fields picking strawberries. He walked up to her and introduced himself to her.

"Hola, me llamo Francisco. My name is Francisco Terrones," he said.

"I know who you are," she said, "You live here in Colonia Manzanilla. I've seen you around here before, once."

From that point on Francisco and Lupe saw each other every day. It was nearly impossible to see one another outside of work since Lupe's mother was so strict, and working for the Japanese family meant that they could get to know one another and not be noticed by anyone's parents. They met up every day and talked in the strawberry fields during lunch. They learned more and more about each other every time. They ate and talked about anything and everything. Even the topics that didn't seem to matter were significant. They fell in love among the rows and rows of deep red strawberries and hundreds of green vines along the fields. Their first actual date was when Lupe said she was going to the movies with Emma. Lupe met Francisco at the movie theater. Francisco picked her up in his truck and they went out for a drive. This was their first and only "real" date. The conversations in the strawberry fields went on for a whole year before Lupe was ready to tell her mother she had fallen in love.

"Ama, I love him," Lupe said.

"No puedes a casar con ese muchacho. You cannot get married to that man!" she yelled. "He is not good enough for you!"

"Then who is? Mother, I love him."

Lupe answered back.

"I won't hear it. What I say, goes!" she said finally.

Lupe knew her mother would never willingly approve, but she loved Francisco too much. With a back-up plan already figured out Lupe delivered the bad news to Francisco.

"My mother doesn't understand me and won't listen. So this is what we'll have to do; Every Sunday I walk with my mother to church and we pass your house. One day, and I don't know how long this will take, my mother won't come with me. There has to be just one day when she can't make it to church. On this day I need you to be ready to take me out of town, out of state for us to do this ourselves." Lupe explained. Francisco agreed and on the next Sunday he began to wait.

That Sunday Francisco waited outside his house on his porch in his suit and hat. He watched and waited for the moment when he would see Lupe. When he finally saw her passing Lupe was with her mother. Francisco would have to wait another week. Every Sunday, Francisco waited for Lupe to pass and every time he saw her she was with

her mother. This continued for a few months: Lupe and her mother, and Francisco filling the morning air with sighs. After a while Francisco thought of it as natural to see both mother and daughter together making their way towards church. On one particular Sunday Francisco began losing hope and decided not to wear his suit or hat. It was on this day that he finally saw Lupe walking by herself. Francisco got so nervous he wasn't sure what to do as if his mind had turned into a blank page. Quickly he came back to reality and ran to get his suit. He ran up to Lupe and they both headed for Emma's home. There in Emma's home Francisco changed into his suit. Lupe also brought her change of clothes. She may have not grown up in the wealthiest of families but a nice dress to be married in was as good of an reason as any. She wore a dress bought from JC Penny. It was off-white and pleated to the mid-calf. Her sleeves puffed out slightly at the ends, like a bell. Her shoes were two-tone

with the black at the tip and heel. She also took a hat and gloves. Francisco had his sister meet them. Francisco's sister, whose name was also Emma, agreed to go with them on the train to Yuma, Arizona and serve as the witness for the ceremony. Lupe had to tell at least one person where she was going so she told the truth to Emma's mother.

"I told my mother I would be with Emma," Lupe began, "but when they come looking for me tell her where I really went. I will only be gone for a few days before I return to face my mother."

Francisco, Lupe and Emma took the train to Arizona. Once they got to arrived in Yuma, Francisco and Lupe found the little chapel and were married. Francisco sent Emma on a train ride back home after the ceremony.

"Tell mom I will be back in a few days," he said, "and I'll explain when I get home."

Francisco and Lupe spent their honeymoon just outside of Yuma. After a few days they returned to Garden Grove as man and wife. They decided to deliver the news to Francisco's mother first, the easier of the two families.

"I'm happy for you," Francisco's mother said, "pero ya sabes que tienes que hacer. You know what you have to do to be forgiven by your family."

Upon driving up to the dirt driveway Lupe crawled on her knees to the doorstep of her mother's home. She knocked and begged to her family, her mother especially, for forgiveness for what she had done. After the apology Lupe's mother still did not talk to her for two weeks, but what was done, was done. Eventually Lupe's mother had to realize that Lupe was truly in love. Francisco and Guadalupe Terrones were married on November 30, 1941. A year later Lupe gave birth to her first child, my uncle, Francisco Terrones Jr.

(previously published in The Left Coast Review)



Images of Latinas

By Michael Torres

1 Downtown Pomona

Beautiful black widow spider legs
with every step she takes in those heels.
The black of her dress holds onto her body
so tightly her curves shine silver madness
against the beam of my headlights
as she crosses the street towards the club.

There's not much else for you to be
tonight. The way
your dress walks with you
does not tell me anything about you.
What do you dream of doing? Do you
just want to dance tonight, to forget everything else?

Tell me what love looks like
with your eyes instead of
your legs. And if you do not know,
I wonder who made you forget?

2 House Party

Fire ember brown hair,
fury of bouncing curls from
too many pineapple-vodka mixes and not enough
attention. I can see
the glow growing between the oversized coat,
under her yellow shirt. I remember

when you sang for the crowd
when I first met you. It seems
the tears
have blurred the words to your favorite song.
You keep forgetting
that you
were beautiful before the music started
and you
will be beautiful
after the last song plays.

3 Ontario Mills

The beautiful girls
text and cuss the day away,
faces still kept with blush and shadow and lips
still pursed but their smiles are
often replaced by sighs and hard breaths
as they push strollers along. They roll eyes
in reaction to a complaint about store prices
made by a baby's daddy who didn't turn out
to be the man he still claims to be. The women
are in an aquarium of their own mind
swimming around hopes that everything will work out
by the end of the week, this times around,
before it's too late
again.

4 On Campus

The women here on campus
always seem to be in a rush. A
content, busy rush of
conversation with other Latinas they've met here
at the university. All of them
passing me, their hair like streaks of wind

By James Espinoza



Painted the color of deep earth. They hurry by, occupied
with thoughts of homework due and the next quarter
and
a career in the future the way they've been planning it.
They pass, unaware
of me but I am smiling as I catch the sun laying down
sheets of dark gold on their skin.

You have become more
than what people believed you would and
you continue to do so
knowing today, and every day hereafter
is an accumulation of everything you've been through.

Young, Brown and Educated

By Michael Torres

We arrive at the home of a judge and get to work. She
walks out of her house and
with her hands acting as knives she slices through the air
as if it belonged to her,
motioning for us
to trim the hedges lower. She yells,
attempting to crack the language barrier until I
spoke up.

You want us to go lower then? I ask.
Oh, she answers, you speak English?

Yes. I do.

Yes
I speak English and
yes, in case you were wondering

I am educated.

I can give you
the quadratic function off the top of my head.

I can tell you my favorite passages from
Milton's Paradise Lost and how
Brahms' Serenade For Orchestra No. 1 In D Major
is sometimes
the last thing I hear
before I fall asleep. But mam,

educación is not only what one can learn
in school. Education is
attained from the lives around you as well. Education
is not just in English. Education is

the language my co-workers use. The way
they make bowls out of their calloused hands
to gather wind and mold gestures for me
to understand their conversation -five fingers
flicking sound waves at me
as they laugh when I
turn my head, crooked like a dog, to take in
the words my tongue plays with.

Education is
turning the work truck's engine
into an oven during lunch to warm up the meal.
These men teach me
real history
through tales of the ranch they grew up in. And
every story involves them
going back to finish the home they built
in Mexico.

The older men
just want
to go back after decades of
twelve hour shifts and
no retirement plan. When they tell stories
the wrinkles around their eyes
disappear for a moment and they
become strong young men again
going over details of their porch
and balcony and the new color



for the kitchen near completion.

There is only talk of going home.
Nothing is said of coming back.

With sunburned lips
they smile at me, I nod.
No English or Spanish words exchange.
But I understand
what their eyes tell me.

Chile

By Michael Torres

I choke on the air the chile breathes out.
My dad, rolling them over between his fingers
like a pen,
keeps an eye on the tomatoes
at the same time.

Mijo, he laughs.
Pop, I say, still coughing.

I look down at the comal.
to see upturned tomatoes,
burned like a globe shaded in black
with a map to the home state he left
for mornings like this.

Pensé

By: Patricia Ramirez

Iba caminando y creí ver a alguien
conocido.
Pensé que eras tú...

Seguí caminado y me topé contigo.
Te mirabas tan contento, contento
con tu nuevo amor.

Te miré sonreír...
Y en ese preciso instante sentí la
necesidad de detenerme, de sen-
tarme, no podía con mi corazón.

Y luego pensé, pensé por un segundo,
"porque te amo aun yo?"

Esa pregunta no la pude contestar,
ya no quise ni siquiera pensar.

Hoy por hoy aun no llego a mi des-
tino, espero en Dios un día poder
llegar...

Hoy solo sé que estoy aquí pensando
y ya no quisiera pensar!

Tristemente hoy te toco a ti, mañana me tocara a mi

By: Daisy Flores

Hoy me toco hacerte llorar.
Hoy me toco decirte la verdad.

Tristeza es saber que la vida es cruel.
Tristeza es saber que en la vida no todo
se puede tener.

Compartiste tu tus sentimientos y emocio-
nes que sientes por mí.
Desgraciadamente yo no siento lo mismo
por ti.

Agradezco los detalles que as tenido
conmigo.
Pero no podre hacer lo mismo contigo.

Lo único que te ofrezco es mi amistad
incondicional.
Entenderé si no lo quieras aceptar.

Pero entiende que en el amor no se puede
mandar.
Solo llega sin ningún aviso contagiando te
poco a poquito.

Te confesare que estoy en tu misma situ-
ación, aunque no lo puedas creer yo tam-
bién estoy sufriendo hoy.

Pero, por eso te digo tristemente hoy te
toco a ti, mañana me tocara a mí.

MUJER

by: Daisy Flores

I call her MUJER because she is a WOM-
AN who is blossoming every single day.

A MUJER that with each petal that she
owns is an indication of a struggle that
she has overcame.

She is a WOMAN who is
beautiful and unique in her own way.

Who defines herself by the color that she
has chosen to portray.

A MUJER that defends herself from
Mother Nature ways
by using her thorns from the top to the
bottom of her stem.

I call her MUJER because she stays true
to her roots.
Defending her rights and the rights of
others too.

She is a WOMAN who stand up tall
when the winds blow hard.
Breaking through the cracks of cements
for boundaries are meant to be broken
and not to be tamed.

La luna a una madre:

Por: Angela Armendariz

No son mis hijos;
¡Pero hay! Como los quiero.
Mientras tú con indiferencia,
Oyes sus pobres ruegos.

Cuando están enfermos,
Cuando tienen miedo;
Con mi solo amor
A los tres los alentó.

Pero tú tienes otras prioridades,
Otras más importantes que ellos.
Pero cuando ellos anhelan mi regreso
Te llenas de puros celos.

Yo no quiero que me llamen madre;
Y tampoco espero hacerlo.
Pero necesito que reacciones,
Para no arrepentirte luego.

Yo simplemente soy la luna;
La luz que los acompaña,
En la noches que sales
Y regresas desvelada.

Mira a tus hijos;
Siente que los quieres;
Porque madre es la que los cría,
No la que los tiene.



Captured Moments in the Student Protests

UC Riverside Students protest the UC Regents in January of 2012

PHOTOS AND CAPTIONS BY OLIVIA BOCANEGRA



Protesters block the streets so that UC Regents are unable to leave the campus. Students held signs and chanted to spread their message.



Protesters pass the HUB as police officers and security guards watch from their posts above.



Students gather on the staircase near the Chicano Student Programs office to stand ground in front of police officers.



Hundreds of police officers outfitted in riot gear were gathered facing the crown of protesters.

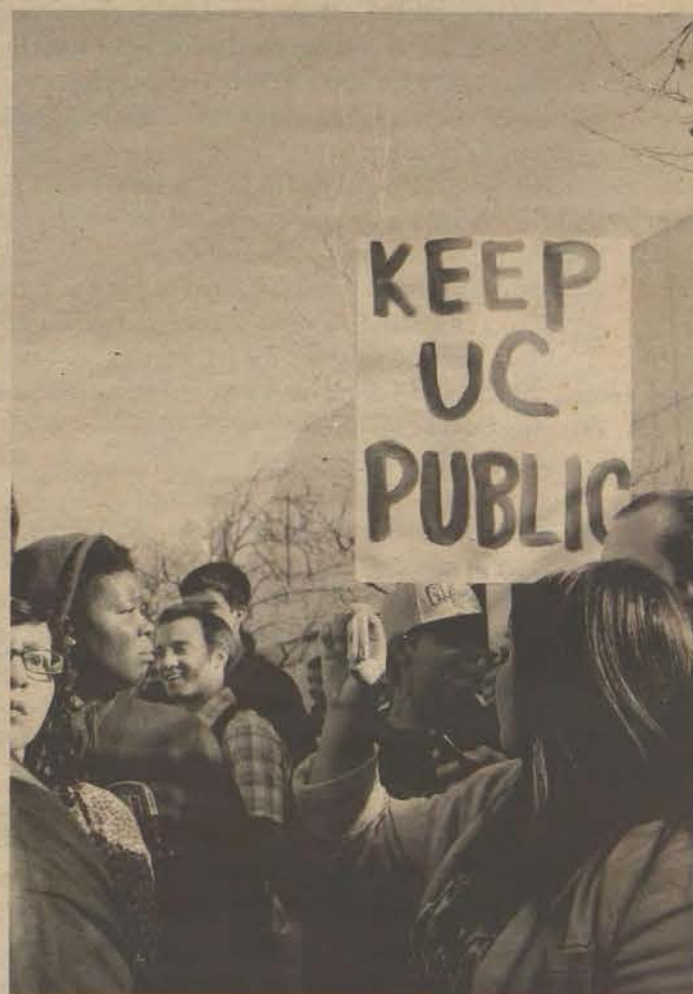


One protester makes a heart with his hands as the crowd chants "Peaceful protest!" after officers strike front-line protesters with nightsticks.



As officers wield their nightsticks, students sit down to demonstrate they are protesting peacefully, not in violence.





UC Regents Visit January 2012

Pictures by Fatima Alliyani



California Dream Act of 2011 FAQs

The California Dream Act of 2011 is the result of two bills, Assembly Bill 130 (AB 130) and Assembly Bill 131 (AB 131). Together, these bills allow undocumented and documented students who meet certain provisions of AB 540 law (see below) to apply for and receive private scholarships funneled through public universities (AB 130), state-administered financial aid, university grants, and community college fee waivers (AB 131).

Q. What is AB 540, and what does it have to do with the California Dream Act?

A. AB 540, passed in 2001, allows students meeting all of the following criteria to pay the same tuition and fees as resident students at California public colleges and universities. Starting on January 1, 2013, the California Dream Act extends Cal Grant A & B Entitlement awards, Cal Grant C awards, institutional grants, and community college fee waivers to students that meet these same criteria. To receive Dream Act aid, AB 540 and AB 131 students must:

- Have attended a California high school for a minimum of three years
- Graduate from a California high school or pass the California High School Proficiency Exam (CHSPE) or get a General Equivalency Diploma (GED, also called General Educational Development test)
- Enroll in an accredited California institution of higher education
- In the case of students without legal immigration status, fill out an affidavit stating that they have filed or will file an application to legalize their immigration status as soon as they are eligible to do so
- To get a Cal Grant, they must also meet all other Cal Grant eligibility criteria

Q. I saw that AB 540, AB 130, and AB 131 guarantee confidentiality, but what about my parents' information?

A. Dream Act students without legal immigration status will be required to fill out the CA Student Aid Commission's own Dream Application in lieu of the Free Application for Federal Student Aid (FAFSA).

- Like all other dependent Cal Grant applicants, Dream Act students will be required to submit parental income and asset information. The demographic information students will provide on the Cal Dream Application is largely the same as the information that students have already supplied to their high schools and colleges
- There are no checks and matches between the Cal Dream App and any federal databases •Dream Act students' and their parents' information is protected by the same privacy and information security laws and safeguards as all other Cal Grant applicants

Q. I am a high school senior and fit the AB 540 criteria above. What financial assistance may I be eligible for?

A. You may be eligible for

- NOW: AB 540 In-State Tuition Assistance
- NOW: AB 130 private scholarships (see your intended college or university for applications and deadlines)
- JAN 1, 2013: Institutional grants like the UC "University Grant" or the CSU "State University Grant" (see your intended college or university for applications and deadlines)
- JAN 1, 2013: California Community Colleges Board of Governor's fee waiver (BOG fee waiver) (see your local community college for application)
- JAN 1, 2013: Cal Grant (applications start January 1, 2013; awards can be used beginning Fall Term 2013)

Q. I am in middle school. I am undocumented. What can I do now to get ready for college?

A. There is a lot that you can do right now:

- Stay in school and work hard to get good grades
- Go to a California high school and graduate or pass a graduation equivalency exam •Talk with your parents and family about seeking information to apply for citizenship

Q. I am a foster youth, and I don't have a Social Security number or any paperwork about my biological parents. Can I get any financial aid for college?

A. You may qualify for

- Chafee Foster Youth aid
- AB 540 in-state tuition assistance
- AB 130 private scholarship aid offered through California public colleges and universities •California Dream Act Cal Grants or institutional grants (starting in 2013)
- Board of Governors fee waivers at California community colleges

Q. I am currently in college. I am AB 540. What kind of aid can I receive?

A. You may be eligible for

- NOW: AB 540 In-State Tuition Assistance
- NOW: AB 130 private scholarships (see your intended college or university for applications and deadlines)
- JAN 1, 2013: Institutional grants like the UC "University Grant", the CSU "State University Grant", the CSU Extended Opportunity Program (EOP) or the California Community College Extended Opportunity Programs and Services (EOPS) (see your intended college or university for applications and deadlines)
- JAN 1, 2013: California Community Colleges Board of Governor's fee waiver (BOG fee waiver) (see your local community college for application)
- Fall Term 2013: If you are attending a California Community College and plan to transfer to a 4-year institution in the fall of 2013 or later, you may qualify for a Community College Transfer Entitlement Cal Grant (Apply JAN-MAR 2013)
- Fall Term 2013: If you are enrolled or expect to enroll in a career technical program at your college, you may qualify for a Cal Grant C (Apply JAN-MAR 2013)



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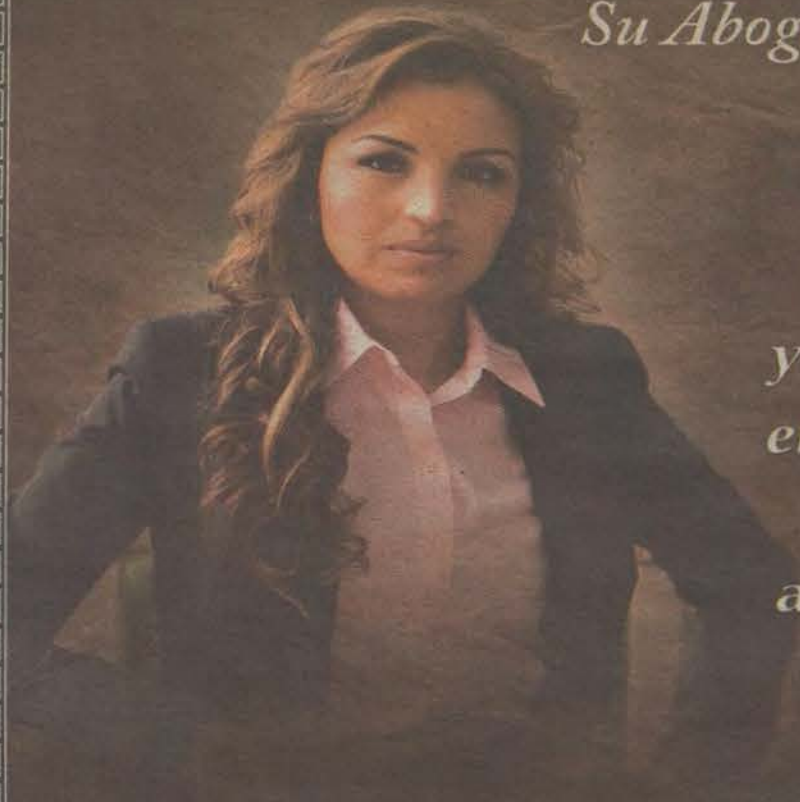
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