**Nochtinomekayotzin: To All My Relations**

Hola Notlaca (Mi Gente)! We are descendents of a Great People; Our Ancestors are the Maya, the Mexica, the Tawantinsuyu (Inca), Haudensaunne (Iroquois), Mixteca, Zapoteca, Olmeca, among other Great Cultures of the World! This Issue is dedicated for Our People: the Maya. 2012 marks 10 cycles of 52 years, or 520 years! We are a Great People with much potential.

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**NUESTRA COSA**

**FALL 2010**
Arizona’s Declaration of War
By Edward Arellano

Recently, the political right in the Arizona legislature has led the way in establishing anti-immigrant laws, as well as an anti-immigrant sentiment. This reactionary movement seems poised to push for the transformation of Arizona into a police state aimed at greater social controls and a loss of democracy and “freedom” for all. The Political Right have engineered an attack on democracy, diversity and on the interdisciplinary education by attempting to misrepresent the legitimacy of Ethnic Studies curriculum by attacking the ways people understand US cultural, diversity and ethnic history. Following the Arizona state senate bill SB 1070 that targets and allows for the policing and racial profiling of “illegal immigrants”, governor Jan Brewer signed into law HB 2281 on May 11, 2010. HB 2281 bans any school in Arizona from teaching anything that “promotes the overthrow of the United States government, promotes resentment toward a race or class of people, teachings designed primarily for pupils of a particular ethnic group and disciplines that advocate ethnic solidarity instead of the treatment of pupils as individuals”. Arizona districts have the right to appeal the law that will go into effect December 31st 2010. In a race against time, the war on education has taken flight and Arizona’s youth and educators seek the help of unity from California.

On October 21, 2010 Arizona ethnic studies professors Norma and Jose Gonzales visited UC Riverside. The University Lecture Hall was filled to capacity, as UCR students were adamant in attending the insightful event. The event started with “Chicano Style” music and ceremony guided by the Director of Folklorico John Avalos. The audience was captivated by the Rosa Parks soliloquy being performed by students and professor Avalos. Following the Rosa Parks ceremony, powerful student activist and MECHA president Ana Hidalgo shared her thoughts by defending Ethnic Studies. “Arizona is trying to stop us from learning our history and keeping us from empowering ourselves”. When the Spanish conquered the Aztecs they destroyed many of the literary texts and history in an attempt to eliminate the culture and traditions, but more importantly to establish their Spanish dominance and impose their culture amongst indigenous people. Similarly, Arizona has made an attempt from keeping the youth from reading certain books that informs and empowers students through a more egalitarian read of history. Both Occupied America by Rodolfo Acuna, and Pedagogy of the Oppressed by Paulo Freire will be banned from schools in Arizona. By pushing for new modes of social control through anti-immigrant legislation and curriculum change, the Political Right is launching a movement aimed at regressing the ways in which people experience democracy and perceive diversity in the state of Arizona. UCR Department Chair and Professor of Ethnic Studies, Dylan Rodriguez passionately stated that HB 2281 is a “Declaration of War,” and a “Human rights violation to culture, and attack to your intellectual freedom”.

Synchronizing the audience with the unity clap, Norma and Jose Gonzales demonstrated with the sheer volume that in fact, in unity we are strong. Mr. Gonzales is a teacher of Ethnic Studies in both Rincon and Tucson High School. Norma Gonzales teaches Chicano Studies in K-12. Arizona is the only state that provides K-12 Ethnic Studies curriculum for students. Setting a dangerous precedent for other states to follow, Arizona legislation is making it a point to eliminate any and all ethnic studies based programs. Raza educators stress their goals are to teach culturally responsible curriculum centered in historical experience with the concept of social justice in mind. This philosophy is to raise critical consciousness amongst their students. Ethnic Studies has historically provided an intellectual and interdisciplinary perspective for students who want a more rigorous read of history, literature, and the social sciences. All the while, Arizona legislation is attempting to undermine the academic freedom of students who seek to become critically conscious of their contemporary surroundings and historical knowledge.

Statistically, students who enroll in Raza studies are more likely to graduate from high school and attend college. The nationwide high school dropout rate for Latinos is 48%, the highest of any ethnic group. More than 85% of students who enter the Raza studies program will attend college and 100% will graduate high school. If the bill becomes effective, the penalty for continuing to teach ethnic studies will be a 10% reduction to the district, which would end the program and forcefully eliminating ethnic studies, despite its academic success. Ethnic Studies leaders are challenging Arizona’s Federal District Court constitutionality of the statue as well as the discriminatory intent and impact the bill is intending. Arizona’s education needs your help. Raise awareness, inform 10 people, donate any money you can, become critically conscious. See what you can do at www.SaveEthnicStudies.org.

Be heard!...Arizona legislation needs to know that students are aware of its dogmatic political and social intent. The bill symbolizes the end of Ethnic Studies for state leaders, but for students and educators the bill symbolizes a dangerous form of Fascism and an overall "declaration of war" against freedom of education, diversity of perspectives and cultures, and a rigorous academic curriculum.

“Become the Change you want to see in the world...”
-Ghandi

NUESTRA COSA FALL 2010
Diabetes among “Hispanics”

BY: Carolina Alvarado

Currently in the Hispanic/Latino community we are seeing a diabetes epidemic that is affecting all. On the rise is type 2 diabetes in young children. What is this disease that is affecting our Latino communities, you might ask? Diabetes is a condition in which a person has a high blood sugar (glucose) level as a result of the body either not producing enough insulin, or because body cells do not properly respond to the insulin that is produced. Statistics show that 10.4 percent of Latinos ages 20 years or older have type 2 diabetes. In the case of type 1 diabetes, it cannot be cured, but only controlled, Type 2 diabetes can be prevented with proper education.

We can ask ourselves, how did we get to this diabetes epidemic. The answer lies in our poor diets and a lack of exercise. Obesity is a major contributor to the onset of type 2 diabetes. For the most part, to have diabetes means that your body is not getting the glucose that it needs. Some of the most frequent signs and symptoms to look out for are frequent urination, immense thirst, weight loss without trying, weakness or fatigue, and numbness in your hands, legs or feet. These are just a few of the symptoms that are very important to look for. In the Mexican American community studies have shown that childhood diabetes is increasingly on the rise. This may be in part because most of us as minorities lack the proper resources that teach us about healthy foods and nutrition along with the importance of exercise. It is up to our generation to educate, ourselves, to learn, and to teach the people in our communities not only how to eat healthy food but about the necessity of regular exercise.

I will use myself as a prime example. I grew up on cheap, convenient fast foods and with little or no exercise. This was in part because both of my parents worked and even though at times, we did have good home cooked meals, we still lacked exercise. We were not allowed to go outside if there was no one to take care of us. The other scenario was the free foods that my school provided. Most of the time, they consisted of hamburgers and greasy pizza every Friday. Eating these foods as a child, growing up, I was what we would now call obese. My diet was clearly lacking proper nutrition. My physical activity, for the most part, was limited to the physical education class in school. Growing up I would say that due to the fact that I could not go outside and play, I watched far more television than is recommended. During these times both of my parents worked and I ate what was easy to make at home. I can only speak for myself and others who have told me that they shared the same or a similar story growing up in their Latino communities. This life style that I had picked up at an early age put me at great risk of becoming diabetic. Subsequently, I drastically changed my eating habits and incorporated more exercise in order to decrease my chances of acquiring diabetes.

The next question is how do we prevent or control this disease? The only way to do this is proper diet and exercise. I have learned to eat better and to take care of myself. I hope to pass on good habits to my future children. It is important that we teach our communities that there is information to help all of us be more informed. The American Diabetes Association has come up with a program to help educate our communities and how to choose the foods that we eat. It is important to have a healthy diet so that we can maintain a healthy weight. We must also keep our blood sugar levels at normal levels to prevent diabetes. If one has diabetes, it is necessary to take proper control of our health decisions and to watch our cholesterol levels as well.

We live in a society where everything is fast paced. It is hard to have a healthy home cooked meal when one is always on the go. But, we must consider the facts and the impact they could have on our health and that of future generations. As a community, we can all try harder to eat healthier meals and increase the chances of eradicating the diabetes epidemic. Historically our indigenous ancestors ate from the land what they harvested and they didn’t have all the processed foods we do today. This made them a much healthier group than we see today in the United States. So, why not encourage our communities to go back to the basics like, “Maize”, beans, squash, tomatoes, and spices. Why not try and eat our foods in the simplest unprocessed way possible. Instead of frying food let’s bake, steam or boil it. Eliminate as much fat from meats as possible. Enjoy simple condiments such as salt and pepper as opposed to ranch, and high calorie barbeque sauce.

If you can change your life style to a healthier one and decrease your chances of being in the 10.4 percent of Latinos in the 20’s age group that gets diabetes, that would be a good start. Then, we can go from educating ourselves to helping our parents, brothers, sisters, cousins, and future generations. Why not try to make a conscious effort to better the health of our future generations and ourselves along the way.

It is very important to have regular medical check-ups and consult the Diabetes Association for the best and latest information. The Diabetes Association has information both on prevention and treatment of diabetes and all other health complications associated with the disease.
Ssssh!.....Were Building a Prison
By Edward Arellano

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempsted-tossed, to me:
I lift my lamp beside the golden door".

The New Colossus, a nationalistic sonnet engraved on a plaque at the base of Statue of Liberty has stood as a virtuous symbol of opportunities and liberties for the country and its people. Yet, for many people, especially people of color, the experience of the statement could not be more condescending. In fact, in the 2000s alone it seems as if the United States has delineated from its ever present statement with countless legislation aimed to limit the mobility of its people. In particular, the state of Arizona has consciously turned away from the statement of liberty and has paved its own direction of freedom at the expense of a particular group of people. The building of this nation with increasing prison industries is reflective of a different, contrary ideal that liberty claims to represent.

Arizona’s Senate Bill SB 1070 was written and directly headed by state senator Russell Pearce. The bill criminalizes anyone who is stopped and cannot prove they entered the country illegally. The legislation requires police officials to enforce, under a vague and ambiguous sense of “reasonable suspicion” to lock up anyone who cannot provide proof that they entered the country legally. Ignorant Republican judiciary committee member, Steve King, made it clear the undocumented can be easily determined by “the shoes they wear”. Reasonable suspicion then becomes a vague and flexible application of law, interpreted differently by many officer’s. What becomes clear is the group of people being targeted through methods of racial profiling fueled by an anti-immigration movement that intends the incarceration of hundreds of undocumented people.

Recently, the National Public Radio (NPR) released a story that exposes a business connection between legislation SB 1070 and the private prison industry. Glenn Nichols, City Manager of Benson Arizona was approached two years ago by two men offering a deal for the development of a private prison that would detain “illegal” immigrants for years. Skeptical of the business deal, Nichols wasn’t buying the pitch. On October 28, 2010 the NPR revealed that Arizona senator Russell Pearce and private prison companies were secretly involved in drafting a piece of legislation that would incarcerate undocumented women and children. Drafted as a business model, SB 1070 becomes critical legislation for the prison industry investors. If the law is upheld, SB 1070 would incarcerate hundreds of thousands of undocumented immigrants, which could result in hundreds of thousands of dollars to private prison industries who house the detainees on a daily rate.

The behind the scenes effort to draft SB 1070 originated in a conference room at the Grand Hyatt hotel in Washington D.C. last December. It was in this conference room where the American Legislative Exchange Council (ALEC), hosted legislatures and multi-billion dollar cooperation’s, who often draft laws collectively. Historically, ALEC provides the opportunity for legislators to meet other legislatures, but more importantly, ALEC also provides the opportunity for billion dollar industries like Corrections Cooperation of America (CCA) to speak with legislatures. It was here where Arizona Senator Russell Pearce received the support to shape his anti-immigration, pro-prison industry legislative bill. Once the bill was crafted and molded, it was then ready to be presented to the governor. According to the NPR, Arizona Governor, Jan Brewer had her own connections to private prison industries. Brewer’s spokesman Paul Senesman and campaign manager Chuck Coughlin are former private prison lobbyists and are currently Brewer’s two top advisors. Four days after the bill was presented to Brewer, she signed the bill.

The globalized of the United States has provided economic mobility for hundreds of thousands, creating the incentive for people from different class backgrounds, diverse races, religions and ethnicities to settle in the States. The process of creating changes and accommodations for people, especially undocumented people, ignite a profound, unsettling hatred in those who wish to exist in an idealized past that can no longer be recaptured. Arguably, the anti-immigrant movement is the new frontier of racism. While the conservative right confides in the anti-immigrant hysteria and continuously recognizes immigrants as a problem, they fail to distinguish the inhumane treatment of chauvinistic legislation. Legislation that has dramatically increased the hostility directed to the undocumented and our Latino Communities.

NUESTRA COSA
FALL 2010
Educación no Tiene Edad
Escrito por Javier Amaya

Zaida Nieto llegó al aeropuerto internacional de Los Ángeles en Mayo de 1999. Ella como la mayoría de los inmigrantes, llegó con el sueño de un futuro mejor. Adaptarse a una nueva cultura y aprender un nuevo idioma no fue fácil. Su primer trabajo fue en una empresa de lámparas, también fue niñera, y hasta trabajo diseñando revistas. Para ella nunca fue fácil entender la idea de porque algunas personas no disfrutan su trabajo, para ella un trabajo no solo significaba proveer dinero para sobrevivir, si no también significaba felicidad satisfacción.

La educación no tiene edad, la educación es una herramienta que nos ayuda alcanzar nuestras metas en la vida. La educación es la base de cualquier trabajo, sin conocimiento no existe producto final. Nunca es muy tarde para empezar o terminar los estudios, puede que con la edad sea as difícil estudiar pero no es imposible. Puede que las circunstancias de Zaida le hallan ayudado a seguir su sueño de enfermera, esto no significa que halla sido sencillo o fácil. Por mas que estudia, Zaida todavía tiene la obligación y responsabilidad de criar dos hijas y cuidar una casa. No ha sido fácil para ella estudiar, especialmente con la idea de que no trabajaba pero hace mucho mas que si trabajara. Zaida se levanta todos los días a las seis de la mañana y se duerme a las once de la noche. En el único momento que descansa es cuando come. Este horario no solamente lo sigue durante la semana, pero también en los fines de semana que es cuando aprovecha a estudiar para exámenes. Por mas que no es fácil para Zaida estudiar, ella lo comprueba que no es imposible. Cuando una persona se propone una meta que el o ella está convencida en cumplir, no importa los obstáculos, la persona encontrara la manera de cumplir su meta. Zaida admite que estudiar no ha sido fácil para ella, pero ella también enfatiza la idea de que no se arrepiente de haberlo echo y que sin pensarlo dos veces lo haría otra vez.

“...limite que es puesto por una cultura y una sociedad que quiere decinos que es apropiado para quien.”

Nunca es tarde para empezar a estudiar. No importa que clase de estudio, todos somos capaces de cumplir nuestras metas. La edad solo es un numero que nos limita en ciertos modos como en el del estudio. Este limite que solo es mental, limite que es puesto por una cultura y una sociedad que quiere decinos que es apropiado para quien. La educación es para todos, la educación es la herramienta secreta que nos puede ayudar a alcanzar el tan anhelado Sueño Americano.
Why is it that within our Chicano communities’ women who are victims of a crime seldom report it, or follow through with it? To answer this question we have to look into our communities and explore our culture, values and tradition. Latina survivors of domestic violence appear to be younger, poorer and less educated than white women, although domestic violence crosses all age and socioeconomic levels. Prejudice lack of English proficiency and fear are all barriers that keep Latina immigrant survivors from accessing domestic violence services. According to the National Violence against Women Survey, approximately 7.9% of Latinas will be raped, 21.2% will be physically assaulted, and 4.8% will be stalked by a spouse. Latino women experience rape and sexual assault in alarming numbers each year. There were, 8,520 rapes and 2,250 sexual assaults against Hispanic women reported to law enforcement in 1998. Most rapes and sexual assault against women are not reported to police. Only 36% of rapes, 34% of attempted rapes, and 26% of sexual assaults were reported to police between 1992-2000. Each year in the United States, college women are at risk for various forms of violence including rape, sexual assault, harassment and stalking. Immigrant women are at higher risk of being victims of domestic violence due to being illegal, female and poor.

A survey conducted by the Immigrant Women’s Task Force of the Northern California Coalition for Immigrant Rights revealed that 34% of Latinas experience domestic violence. There is evidence that indicates there are larger groups of immigrant women who are trapped and isolated in violent relationships, and are afraid to turn to anyone for help. This is true because many of the women in our communities keep quiet because we have different values, fears and anxieties in comparison to our European American sisters. There are many reasons why Latino women keep quiet or choose to stay in an abusive relationship. Some outsiders looking into our community have gone so far as to say that we seem to accept our abusive situations. That we have been acculturated to accept domestic violence. Although, there are some studies that show Latino women do make initial contact with police or the judicial system and then do not follow through. A reason for this might be the victims fear. We are brought up in the “barrios” or “ghettos” to fear the police. We have feared the police for pulling over us, taking out our brothers, uncles, parents to jail and it can be hard as Latina to trust in the system. It is a system not designed by us and it is harder for it to work for us. This becomes much harder for women with kids whose statues are not legal. For some of the women to report domestic violence would mean their husband is taken to jail, deported, a family torn apart. Women keep quiet because a husband might be the family provider and with him in jail they are left homeless. It is not that our Latino women are used to the violence, but because of fear that they feel not much of a choice but to endure the violence. This is what then could send a mixed signal to our youth. By staying, we pass on the cycle of domestic violence. For some women in our communities they feel that keeping their families together is very important. And to be a good wife and mother the woman must make sure that her kids are not denied their father. The helping system offered by the Western Construction is to separate families from the batterer and the community. Many times, Latino women and kids are sent to women’s shelters and the father to prison. This system is easier for European American acculturated families to accept. I believe that in the Latino community we need more help to get our people to feel comfortable to seek help and change. Our women go through a lot of emotions and it can be a scary time to find refuge in a system constructed for Euro-America. We are a different set of people with a different culture and values. To reach out to our communities and have change we need service providers, probation officers, court advocates to approach our Latino community in ways that we feel comfortable with. Currently one approach is to end an abusive marriage but, some of us with strict religious ties might find this difficult to accept. This is why the system might not work as well for us. We must change the system so it works for our Latino community.

To explore the concept of rape and Latino, women we also have to consider what we are traditionally taught about sex. We live in America, but many of us still relate to our roots and what has been passed in our culture. Sex is taboo in many Latino families still. Although, that is now changing, we are still left with many feelings of shame, guilt, self blame, fear after crimes of domestic violence or sexual assault. Some women might not speak up out of fear of being talked about in their communities or being labeled. To call out rape in a European community is one thing but to say that in the Latino family is another. For some women fear, guilt, or minimal support from their communities is what could keep them from speaking up. Women in our communities have faced violence in many forms, including but not limited to, domestic violence, stalking, sexual assault, the trafficking of women and children, verbal abuse and harassment, and hate crimes. We have been subject to many forms of violence and the norm has not been to fight back. Many of our mothers, grandmothers, aunts, sisters have been affected by some form of violence but perhaps they never spoke up. Being the one to break this cycle can be hard to do. When it comes to sex, we are taught traditionally not to be promiscuous women but to respect and take care of our bodies. Then, we have western society that says it’s okay to love and be open and choose what we want to do with our own bodies. Other strong women go public with their crimes; the system can bring them some relief and justice for their misfortune and pain they have endured. This system might work for some but not all. If we had more police, doctors, crime investigators that could relate to our communities then maybe we would put more trust in the system and make better changes when it comes to crimes to break this cycle. Feeling hopeless and giving up on a system that has not done much for our community is hard. The fear that the system is really there to serve and protect us goes against our instincts, often backed up by experiences that dominant institutions are only out to hurt us.

We need a call to action to make crime in our barrios go down. Educating ourselves as to what our rights are and being mentally prepared if we are ever a victim is a stance that more mujeres are willing to make. Teaching our youth whether legally or illegally here that, we all have rights and should have the support of the people in our community. To know if we are ever victims of a crime that there are Domestic Violence programs and sexual assault hot lines that can provide some direction in the hard times. Help specifically designed to deal with the issues that the women in our community face would be of great support and advancement for our people.

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

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

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

Escrito por Javier Amaya

Hoy en día, las personas pasan varias horas al día viendo televisión. Canales informativos como Discovery Channel, The History Channel, o National Geographic podrían darnos una respuesta a muchas de las preguntas que nos hacemos, asumiendo que toda la información que estos canales emiten es veridica y ciento por ciento legítima. Para la sorpresa de el televidente, la información que dan estos canales es basada en estudios supuestamente científicos pero que en realidad muchos de los estudios basados en solo ideas o teorías que no son del todo verídicas.

El trabajo de un científico es el de preguntar, analizar, y responder. No todas las preguntas tienen una respuesta, y es por esto no podría decirse que todas las respuestas son las correctas. Por eso es muy importante que las personas cuando vean un programa de televisión piensen críticamente acerca de la información que se suministra al televidente. Además muchos de los científicos dependen económicamente de grandes empresas que les pagan por investigar y publicar sus descubrimientos y esto hace que sean influenciados por la necesidad de publicar, y mantener un trabajo.

En año 2006 Karl J. Reinhard publico “A Coprological View of Ancestral Pueblo Cannibalism” en la revista American Scientist. En esta publicación Reinhard muestra y explica como científicos pueden crear ideas basadas en poca evidencia y ignorancia del tema. Rainhard es un científico que ha estudiado la dieta de la gente Anazasi que vivió en Norte América alrededor del año 1200 AC. Con veinte años de experiencia en el estudio de coprolitos o excremento fosilizados, Reinhard es un experto en la dieta de la gente Anazasi que incluía plantas salvajes, y animales pequeños como conejos y serpientes. En el año 1997 un coprolito llegó al laboratorio de Rainhard mostrando una clase de dieta completamente diferente a la vista en cientos de otros coprolitos de la gente Anazasi. Este coprolito mostraba

Era claro para Reinhard que este coprolito era una excepción a la dieta de los Anazasi. En base a su experiencia el área, Reinhard fue capaz de distinguir entre un comportamiento común de los Anazasi y una excepción alimenticia. Con este descubrimiento muchos arqueólogos al igual de científicos saltaron a conclusiones apresuradas. Arqueólogos como Christy Turner tomó el liderazgo en anunciar el descubrimiento del coprolito y su nueva teoría de canibalismo. De acuerdo con Turner, los Anazasi fueron una cultura violenta y salvaje que por influencia de otras culturas mas agresivas que decidieron adoptar practicas canibales. No tomo mucho tiempo para los medios de comunicación encontrar la explicación de Turner mucho mas emocionante que la de Reinhard y poco después, la cultura Anazasi fue conocida como la cultura canibal que rondo el desierto de Arizona en Norte América.

“...muchos científicos que llegan a teorías apresuradas sin suficiente evidencia, todo por la fama, el reconocimiento o tan solo por el dinero.”

Es irresponsable para un científico llegar a conclusiones apresuradas sin suficiente evidencia un ejemplo de esto es la teoría de canibalismo que creo Turner, los Anazasi son en parte conocidos como canibales a pesar por que existe mucha mas evidencia que demuestra lo contrario. Al igual que Turner existen muchos científicos que llegan a teorías apresuradas sin suficiente evidencia, todo por la fama, el reconocimiento o tan solo por el dinero. El mayor problema con esta clase de información es la de que cualquier persona con un título puede teorizar y publicar cualquier clase de ideas. Muchas de estas ideas y teorías pueden ser posibles pero no probadas. Un perfecto ejemplo es el de la idea de que las pirámides de Egipto que fueron construidas por extraterrestres, idea que es posible, pero totalmente desaprobada por arqueólogos reconocidos en la materia. Pero para los canales de televisión resulta un tema atractivo que cautiva audiencia sin importar si es cierto haciéndolo creíble por cuestión de popularidad y no de suministrar información. Lo que los televidentes no saben es que esta idea puede ser posible pero no precisa, ni aceptada por muchos especialistas en la materia. Por esto mismo podemos concluir que es muy importante que los televidentes no crean todo lo que ven en la televisión, por mas profesional que se vea.
Ve y Vota!
By Yvon Guzman-Rangel

The month of November emphasized the frustration and the disappointment of the current economy, as a result, many voters were left with conflicting attitudes, with regard to both political parties. The continuing public dissatisfaction and the disapproval of major policies has led the largest minority group to take action. Even though there had been an expected low turnout rate for Latino voters, enough came out to determine the outcome of races such as in California, Nevada and Florida. In California Senator Barbara Boxer won the reelection and Jerry Brown won the governorship. Both of these candidates had a large margin of Latino voters. In Nevada, Republican Brian Sandoval became Nevada’s first Hispanic governor. And in Florida, Republican Marco Rubio won the U.S. Senate. While in New Mexico, voters elected the nation’s first Latina governor, Republican Susana Martinez. These midterm elections were historic for Latinos and for the first time there are three Latino candidates, all of them Republicans, who won top statewide offices. However, Latino voters continue to have a strong support for the Democrats. In a National poll, Latinos preferred Democratic candidates by a 2 to 1 margin over Republicans. This means that there is a 64% vs. 34% that leans heavily towards the Democratic ideals. Rodolfo Garza, a professor of Political Science at Columbia University, has focused on the immigration, political attitudes and voting trends for the last 30 years. He argues that “Republicans have long asserted that Latinos are unknowingly Republican, based on the assumption that Latino cultural values such as, strong Christian beliefs and family ties translate into support for the Republican political agenda.” It is important for political candidates to look beyond cultural and religious assumptions and address the political issue that are affecting the Latino community.

Even the New York Times published an article on November 5th whose headline read, “Latinos Reached a Milestone in Midterm Election”, the story focused on the Latino vote in California. It was no surprise that Latinos in California backed Jerry Brown for governor over Republican Meg Whitman. As stated by Arturo Vargas, the executive director of the National Association of Latino Elected and Appointed Officials “The Republican wave did not reach the Pacific Ocean in California.” This opposition to Meg Whitman came as no surprise after she took a hard stance on immigration. Whitman’s position was seen more in English advertisements, rather than Spanish. As a result, Latinos rejected the anti-Latino messages that poisoned the airwaves throughout much of Whitman’s campaign. It was a surprise when such opposition to Whitman’s campaign resulted in some media advertisements deterred that urged to stay away from the polls.

On a group’s website, LatinosForReform.com, Robert Deposada implores Latinos to boycott the midterms in response to the Obama administration’s failure to enact an immigration reform bill. The sentiments around the video generated a sense of betrayal and mistrust in the Democratic leadership. Such feeling emerged after the Obama committee failed to pass an immigration reform during the past two years. In one clip, the group asserted, “They have no excuses. And now, when they need our votes, they are at it again with more empty promises.” It was alarming to see how voter suppression was marketed as a voter empowerment. To the assertion of many this ad only created a backlash that brought about the opposite effect. In actuality, it energized the Latino vote and gave it a new compelling reason to go out and vote - by and large, for the Democrats. The civic participation of the Latino was further promoted organization ally when t.v. newstations encouraged Latinos to go and vote in the midterm elections of 2010.

Latino groups such, Ya es Hora and Ve Vota! also worked hard to get the vote out. A coalition between these two organizations and Univision, a t.v network that has a wider viewer range from Latin America, also declared on October 26 “Ya es Hora Day” in an effort to encourage Latino voters to go to the polls in November. The network often aired special coverage and public service announcements about the electoral process and the importance of the upcoming elections. It is safe to day that both parties are taking note of the political power of the Latino electorate, and that it will continue to grow, in part, because Latinos constitute the largest minority group in the U.S. and their numbers are expected to grow from 40 million to over 100 million by the year 2050.

I Voted
Yo Voté

NUESTRA COSA FALL 2010
Connecting Cultures
By Yvon Guzman Rangel

Now that I look back at my childhood I realize that much of it has not changed. In essence, I struggle to maintain my native language even when taking courses in Spanish. Growing up in the United States and coming from an immigrant family gave me a disadvantage and an advantage. The challenge was to maintain my cultural heritage without letting one language dominate over the other. This internal responsibility was essential and the solution was to adapt. Throughout my childhood my father, Rolando Guzman, wisely stated, “El qué habla dos idiomas vale por dos” translated “He who speaks two languages is worth twice as much.” My father did not know it at the time, but he was well aware of the economic advantages of speaking two languages. I believe that my father was right. One day fluency and proficiency in two or more languages will improve the marketability of people in today’s economy; however, we must also examine the underlying nuances that are often overlooked when addressing language, economy, and the community. The relationship between language and economy has caused extensive controversy and it seems cliché to state that English is essential due to the fact that Spanish has also become innate.

Altarriba and Heredia acknowledge that language and the accumulation of capital are the primary reasons why in today’s market there is a growing need for multilingualism (Altarriba and Heredia, 217). The expansion of globalization has allowed English to be the primary language in which commerce is conducted. Authors like Altarriba and Heredia state that “English is the language of the Internet, our global economy, business, technology, and politics” as a result, there is an overwhelming social and economic incentive for others to learn English (Altarriba and Heredia, 217).

Both authors emphasize, “the ability to effectively communicate cannot be overstated, and the more languages a person speaks, the more people the person is able to communicate with (Altarriba and Heredia, 218).” “English and other languages work hand in hand to communicate across multinational corporations, but more importantly across cultures. Just as it is equally important to point out the disadvantages of living in a monolingual society, we must also take into account the luxury of living in a multilingual nation.”

On November 18th, the Huntington Post, an Internet newspaper, stated that the United States should unquestionably be striving to learn Spanish and other languages. I do believe that having a common language unites us, but wouldn’t the same principle be applied to multiple languages? In the same news article, author Steve Leveen, CEO and co-founder of Levenger, argues that those who do not speak English take up the jobs in sectors of the economy where Spanish speakers may prevail and where others will not pursue a job. It is also true that a majority of immigrants want to learn English due to its necessity of living in the United States. Most immigrants are self-selecting entrepreneurs who have made sacrifices to come to America. The immigrants are well aware --and sometimes painfully so -- that their livelihood, and even their self-worth, depends on learning English. As a result, the system creates an intricate web in which individuals strive for a better future. Speaking another language not only helps certain sectors of our economy, but it has demonstrated that it has also lessened the gap between the community and mainstream society.

It is a privilege to speak another language for it allows the individual another form of self-expression that would otherwise be limited by one dialect. Such restriction should not be encouraged; therefore, there should be programs that actively engage in each other language and culture as a way of exposing the uniqueness of each culture.
In Xochitl In Cuicatl

The New World Order agenda has no concern for humanity
Exploitation from corporate companies
While the Bilderburg group runs the world in secrecy
Soldiers are their pawns so why would I ever consider joining the military
If you see a recruit up close, they are to assault and batteries
Bribing our people with benefits that should come to them naturally
tricking them into signing their souls away, enlisting
Sacrificing your lives and your bodies
To go kill innocent people in middle eastern countries
It doesn't take rocket scientists to figure out there are no terrorists, just think
A lot of these cops are X-M.P.
Come back from over seas
Enroll in the force and terrorize the streets
Reinforcing bullshit bills like SB1070
As in Phoenix A.Z. oppression tyranny, 287G
Soon spill over impossible state borders into OUR city, into YOUR city!
How many times is the sleeping giant gonna wake up then fall back to sleep?!
Fucking the military and the police
War going on here in the belly of the beast
whose streets? OUR streets!!! No justice, no peace
Fighting for liberation till I'm deceased
Till the cassette drops 6 feet deep
Starching up my khakis, cuff n a crease
Bootleg Chuckies and tall white tees
Fucking skinny jeans and these kids wit spiky hair who don't know what they wanna be
That don't care, wit no ambition and no dreams,
Who stay in doors all day play Xbox and watch TV
And to all who turn their heads n pretend shit not happening
Nowadays apparently all these pewees
Just don't give a fuck about their own communities
Sometimes I guess we are just our own worst enemies
Consumers more worried about their neon colored Nikes
While the rest of us have other priorities
I'm sick of these activists on campus who forget their people once they get a fancy degree
Nothing but sellouts that integrate into white American society
How bout these wanna be revolutionaries
Who wear CAMOFLAUGE!! All the time, really?
Is all that nessacary, you forget were in an urban setting?!
Getting into character for events, please
Just because you dress it don't mean you act it and special handshakes don't mean you're ready
Mad at me because what I speak, threatens your comfortability
I don't know what you're in the game for homie but this here ain't a hobby
And watch out for gossipers who are compulsive disrupters in the movement
spreading rumors like a disease
Either their big time haters or infiltrators in the scene wrongly bad jacketing
Even all these hustlers and all these G's
Caught up in the game of illegit capitalism like mice in a cage chasing cheese
Slaves to the system with Bills to pay, I know… we all got mouths to feed
While Turning our brothas n sisters into feen,
Epidemics of heroin n methamphetamine
Buy hey! We all gotta make that cream!
Right?! So do WE, really care bout our families
children being taken into the system's custody
Group home to group home growing up in Jivi
While we're hedged up sitting in cells of penitencries
As robots and puppets following routines, dehumanizing
By then baby's mamas moving on making new memories,,
Getting out and can't even function properly
We'd be lucky working minimum wage in some jenk ass factory
Back round checks, hoping they don't find our Felonies
Burning stomach, HUNGRY, nothing to eat
No money, no heat, freezin' and shiverin'
No electricity, In the dark, candle light flickerig
Maybe we should steal from the rich and give to those in poverty,,
Thoughts are having me, fight back the urge of committing robberies
Wonder WHY, we stressed out puffing leaves
Liquor stores on every corner so conveniently

Got us dedicating to our homies that passed, spilling out on the grass the last of the Old-E
While we're letting them instigate between us and fall for their trickery
Got us feuding amongst ourselves, pulling gages, crossing out and bickering
Products of the environment created, by this power to police terrorism and brutality
Frustrated! But I have every right to be
I'm just speaking from the heart though, Can anybody hear me?
Is any one out there actually listening? Feeling this energy
Of a melody suffering from genocide gone without noticing.
Survivalist mentality, We don't need no sympathy
Are you reaching for the stars or you reaching for the ceiling?
Homegirl once told me caring too much can be a poison, which is interesting
Alls I know is that I do and even though the burden is heavy, I still believe
Giving up, throwing in the towel can't be found in my vocabulary
Crying for a dream, praying that we all get through this shit safely
We ALL have a role to play and over time we've been subconsciously gathering
If you're not a part of the solution, you're a part of the problem , there's no maybe
Cease to be sheep. Lead by example cuz talk it cheap
Everybody has knowledge on something so get out there and teach
Creating direct actions and living collectively
Mapping out our future and operating strategically
Re-organizing the hood and researching our OWN history
Our people have been resisting for more than 5 centuries
Refusing to vanish, We won't be defeated that easily
Evolving what was laid out for us from the late 60's
It takes self discipline and always motivating
No more McD's poisoning our bodies, grow your own food and eat healthy
Self determination ….self sufficiency
Remembering those who fought and died at Wounded Knee
1890 and 1973
There's no rewind, so seize the time!! It's OUR responsibility
7th direction of looking within. Give yourself the authority!
Building our OWN schools like D.Q.University
Survival training in every attribute and category
Empowering and loving our women to be queens,
They're more than just child bearers, NO MORE D.V.!
Loyalty contributing to productivity
So what will it be? If you're down for justice then ride with us, mobbin' deep in a cutlass, homies turning revolutionary
Forming bridges and teams of solidarity
Together with that unity, we hold the key,
To these Punk ass pigs pulling us over at will randomly
Constantly harassing, interrogating, beating and threatening
That get a slap on the wrist and suspension for murdering
I don't wanna be just another statistic or casualty,
And what's with all these GANG injunctions?? I'm a HUMAN BEING!!!
Always running, feel like I'm in slow motion, I just wanna breath
ENOUGH IS ENOUGH!! Just because they wear a badge don't mean they can't bleed
We need to stand up for ourselves by any means
For generations to come planting rebel seeds
Helping them grow with our words and our deeds
Passing on our spirit watching them succeed
Obligated for our ancestors that fought and through Destiny
Warriors Traditionally fulfilling prophecies
I can hear the sound of the concha now calling
The drums of the people, Mother Earth's heart beating
Father sky above us smiling. The wind whispering Meshika Tiawi
Loading magazines, Armed to the teeth
no surrender, no retreat, homy wucho think ?
When we play….we playing 4 keeps
Perhaps one day we'll live in a world where our kids can see,,
A life worth living and all of its beauty,
And know what it is like to REALLY be free
Dedicated to Oscar Grant rest in peace
And all those who have been murdered by this fascist fake democracy
If we ALL put in the effort, dreams can be reality
All power to the people!!! ALL POWER , Struggle continues till victory!!!!!!!!!!!!!!!!!!!!

TepaMalinality
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Siendo humanos somos animalados
Atrapados y enjaularos
En cautiverio pasamos nuestra vida “libre.”
Pero sin saber como uno sobrevive

Siendo humanos somos animalados
Entrenados y enjaularos
Tratando de pensar por uno mismo
te encadenan y te rebatan ese optimismo

Siendo humanos somos animalados
Enjaularos y deshechados
Ya que haz tenido esa vida larga
Te escupen en el suelo para que ya no seas una carga.

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…somos animalados.

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