Tonalmachiotl
Noctinomekayotzin: To All My Relations

This year we find ourselves fighting for something we already had: a free education. In the 1500s, in Mexico-Tenochtitlan (Mexico City) the Mexico/Aztec had the first ever mandatory education system for all social ‘classes’ and both genders, alike. Today, in occupied United States, we find ourselves trying to achieve what we already had over 500 years ago before the European Interruption/Invasion. However, we have to pay for our “free” higher education and end up in debt. In Mexico City, in la Universidad Nacional Autonoma de Mexico (U.N.A.M.) Mexican, and foreigners alike, pay about eighty cents in pesos (Mexico’s currency) for tuition! Sometimes we need to go back to our roots, and in the struggle sometime we realize that we are struggling to have something which was of no additional burden to the population and of which we already had. Our Roots is Our Answer! Take them back and claim it as Yours! Mexica Rise Up, Mexica Tiahui! Xicano Power!

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Que Pasa Tlaca?

Your Mother Said It, “Tirar Comida Es Un Pecado” (Throwing Food Away is a Sin): Obesity Among Latinas by: Penelope Quintero

Raise your hand if you have heard your mother or someone you know ever say “tirar comida es un pecado” (throwing food away is a sin). Well, I did not just hear it, I lived it. My mom would make me sit at the dining room table until I finished my entire plate of food. When it was caldo de albongidas, meatball vegetable soup, I hated life. The vegetables oozed out creepy crawlers and made my lips pout, nose wrinkle, and eyes shut close. The albongidas, meatballs, sound good in theory but at 4-10 years of age, it was the epitome of “ewww.” I held my breath and put them directly in the back of my throat so I would not taste the healthiness of it. I remember one day sitting at the table not able to finish a simple bean burrito. I then had the brilliant idea of hiding it in the pantry below the sink where the paper towels were stored. Months later my mom found it and realized what I had done. We laugh about it now but back then I had nightmares of sitting at the table with my mom making sure I did not get up.

Talking to friends of Latino background, I realize I am not the only one with food torture stories to tell. It is hard to believe that as a young kid I refused to eat my mom’s food. My mom’s famous food! But it is not about the food and the way it tastes, it is about the quantity. Sure, my mom can cook for an army when expecting a party of four, but I can just measure myself and eat less right? Wrong! As a child, I was taught that there were starving kids in the world and that throwing away food is a sin. I had to be thankful and eat everything on my plate, no matter how big the plate. I guess that is where my triple sized storage unit called my stomach came from. Serve me on a small plate and fill it up I’ll eat it up and be satisfied. Serve me on a huge plate and fill it up and I can still chow it down.

But this is nothing to be proud of. As a scrappy, puny kid in elementary school, I slowly learned what eating everything on your plate does to you. Now, as a starving college student, I am aware of what a regular serving size should look like since it is all I can usually afford. I did not realize how much food my mom was overstuffing my plate with and ultimately my mouth and stomach and heart arteries.

Marian Levy of the project Para los Niños designed a study which revealed that 52% of Latino children of four to twelve years of age were overweight and of those 52%, an incredible 35% were obese. Do those numbers scare you? Well they do me, but at the same time I am ashamed to say, I can see why. In an article in the Memphis Business Journal Scott Shepard reacted to the study which found “that immigrants have largely adopted American eating habits. The result: children are stuck in the house with a TV, a Nintendo, a bucket of fried chicken and a bag of chips.”

So is this really an American assimilation problem or is it more than that for Latinos? It is sure to say that food represents culture, richness, and above all love. Why does your mom cook for you? Or your abuela? Easy, because they love you. Food for Latinos is a way to say “I love you,” and to them the more they feed you the more they think you will love them back. But sometimes we should remind ourselves, quality over quantity and tell our mother, our grandmother, “I love you, and because I love you so much I want to live as long as possible so serve me half.”

* Scott Shepard wrote an article for the Memphis Business Journal titled Study of obesity among Latinos finds more than 50% overweight.

Latinos in Healthcare
We need more Latinos in the Healthcare professions
By: Maria Alcaraz

The healthcare industry has been growing steadily over the decades. More and more people have become interested in this field of study. This may be true, but the Hispanic community has not been a great part of this boom. This in part may be due to the alienation of Hispanic students in a largely Anglo environment as well as the barriers Hispanic students face in their daily lives.

There are a lot of Hispanic students in the colleges of the country, UC Riverside included. UC Riverside is one of the most diverse campuses in the country. U.S. News and World Report 2007 ranked UC Riverside 5th in the nation in ethnic diversity. Although there are a lot of Hispanic students out there with high dreams of becoming professionals, most of these students are not in the science majors. The close-knitted feeling of a Hispanic family and community makes it harder for a student to adapt to a new environment of learning and leadership in this country of large diversity and big opportunities.

About 4% of the physicians in the country are Hispanic. These are all the Hispanic physicians, both male and female. If we take into consideration how many are female, we see that only 1% of all physicians in the U.S. are Hispanic females. I myself am in the sciences, aspiring to become a physician. Truth is, Hispanic students do not do very well in the sciences.

The science majors at any institution are hard to pursue. Between going to class, working, and helping out at home, Hispanic students are even more challenged to excel in the sciences. Hispanic students tend to feel at a disadvantage since we come from low income and low education backgrounds, which may also put us behind in math and science classes. Although it is hard for me to say, as Hispanic students, we tend to get average scores and grades in the Science and Mathematic classes, which makes us less desirable for Graduate and Medical schools.

The professions in healthcare are well glorified in any part of the world. Even more so if they get their degrees here in the U.S. We must encourage the people of our Hispanic communities to pursue careers in the sciences, especially in healthcare sciences. A Hispanic doctor has a lot of things to do and a lot of people he/she must tend to. There are millions of Hispanic people in the country, yet only 4% of all the doctors in the country are of the same ethnic background. One doctor must tend to many patients that want to be seen by him/her because they would feel more comfortable and they can speak their language.

Another issue with Hispanic students is that some may not have legal status in the country. There are many students out there in colleges that cannot continue their studies because they will not be accepted by any school because of their legal status. These students are often very bright, and overcome the barriers of language and culture, yet their legal status does not allow them to pursue a career in the sciences.

Since Hispanic families commonly have low incomes, attending college will be yet another financial burden to the family. For this reason, the student must hold down a job in order to continue attending college as well as support the
Continued from previous page: Latinos in Healthcare; by: Maria Alcaraz

family monetarily. This affects the student in more ways than one. Hispanic students must exert more effort to hold down a job, go to class, study, and be there for their family. This not only affects the student physically, but emotionally as well. The Online Ethics Center states that Hispanic students usually have feelings of inadequacy and isolation due to others’ lack of understanding of their culture. This also leads to low self-esteem and consequently leads to poor performance in class.

We must encourage more Hispanic youth to pursue careers in the healthcare sciences so that we can tend to the millions of Hispanic patients that need our help. These Hispanic students may also make a difference in the way that we receive our healthcare. The people of the Latin community face many problems in obtaining healthcare. If we have more Hispanic doctors, we might facilitate healthcare options for our people by hosting free clinics and reforming the state healthcare system.

There are many advantages that we can get if we encourage more young Hispanic students to pursue careers in the sciences, and especially in healthcare. This will impact our community in many positive ways.

Statistics have shown that there is a disparity between the percentage of people who seek out medical care within our communities. People who are classified within the “minority” groups such as African, Asian, and Hispanic people, are more likely to have lower numbers of people who seek out medical care when they need it. With the rising costs of healthcare we can see why there is a disproportion in these statistics. This along with language barriers and cultural reasons are some, if not all the reasons as to why minority groups don’t seek medical attention.

According to statistics from various sources, Hispanic people are most likely not to seek medical care due to the reasons mentioned above.

The rising costs of healthcare have impacted many people, most of which pertain to minority groups, most importantly Hispanic people. According to the U.S. Department of Health Care and Human Services, and the Agency for Healthcare Research and Quality the cost of healthcare can be too much for people of low to middle income. People within the Hispanic community, at least the majority, fall within the low income bracket. Thus, this leads to a correlation between medical care affordability, access, quality, and the number of people who seek medical care.

The quality of the healthcare also has a great impact on whether or not people seek out medical care. Most of the healthcare that is affordable and accessible to Hispanic people are statistically of a lower quality. Lower costs for healthcare equals lower quality, which can have some impact on whether or not someone will seek medical attention when needed again.

Data has also shown that people who have limited English proficiency access healthcare less often. There is also a correlation between English proficiency and the obtaining of health insurance. Health insurance helps to pay for some, if not most of the cost of healthcare, medical expenses that are otherwise unaffordable. People within the Hispanic community are uninsured due to the high cost of health insurance. Over the years the U.S. government has conducted various research and has created estimates for health insurance coverage within all of the Hispanic community. For example, a research article titled Health Insurance Status of Hispanic Subpopulations in 2004: Estimates for the U.S. Civilian Noninstitutionalized Population under Age 65 conducted by Jeffrey A. Rhoade, PhD and Jessica P. Vistnes, PhD concluded that for years, the Hispanic population has the highest rate of being uninsured when compared to all of the other racial/ethnic subgroups in the United States.

The language barrier between Hispanic people and the professionals in the medical field can lead to a miscommunications, and lack of attention or importance of a case. It can be difficult to tell your symptoms or illnesses to doctors who do not understand your native language. The use of interpreters can help, but even within one language there are different dialects, such as in Spanish. What happens when there’s a miscommunication between the translator and the patient, which leads to a miscommunication between the interpreter and the doctor. Some doctors have also stated that it is difficult for them to communicate the diagnosis or treatment of an illness to patients who do not speak English or one of the doctor’s native language. Some people have expressed racism or bias towards them, when they seek medical help from doctors who are not part of their racial/ethnic subgroup. Often when doctors have their own practice, and people know that they speak their language, they often seek medical attention at that doctor’s office rather than anywhere else. Which can lead to a mass of people seeking help from the same doctor, which in turn can make waiting for healthcare much longer, cause a decrease of attention a doctor has towards a patient, and the quality of the care.

Cultural customs and beliefs also affect whether or not some racial/ethnic groups seek medical healthcare. People of Hispanic origin often use home remedies for illnesses rather than seeking medical care. For one, the home remedies have been passed on from generation to generation and people trust in the remedies. Two, people of Hispanic origin often don’t seek medical care due to the fact that culturally people of Hispanic/Latino origin are self-helping people, they prefer to help themselves rather than seek help from outside sources or groups. Cultural norms along with the high cost of health care, and language barriers are the reasons as to why people of Hispanic origin don’t seek medical care and have higher statistics of ethnic groups that die from simple illnesses. If our people had affordable healthcare and all of the other obstacles out of the way, our people wouldn’t have higher statistics for heart disease, high cholesterol among other illnesses.
Song of the Hummingbird
By Giuliani Alvarenga

La obra Song of the Hummingbird nos enseña los difíciles e injustos actos que cometieron los invasores españoles por orden del proto-nazi de Cortés y sus seguidores. La historia la conduce una México por nombre Huitzitzilin, y dirige dichos eventos a un sacerdote llamado Padre Benito. En este libro de ficción, ambos personajes comienzan a descubrir más de cada uno de sus propias diferencias, principalmente el Padre Benito. Este cuento capta elementos sociales sobre muchos puntos de vista y muestra que si uno abre su mente para ideas que probablemente no concuerdan con las de ellos, pueden entender un poco más sobre esos asuntos.

Este libro nos enseña a tener una mente libre de perjuicio porque esa característica no encomia progreso en absoluto. Un buen ejemplo se ve presente cuando Huitzitzilin explica el concepto de su nombre. Dicho nombre representa un colibrí pero los españoles llegaron y convirtieron a todos en Católicos—borrando la cultura México. Huitzitzilin aun tan le explicó al sacerdote que su nombre significa un colibrí pero se lo pronunció en español porque no apreciaria el contexto y no lo hubiera pronunciado bien por falta de interés en su cultura. Su lengua natal es Náhuatl, pero los españoles no permitieron que expresaran su cultura. En una ocasión Huitzitzilin estaba relatando una situación donde ella estaba bailando para la diosa Coatlicue cuando el sacerdote la ordenó a detener el cuento porque para él fue falta de respeto. Con tiempo, el sacerdote abre sus ojos un poco más y aprecia lo que Huitzitzilin tiene que decir.

Graciela Limón escribió este libro con la intención de que gente capte el mensaje escrito para que mediten sobre ello y practiquen lo que ella intentó pintar. Su mensaje habla acerca del aprecio de diferentes culturas y evitando el perjuicio en cualquier sentido. A mi me gusto mucho esta obra porque uno la puede analizar en varios puntos sociales—en este caso lo veo en el ejemplo con la proposición 8 y como una gran parte de la comunidad Latina aprobó la proposición. Esta propaganda fue visible en los medios y nos enseñan que tenemos que abrir nuestras mentes para que así podamos aprender un poco más de cada uno de nosotros.

By Mario Guevara

“First of all, Anahuac is the Pre-European Nican Tiaca Indigenous cultural area that unites our people from Costa Rica to the “Four Corners Area” (north of there, east and west of there, to Texas and California). This area has been one cultural area for at least four thousand years and as long as 8,000 years. European borders, Criollo (European Spanish speaker-descendant) control, and other religious divisions have created the Eurocentric false nations that now exist on these lands of ours. We, the Anahuac people who inhabit these lands are one people, one culture, one history, one past, and one future. Mexico Movement

the areas which stretched from present-day Costa Rica to what is now the southwestern United States cannot be viewed as independent entities...instead they must be considered as a whole to understand the complex reality... Mexico's Indigenous Past by Lopez Austin, Lopez Lujan

Rafael Perez-Torres in Chicano Ethnicity, Cultural Hybridity, and the Mestizo Voice puts forth that “Chicano mestizaje (racial identity) derives from a complex...sense both of dispossession and empowerment, a simultaneous devaluing and honoring of indigenous identity.” The historical orientation for this conceptualization of a mixed identity is, as Perez-Torres further notes, contingent upon the following historical realities which are foundational to modern Mexican culture: “the first is the Spanish conquest of the Aztec empire in 1521...the second event...is the appropriation of Mexican lands by the United States...and the third event is ongoing...current controversies over immigration, employment, and border control in the Southwest.” Perez-Torres, Rafael. Chicano Ethnicity, Cultural Hybridity, and the Mestizo Voice. American Literature Vol. 70. No. 1. 1998.

mainstream American society has functioned by ever since it delineated Indians as outcasts in their land in order to preserve an expanding white-dominated and black-enslaved society. The Chicano movement is not solely about the Mexican-descent experience, as it is essentially more about the Indigenous-descent experience with Central Americans being part of; as CSUN’s Chicano Studies veteran Rodolfo Acuña terms it; “Occupied America.”

In Aztecas Del Norte: Chicanos of Aztlán Jack Forbes (Ethnic Studies, UC Davis) of Powhatan heritage deconstructs the ideologies of the Chicano movement via a native perspective he notes; much like the Anglo-Saxon socially constructed “1-drop of African blood” rule delineated anyone as “Black”; that Mexicans, “mets”(Canada) and “mestizo”(Latam America) peoples remain an indigenous people despite mixture. Unlike the North American colonial experience, Spanish racial social construction sought to devalue indigenous heritage while glorifying European descent. Let’s consider how other mixed peoples identify: Bob Marley; born in the English-speaking Caribbean; was half white (British father) and half African (Jamaican mother) but is considered fully African by most, just like Barrack Obama (aka America’s 1st Black president). We can learn from such examples as...
Calpulyotl (Community)

Breast Cancer
By Daisy Ocampo
“Foo don’t even trip. We’re gonna make it. You’re gonna make this cancer your bitch.” - Giselle Ruiz’s inspirational quote.

Why worry about breast cancer in college? All the informational pamphlets I ever received recommended having mammograms and serious check ups until the age of forty. Despite the higher rate Latinas have of breast cancer diagnosis, never did I think I would be diagnosed at the age of twenty one. Two women in my family have passed from breast cancer and I was aware of this, yet I thought I would “get serious” about it when I was maybe thirty five.

At age twenty, while taking a shower, I ran across a lump that I speculated was normal because no pain was involved. Having never done a self-examination I was unaware of what my breast felt like; therefore I did not know what “normal” was. Even then, “normal” varies depending on your menstrual cycle. I participated in the Mujeres Unidas’ Breast Cancer Awareness workshop where fake breast with lumps were used so that mujeres know what a lump actually feels like. I remember thinking “Oh shit!!!” After sharing with a couple of friends, it took me three months to go to the doctor. At my visit, my lump was without a doubt confirmed and I was scheduled for a second visit. Within two weeks, I received a notice that my twenty first birthday was around the corner and I would no longer qualify for Medical. I was later turned down by three other medical insurances for having a pre-existing condition. I was in complete shock that everything was happening so fast.

I withdrew into an escape plan where I lost myself in my usual hectic agenda. It gave me a busy and loud environment where I did not have time to do a reality check. A friend finally took me to the Eastside Health Clinic where a free program covered the cost up until detection. After feeling the lump, every moment progressively became a dagger. An ultrasound confirmed the lump’s composition; the biopsy confirmed its consistency: cancer. The official name was Ductal Carcinoma In Situ and it was at stage one. Everything that followed was denial and a bunch of “blah blah blah” coming in one ear and out the other. Endurance, patience, and healing internally were crucial to get through treatment. My daily pace went from being explosive like an M 80 firecracker to a child’s mandatory two naps a day. The scar that remains is in honor of those women who have been hit by breast cancer. Everything I have gone through would all be in vain if I do not do my part to be an open book and allow others to see this as a reality and not just a statistic that will affect us later in on life.

Breast Cancer is not common among young Latinas, yet Breast Cancer is the second leading cause of death among Latinas. There is nothing necessarily innate about having a Latina nationality that increases our likelihood of getting breast cancer, yet cultural barriers will be determinants for detecting cancer at an earlier stage. The earlier we can detect breast cancer, the more treatment options we will have available. The fact that many Latinas detect it at a later age decreases our survival rate.

The only way to secure early detection is to perform self-examinations monthly. Although it is older women that have breast cancer, younger women are not immune. The reason self-examinations are important is because it gives us the peace of mind of knowing our breast. It is key to know what our breasts feel like and only in this way will we detect any abnormalities. As mujeres we must be aware that this must be part of our routine. You can even have fun with it and have your partner take part in the self-exams and let it be a mutual experience. We must know our bodies. Our health is our responsibility. There are survivors who can live to tell their story, yet surviving is a journey and part of the journey is helping others. So many have passed on, leaving behind a legacy of struggle, healing family members, and a hurtful truth for mujeres. There are mujeres who have already endured the pain and agonized until they were weak and ready to go. We were fighting to live. We must all put in our two cents so that others will not go down that path. It is when you’re that close that you realize how incomplete this world is and how much more you can do. You learn to gather strength where none exists. It was like squeezing out every drop of energy from a dry fruit just to remain here on earth. This must be our time to break away from the “it won’t happen to me” mentality because guess what... it can and, in my case, it did. Yet, in Giselle words, it’s time to make cancer our bitch and better yet, keep it in check so it never gets out of line, or robs us of the gift of life.

Continued form previous page: Mexicanos’/”Centro Americanos”; by: Mario Guevara
we redefine ourselves and our movement.

According to the CIA World Factbook 9 out 10 Mexicans have native ancestry (60% mestizo, 30% indigenous), a minority being of European descent. By this logic Raza are a predominantly indigenous people. As if eating tamales, tortillas, drinking atole and tequila weren’t enough hints? (all native in origin) I am of Salvadoran descent, however growing up in south central LA, being part of the mosaic of the growing brown people in California and across the United States have defined my experience. Richard Rodriguez, author of Brown: The Last Discovery of America, notes this as a demographic shift he calls the “Browning of America.”

Eurocentric nationalism is what allows cultural divisions to exist, preventing cultural solidarity among Mexicanos & Centro Americanos, who represent the booming 82% of the “Hispanic/Latino” demographics in the U.S. I recall as an early child, my father was purchasing an automobile and was offered an engraving of a Salvadoran flag, to which my father responded “I don’t want someone to break my window,” illustrating the pointless animosity that cultural divisions give rise to. The struggles of the movimiento, such as the fight for desegregation of separate schools for Mexicans in the California case of Mendez vs. Westminster, the vision of Frida Kahlo, Dr. Atl and Diego Rivera to bring back the ancestor’s traditions in the revolutionary period in Mexico 100 years ago are valuable with regards to Chicanismo, moreover significant to Central Americans as they are “brown issues” and we are all “brown people” in America. The Chicoano movement is not something foreign to the Centro Americano experience, and should therefore unite us in solidarity as Indigenous Americans.

US Census 2000
CLYLP: Chicano Latino Youth Leadership Project

By Nelson Esparza

It seems as if we only see positive life altering experiences occur in films or on television. In reality, many of the life-changing events that fall upon our shoulders are not always fortunate experiences. As human beings it is a great struggle to take full control of our lives. To take full control, we must be empowered with the precise tools and knowledge. The Chicano Latino Youth Leadership Project (CLYLP) is a non-profit organization that seeks to do just that. The mission of the Chicano Latino Youth Leadership Project is to enhance and further develop the leadership potential of California’s youth as they prepare to become the future leaders of our state and nation.

The CLYLP Inc. was established in 1982 by a group of Latino professionals that identified the need to provide leadership training for Chicano/Latino youth. Among the issues identified were that there were very few Latinos involved in government, there was no structured pathway to develop Latino leadership, and high school students were not involved in campus leadership. The CLYLP serves the purpose of strengthening students’ knowledge of state and local politics by emphasizing the importance of cultural and family values, inspiring students to realize their academic and professional potential, and above all encouraging students to continue their education and to obtain college degrees. The annual seven-day conference is held in Sacramento, usually during the last week of July and is open to 10th and 11th graders. Approximately 120 students are accepted to attend the conference each year. Those who have had the privilege to go to the CLYLP summer conference and become alumni are usually encouraged to apply as peer mentors the following year. However, participation in the Chicano Latino Youth Leadership Project is not limited to youth. The organization is run solely by volunteers—from private sponsors to the Board of Directors—and it is only in recent years that alumni have taken a larger role in putting on the conference each year. Anyone can become involved by serving as support staff during the conference or through another volunteer role, and once involved, will see the vast network they have become a part of. I have a unique experience with the CLYLP that I would like to share. I was a participant in the program the summer before my senior year in high school. It was something new and exciting for me to get on the bus that would transport students from my area to Sacramento. I immediately made friends and it was a bonding experience from the start. Our arrival in Sacramento was cause for a great ruckus from the peer mentors, support staff, and others involved. We watched as they continued to greet other busses full of students arriving from all over California. During our stay we were housed in the dorms at Sacramento State University and most of the activities took place on the campus. We learned a great deal about college, financial aid, listened to presenters with unique backgrounds, and even spent an entire day at the state Capitol. I, as well as the other students, returned home with an entirely new stock of knowledge in my young mind. I can truly say that attending the conference that summer has had an impact on the success I have achieved so far in life; but my experience was far from over. In 2009 the organization launched their inaugural CLYLP Comcast Fellowship Program, open to alumni that were completing their first year of college and entering their second year. I fell right into that category and was fortunate enough to be accepted as one of the six inaugural fellows. I spent the entire month of July in Sacramento learning about an incredible new world. Each fellow was placed in a legislative office to intern for the month. I had the privilege of working for Assemblyman Victor Manuel Perez of the 80th district, who is actually an alumnus of the University of California, Riverside. Aside from working in the Capitol, we assisted in carrying out the 2009 CLYLP Conference, networked non-stop, received a stipend, and attended seminars with top scholars where we learned California politics/public policy inside and out. What the Chicano Latino Youth Leadership has given me will benefit me for life and I want to share my experience with California’s youth so that they might have the opportunity to participate and see for themselves.

Applications for the 2010 CLYLP Summer Conference are currently available and must be postmarked by April 17th. Applications can be found at www cylp.org.
Participation in social gatherings are the best way to learn about a different culture, so I asked my father if he had lately been asked to attend a party in which the majority of the guests were from Oaxaca. I asked this question because my father, unlike myself and the rest of my family, had been to gatherings that included only people from Oaxaca. He had attended some of their union (community) meetings since he used to employ them when he worked in agricultural field labor. Luckily, he had been invited to a birthday Party and baptism on February 6, 2010.

When my family arrived at the house where the party was being held, we noticed the colorful cut-out paper decorations, we saw a Mexican flag hanging in the driveway, piñatas by the cake table, all things that my family has never had at a birthday party. As we walked in, we noticed that we were the only family that was not carrying a pack of drinks for the party. We later found out that it was a tradition of the people from their small town in Oaxaca to bring drinks to a social gathering as a sign of respect, and to thank the host for inviting them to the event. I noticed that when my family and myself walked into the house, people stood up to greet us, and made a clearing to a table in the front and center of the room, for us to be seated at. They did not do this for the other guests. Not only did we get seated very quickly, but we were also served our food before anyone else.

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Saving Sacred Land
-Daisy Ocampo

Indigenous communities are slowly losing all forms of identification. One of the strategies used during the Spanish invasion was occupying sacred space. By saving this sacred space, communities will continue to acknowledge and honor their rituals accordingly. In the state of Zacatecas, there is a small ranch where alongside is a sacred mountain that is still honored to this day. This mountain top was a sacrificial location where lives were offered to our gods. When the Spaniards came, this mountain became a haven. Windows were carved on the mountain to create a watch point for the invaders. At the top of the mountain are several tunnels leading towards their temple for their gods that was made inside the mountain in an attempt to keep hidden from the Spaniards. Several traps were made to prevent anyone from entering and stealing any of the religious items. There are several dilapidated homes at the bottom of the mountain that still remain. There are no accounts of a Spaniard ever setting foot into the mountain. As a matter of fact, there is a silent consensus among us that no one will ever enter this sacred site. It is enclosed because it was meant to remain encapsulated from intruders. We honor this fate, and as descendants, we must be guardians of this land.

A little over three years ago, the University of Minnesota commissioned a study here to investigate the pottery pieces and shards which are found scattered throughout the mountain. The art on the pottery was analyzed, yet nothing was concretely determined. Because his team had to get a permit from the state of Zacatecas, the state government became well aware that there was something worth exploiting. A research team composed of Mexican archeologists has begun to dig on the site. Two archeologists have died from traps that were set up by our ancestral tribe, yet the destruction continues. After finding a codified message on a rock, they knew to dig and have currently found a staircase entrance which still has another wall to get through. They are currently discussing different situations as to how to make this wall disappear. We have speculated that since digging has not gotten the job done, a type of explosive or hammering will be next explored, thus causing extreme damage to our mountain. Because this site has been deemed an archeological site, everyone that would like to climb the mountain will have to apply for a special permit and will be assigned a guide, which has never been the case before. Now everyone who went up to pray and perform different songs, must go with an official guide.

The local council of El Remolino has decided to take matters into their own hands and bring this to the attention of the local municipal office. There is currently a discussion to petition the state government. Businesses have already begun to plan for this new tourist site. Two hotels are being built alongside the road and there are construction workers who have been on hold to make paved up the mountain. There is a humble cemetery that sits right below the mountain where our ancestors remain. They are the guides of our land and our mountains. Because this project promises huge economic dividends, those seeking private or state profit have shown complete disregard for the spiritual and environmental significance of this historical site and no concern for the people who would honor our traditions. Our land is being raped over and over again. For years, our ancestors and now we, their descendants, have honored this land. When you ascend to the top of this mountain, there is a connection to the land that the average tourist cannot feel. This land and space will mean nothing more than a photography opportunity and a story. Of course, we are expected to have a connection; this land has been cultivated by our ancestral tribe and now, us. We cannot sing songs, nor can we perform prayer or rituals when there are strangers who we must accept as guides to accompany us even though they are outsiders. We especially do not want to be videotaped by tourists who simply would view us as performers for their entertainment. We refuse to partake in this tourism business because we are losing our identity which has long endured to remain.
The hosts, as well as other guests kept walking by our table to ask if we needed anything else, something they didn’t do for the other tables. While eating the food, a delicacy in their community, we watched an interesting dance. The dancers wore traditional clothes, white pants and shirts with a red sash, or colorful decorations and masks. They danced to music that is traditional to their culture. They danced around in a circle, making gestures with their hands, while speaking in mixteco. This according to Don Juan, one of the dancers, is supposed to bring good luck and fortune to the birthday boy. Their dance is a celebration of life, it is a tradition that they try to uphold in a different society, in a different country.

As I looked around the room, I noticed that my family stood out for more than one reason. First, the women in my family were not dressed like everyone else at the gathering. We were not wearing the colorful skirts, nor was our hair near the length of theirs. Their hair was either strategically braided and placed on top of their head, or it was left flowing down their backs like black waves. Also, our skin color made us stand out even more. My family was lighter skinned than the people at the social gathering. I asked one of the teenagers at the party if we were treated differently because we looked different, she responded without hesitation, Yes, you are. We tend to treat people of a lighter skin color with more respect. They symbolize power, money, and superiority. Our people are used to being inferior to the white people, even if they are Mexican as well.”

Race and skin color seems to have a great importance in their culture. These people have grown up with the feeling that they are inferior to people that have a lighter skin color than themselves. They respect people who are “white.” The man I spoke to, said that they feel inferior because they still follow their indigenous traditions and have had the sense of inferiority instilled in them by the years. According to him, people who look like my father are considered to be superior and are viewed as authority figures. Therefore they are to be respected and served first.

Their culture is fascinating. Through speaking with some of them, I learned about their traditions, their celebrations, customs, and how they still keep their indigenous traditions. I also learned that gender plays an important role in their community. Men and women are both responsible for providing for the family, but it is the men who are the head of the household. Women are in charge of the children, food, and taking care of the elderly, while men take care of the administration of others. Several generations live within one single household; it provides a sense of stability, unity and it ensures the passing of their culture from the elders to the youngest members of their group. Family and social organization is an important part of their culture, according to Pedro Miguel, the curandero of the community; this is why their culture and their people have been able to survive, even if they are far away from their native country. He said that if they were in their native land of Mexico that they would be able to practice more of their customs, which are identical to those that are practiced in the United States. He said that here, in the United States, everyone lives near each other, or in one house. They spend most of their time working to acquire the money that allows them to provide things for their families. In Mexico, they didn’t concern themselves with materialistic possessions, they didn’t have to worry about what they would have to spend, nor did they have to worry about the harvest work that would yield enough crops to feed the whole family. These people not only face the difficulties of keeping their simple, indigenous life and traditions, but they also have to deal with the fact that modern technology, and different customs are affecting their way of life by introducing many modern complications that are a major part of the culture in the United States.

From this fieldwork assignment, I learned that although there are different cultures around the world, we hardly look for information or understanding of our own cultures, or of those cultures that we have lost. The culture of the people from Oaxaca was similar to mine, but it still seemed very unfamiliar in the end due to the different traditions, but I was familiar with some of their traditions. I learned that understanding from other people’s culture is important in order to have a broader perspective of life and other people. As humans, who are part of a country that is the most culturally diverse in the world. We must be able to see traditions and cultural activities through the eyes of another person’s ethnic background rather than focusing so much on our way of living. Because, by doing so, we might even learn about the culture that we have lost, or other indigenous cultures that are in danger of blending out due to immigration from other countries, and subsequent assimilation of the children and grandchildren into the dominant culture of the host society.

Avatar: Movie Review
Matlaeli Yei Cohaal (Miguel Nuñez)
Avatar was a very interesting and breakthrough movie. It portrayed the European-American Armed Forces and Europeans as power-hungry, violent, and inhumane, among other things. The military force set itself on a mission, under the sponsorship of conglomerate corporations, to exploit the natural resources of an Indigenous group called the Navi. The Indigenous Navi were seen as subjects to be studied in order to better understand them and ultimately to destroy and eliminate them from their homeland to other areas (similar to “Native Americans” under the reservation system) to exploit the richest the Navi’s homeland possessed (similar to what fueled European Invasion, Occupation, and Exploitation in Anahuac). The irony of this movie, however, was when the militarized European became the folk hero of the Indigenous People, the Navi, who, at first, sought to understand the Navi to aid their removal, exploitation, and demise. Also present was the story of La Malinche via the Navi woman who ‘feel in love’ with the pale-skinned man and almost caused the demise of her people.

The movie contains many historical events that took place with the Invasion of Europeans (what Europeans and European-Americans termed the Columbus Voyage, the Discovery of America, the Discovery of a New World, the European Exploration/Expedition Era, and other romanticized terminology) beginning in 1492 with the proto-nazi Columbus. The movie created an antagonistic image of the militarized, inhuman Europeans who would stop at nothing until they exploited the rich minerals in the Navi homeland, at any cost including the entire extermination (or Genocide) of the Navi people. This idea is closely affiliated with the idea of Manifest Destiny for squashing European-Americans, who would stop at nothing until they achieved their goal of a continental empire from ocean to ocean, at the cost of Indigenous people’s suffering and with complete disregard of Indigenous people, or “Native Americans” and “Mexicans.” Just like Manifest Destiny was manifested in the movie, so was the idea of a superior race: the militarized and violent humans who possessed ‘superior technology’ to the blue people, the Navi, therefore, been given the “right to conquer and the spoils of war.”

Race played a particular and vital role in the climax, since the struggle was between two races, one of Europeans who treated the Navi as (as) the humans and one of Navi, who was supposed to represent Indigenous People (or Native Americans). Race was clearly marked in the physical looks of the two groups and holds the definition of a race, which is constituted as ‘a specie who can reproduce itself among its population’. In the movie the human invasive would not ‘mix’ with the Navi, and the humans were only interested in exploiting the lands of the Navi. This is similar to European ideologies of race and their “right” to be on top of the hierarchy.

At one point in the movie, the Navi are forced to walk away from their homeland, a reminder of the Trail of Tears, U.S. Indian Removal Policy Act, and ethnic cleansing (including Genocide). These acts of forceful removal and displacement was also present, and continues today, in other parts of Anahuac such as Mexico, Guatemala, Brazil, and Argentina, to name a few places. The pale people invade the lands and force the Indigenous People out of their lands in order for them, the European and their creollo descendents, exploit the riches of Anahuac for their fortunes, at the cost of Indigenous Suffrage.

The movie would not have been a movie without the romance and the love line to it; so one of the Europeans (‘the human’), an ex-Marine, through the process of learning how to interact with the Navi to infiltrate the Navi homeland fell in love with a Navi woman (who apparently was a daughter of the Tlatoani/Ajayi/Inca, or representative of the Navi). But this twisted scheme to the movie is reminiscent of a Malinatzin story, or Malinche, in Indigenous and Mexica/Aztec history. Malinche was represented by the Navi women who gave herself to the human (a historical replication of Hernan Cortes). The Navi women/Malinche openly gives herself to the pale skin European, even after the ‘human’ betrays her and her people. This story line is also a very popular myth told among Europeans all over Cenamahuac/Turtle Island (the mariners to the Navi European Invasion). A similar story was Motoaka (or Pochona) her aiding of John Smith and early colonial European Invaders at Jamestown, Virginia.

The end was a shocker; the Navi with the help of the ‘good’ paled humans (of course), defeated the ‘evil’ humans and were able to enjoy their freedom. With this united front of the Navi, other Indigenous groups (even traditional enemies), and half a dozen humans they were able to defend what was left of their homeland and did not have to be subjugated to foreign oppression, invasion, exploitation, or occupation (unlike our Anahuac History, where We The People Here continue bleeding and
Calmecac, Telpochcalli, Educación

Science vs. Race: A History of Power
By: Jaime Matute

History has often taught us from the perspective of those in power, seldom mentioned are those with none. What is power, but the mere control of someone else? How is power maintained, if not by the constant reinforcement that others are power—less in comparison to you?

Power, although complex in its exterior, the core boils down to a question of who has it and who doesn’t? The color of your skin has generally been a determining factor, with superiority given to those of lighter skin over those with a darker complexion. However, centuries of discrimination show that it is not enough to look at mere complexion but instead your genetic make-up determine where you lie on the power pyramid. Hence, race is born or at the very least heavily emphasized for the first time. “Scientific” classifications are created on the bases of race. Using this classification (power pyramid) the hypothesis that light skin is better than darker skin becomes theory with “science” to back it up. Of course, we all know the truth now. Decades of science has found that the theory of racial superiority is nothing but a myth created to make some people seem superior to others. There are no superiorities amongst the races; people differ from each other based on many factors. The only constant is that we are all human; even then each human is different.

Recent DNA research, found in a project entitled The DNA Ancestry Program, had led people to believe that race can be localized in a sequence of genes. Scientists around the world collected DNA samples, using non-invasive cotton mouth swabs, from each participant. By rubbing the swab gently inside the mouth near the cheek area, loose skin cells called buccal cells are abstracted for analysis. Buccal cells contain DNA which is then used for DNA ancestry testing. Samples were taken to laboratories in order to find each participants DNA. The process begins by isolating the cells from the swab by buffering the solution, this causes a suspension of cells in the solution. Once the cells have been isolated, they are further purified and centrifuged in order to separate the cell from the excess chemicals. The cells are placed in a high heat chamber in order to lyse, meaning explode, the cell. Once the cell is lysed the DNA is exposed. DNA is made up of bases A, G, C and T. A sequence of these bases determine your identity, hence your DNA. Once scientists had the DNA of each participant they began comparing them with other individual’s DNA in an attempt designate each participant’s DNA to a certain region not to a certain race.

Once the data and regions were classified many people began to interpret the data as a new form of power pyramid for the 21st century. The media used this data as a campaign to designate race. Data was then featured on many popular television shows such as the Discovery Channel, National Geographic and several talk shows.

Although data found similarities classified by certain regions, the data further supported the theory scientists had claimed decades earlier that all humans are connected. This scientific proof further diminished the idea that one race is superior to another. A representative from the biological sciences said that “There is no such thing as a pure race, we are all mixed” further stating that racial categories have no discrete boundaries and there is nothing mutually exclusive about our current categories of ‘race.’ In addition, there are multiple variations amongst ‘race’ therefore concluding that we are all of mixed races. Providing this information, although important for various reasons such as health issues, hereditary diseases, etc., the way we use this information is critical.

In conclusion, our long history of racial discrimination led many people to be cautious of a study that could lead to the classification of people all over again. Science has concluded once again that there is no racial superiority, all humans are connected, and like beauty power is in the eye of the beholder.

Some shows, such as the George Lopez show, began hosting live DNA analysis with celebrity participants. People began to invest in this technology, getting their own DNA analyzed in an effort to find where they lay on the power pyramid. The data then became a battle of racial superiority once again. Scientists conducting the study were enraged at the misuse of the data they had worked hard to collect. They released a statement to clarify the overall study and its original purpose.

The DNA Ancestry Program was created in an effort to find similarities amongst gene sequences. Once the study was completed scientists found that every human was connected to each other by a single entity.

Cont. from pp. 9 Avatar: Movie Review suffering). This part was an interesting twist in the movie because the Indigenous Liberators were actually able to fight off the Invaders and defeat them to live in peace, something completely contrary to many Indigenous groups all over the world, especially Cemanahauac (or the ‘Americas’) with the exception of Indigenous People like the Seminole, of Florida.
Diabetes: One of the Latin Community's Biggest Adversaries
By: Maria Alcaraz

The “Latin” community is known for its rich and delicious ethnic foods. It is a type of food favorite to a large part of the country, yet as Latinos, we eat this tasty food on a daily basis. This is a major cause of a serious health challenge to Latinos. Choices during childhood, the lifestyles of adults, and our ethnic customs are now turning against us. Experiences from my own life have proven this to be true in my mind.

The Diabetes Crisis in the Hispanic community starts in our childhood. As the years have passed by, children have spent less time outside playing and more time in front of a TV screen and a computer screen. They have a lack of exercise and poor diet choices. One big influence on this poor diet is the bad example their parents and other adult figures set. Adults are usually in a rush, eating whatever comes in handy. Greasy fast foods, sugary drinks and salty French fries are first choices on a daily basis. Working parents must find the easy way out to feed their children. In Hispanic families it's even worse. We have large families, low incomes, and minimal education. For this reason we make poor diet choices and pass it on to our children. We are setting our children up for disaster later in life like we prepare them for school.

The fast lives that adults live, especially that of an adult that has about 5 hungry children waiting at home, don’t only negatively influence young people, but they hurt themselves as well. Their fast lives at work, and fast lives at home, create a lot of stress. This stress can account for diabetes triggers. Stress has been known to be directly related to the sudden onset of diabetes. Low income, low paying jobs, and having to raise many kids at once are things Hispanic adult has to deal with. For this reason, we don’t make enough time for exercise.

Our native foods rich in fats, carbohydrates, and sugars are just one factor, yet it plays an incredibly big role. Large families, low income, and low education all lead to a poor diet, lack of exercise, and this eventually leads to a serious case of diabetes. Diabetes is not to be taken lightly. It is a serious health issue which affects the Hispanic community very commonly.

Minimal education in older generations of the Hispanic community leads to a lack of health awareness and health education. This then leads to carelessness and bad choices that can affect our health greatly.

The Diabetes page from the National Alliance for Hispanic Health’s website states that “diabetes is a serious health challenge to the Hispanic community”. There is increased prevalence and higher number of risk factors. Six percent of Latinos in U. S. and Puerto Rico have been diagnosed with diabetes. Another six percent is estimated to have undiagnosed diabetes. One out of every Mexican American that was questioned in 2005 has diabetes.

We must then raise the diabetes risk awareness and expose the health threats our Hispanic community faces. This may in turn lead to healthier diet choices, staying active, and in turn reduce the number of people diagnosed with diabetes. We must start at the roots — our youth. We are exemplary figures to these youths, and for that reason we must eat healthy, stay active and advise others to do the same. If we educate the “Latin” population, we will have healthier and smarter future generations.

Living in Mexico: A journey in Healthcare
By: Jaime Matute

Four UC Riverside students were invited to participate in a summer health care internship in Mexico. The summer internship was created in an effort to understand and familiarize future medical school students with traditional and socialized medicine. This opportunity was made possible by a collaborated effort on behalf of UC Riverside Medical Scholars Program and UC Irvine PRIME-LC (Program in Medical Education for the Latino Community) Medical School. The internship included hospital experience, classes in Medical Spanish and Latino culture in addition to living placement. Students lived with local families throughout the duration of the internship in order to understand, first hand, the conditions and obstacles faced by the community in relation to medicine and healthcare in Mexico.

The journey started in Cortazar located in the state of Guanajuato, Mexico. Once we stepped off the bus we could clearly see this community’s need for help. With the majority living below poverty healthcare resources and technology are non-existent. The community cannot afford items that North Americans take for granted such as: computers, smart phones, televisions, or even a proper washer and dryer. In México laundry, among other things, can be an all day affair requiring much energy. There were no exceptions for the students, as they quickly learned to wash their own clothing by hand and set them out to dry. On the other hand, food preparation and meals are delightful because of natural flavors in the kitchen and the serving of traditional Mexican dishes which would cost a family a considerable amount of money at an authentic Mexican restaurant in the United States. Food, family, and camaraderie around the dining table promote primary affective and social relationships between family members and friends. On the weekends in Cortazar, the emphasis is on time with the family, games, socializing, and of course more delicious food.

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At the village level, national politics and government policy were rarely discussed because the common people do not exert much influence over the people running the outside government and implementing policy. In one respect, village life in Mexico is peaceful and the normal pace of life is unaffected by the advanced technologies of large towns and cities which move at the speed of advanced capitalism, globalized jet-travel, and computer-chip mediated economic transactions. Living in Cortazar, caused me to forget the hectic pace of life in the United States and forced me to adjust to a quieter and less clock-based time system that is far more organic than moving between email checks and other outside disturbances and disruptions.

The purpose of the summer internship was to allow us to learn about Mexican health care practices while assisting those in charge of running local rural clinics, we could also learn by observing how village doctors communicated with their patients and the families of the surrounding communities.

The quality of Mexican health care is shocking to people from the United States who have access to modern hospitals or HMO’s with well-trained doctors, nurses, administrators, high-end technology, cutting edge laboratories, and diagnostic procedures. The clinic doctors in rural Mexico must do their best to “do no harm” under conditions that would be defined in the United States as unsafe, risky to patients, and dangerous for your health. Due to the lack of funding, that would be needed to pay for modern equipment, sterile working conditions, proper supplies, and the maintenance of a safe environment for patient care are nonexistent.

The medical equipment available is so minimal by American standards that the lowest quality U.S. clinic would rank as a modern hospital if it were located in rural Mexico. The clinics we worked in were ill-equipped and in definite need of extra hands. There was always work to be done and for the duration of our internship, the doctors we worked for accepted and appreciated us for our help. Stethoscopes, thermometers, un-sterile instruments, and a worn-out refrigerator used to store blood is all the clinic had available.

However, staff did their best to use the equipment they had at their disposal, even if this meant it would not be completely sterile as they often re-used equipment out of necessity. Local clinics in Mexico typically have only one doctor who must perform every procedure, operation, or consultation. In addition to their clinical responsibilities, the local doctor also makes house calls. Doctors often visit and treat patients who cannot travel to the clinic or to check on an individual who may have missed an appointment.

We often accompanied doctors on their home visits as observers. One home visit in particular, impacted me emotionally as a prospective doctor. The patient was a two month old baby girl who was suffering from malnutrition. On our visit, we found our tiny patient fighting to survive with what seemed to be every last ounce of her energy. She was covered with flies and a diaper that had not been changed in quite some time. The mother seemed child-like herself, a mere seventeen years old with two other young children to tend to. She was unapologetic and somewhat relieved to have the baby removed, stating that she had no time to look after another one. In this instance, the doctor had no choice but to report the woman to the government and remove the baby from that unsafe and abusive environment. In an effort to help, the government created a government assistance program for mothers and children. Mothers receive money with the intention of providing health care and proper nutrition to their family. In addition, this program provides mothers with contraception options which are significant because it gives women the choice of child birth. It is the hope of the program to eliminate neglect and malnutrition of children, therefore providing women with essential resources needed to sustain healthy families.

Whatever name one uses to describe medical care in Mexico, it is clear that the system is not adequate to properly meet the needs of all of Mexico’s people. Whether one views the system as a limited socialized or national health care effort or as an under-regulated neoliberal health insurance scheme it is clear that unless people are middle or upper class they will not be able to afford the highest quality of care that is available.

Although there are some efforts being made, rural Mexican communities are faced with the reality that something is better than nothing, and nothing was not so long ago. This experience has been eye-opening and consciousness-raising for me. I returned home with a deep appreciation for everything my parents have sacrificed for me. I have a fuller understanding of Mexican culture and the life conditions that can impact the delivery of health care and treatment to the neediest families. In conclusion this journey made me realize that healthcare problems are universal. However, thanks to the doctors I worked with in Mexico, I have also realized that hope is universal and this has been my greatest lesson throughout this internship.
Mujer Única
By Lorena Aceves

The threat of violence against women is persistent across cultures. Violence serves as an outlet for the institutionalized control of women, in conjunction with the fortification of men’s masculinities. Because violence against women is a global issue, we sometimes fail to identify it as a hate crime, when in fact it is interwoven with race and class and by origin. Cases of domestic violence involving Latinas are highly influenced by such systems of oppression. Consequently the type of help services offered to Latinas are many times limited or completely inadequate in what may be life or death situations.

Efforts to address domestic violence by feminist have long been criticized for being generalized and not directly addressing the distinctive struggles of women of color. As a result, intervention strategies exclusively on the experiences of women who do not share the same race and class backgrounds will be of little to no help to for example, Latinas who because of these systems hold disadvantaged positions. Domestic violence is merely one of the many consequences of gender, race, and class oppression. To provide women the adequate assistance, all of these factors must be considered. Cultural influences are also very unique to all women and they certainly form an important part in the lives of Latinas. It is not uncommon for women to suffer in silence and sacrifice their own lives for the fear of putting their entire family’s security at risk if they seek help and call attention to themselves. Many of these women may also be completely dependent on their husbands, in which case the pressures of child care, poverty, and the lack of job skills are discouraging in reporting or escaping battering situations. In this complete state and senselessness, women need strong support system that both understands the dynamics of their individual situations and is competent to interfere.

Taking the initiative to seek professional help is difficult for all women. It definitely requires accepting the situation as a hard reality, while having the courage to confront all that ensues. Because cases of domestic violence are extremely sensitive, services to help women who are survivors such as shelters must be skilled to handle all possible situations. Language barriers have been known to be an obstacle for non-English speaking women seeking help. The lack of bilingual personnel and apt resources shows how the tokenistic inclusion of women’s issues is as disempowering as absolute exclusion. Inadequate social services are both the result of reinforced stereotypes by the media and a self fulfilling prophecy. Efforts to politicize violence against women will do little to address minority women if their images are retained simply to magnify the problem rather than to humanize their experience. The objectification of women is deeply engraved in popular culture, creating an exotic sexual image that blurs the lines of individuality. Every woman holds a unique story in a society where systems of oppression are constantly at play. Violence thought of as “Spanish”, so familiar to the Mexican, Central American, South American, First Nation Canadian, and Native American people. It was like “inochilitl in cuauyi” and nauhaultli to my ear. In scholastic significant towards my youth. It was a poetic language (two words or phrases were conjoint to have a third, underlying meaning)! It is also known as “Mexican” even though the Mexican were not the first to speak it, nor the only.

Financial limitations are a big concern for many of us who carry the burden of European exploitation, but there are ways of funding the study abroad program. The Gilman Scholarship was a way in which I was able to help finance my study abroad term. As I already mentioned, this scholarship awards up to $5,000 to help pay for expenses while abroad. But a note to the applicant, as with other scholarships, grants, and loans, make sure that you know how the receiving of one sort of financial aid will affect your overall financial aid for the rest of the school year and perhaps beyond. And ensure that your financial aid advisor for EAP or OAP (Opportunities Abroad Program) has your financial package ready at least weeks ahead of your departure time and it is not postponed to days before you leave. Study abroad requires maturity and responsibility because when one studies abroad one will enquire the toll of any misfortunes as many colleagues went through before, during, and after the study abroad program as a word of precaution. The Gilman Scholarship is just one of many opportunities that may be able to help you pay the burden of economic toll. The FALASscholarship can also be of help since it is used to fund programs related to the acquisition of foreign and non-native Indigenous languages. Indigenous languages that are included are Nahuatl, Maya, Quechua, Aymara, Zapoteca, Mixteca, among others. While studying abroad I learned of many other opportunities.

I was able to attend a Nahuatl Conference in Mexico City, hosted by Casa de California (who is a part of Mexico EAP). I met John Sullivan, who is in charge of a program stationed in Zacatecas for the advancement of Nahuatl culture and language. During the summer, sometime between June and July, Sullivan along with other equally important Nahuatltaotale (Nahuatl Speakers), facilitated the Nahuatl language program for 5 or 6 weeks. The program involves readings on Nahuatl, studying Nahautl ‘grammar’, one-on-one Nahuatl speaking, study of both contemporary Nahuatl, but also Mexico, or ‘Classical’, Nahuatl, and the opportunity for the 6th week to go to Veracruz for a week to stay with a host family and to have the privilege of participating in the altepetl (city’s) ceremony. It is somewhat expensive, but the funding is available if one truly wants to recover one’s roots.

While my experience abroad can take pages to summarize, I chose to stick with the most essential aspects of my study abroad experience: visiting teocalli (pyramids), going to the center of Mexico-Tenochtitlan which is currently buried by the colonial and colonial buildings erected with the stones of Huey Teocalli (“The Temple Mayor”); marching with hundreds of thousands of Indigenous ‘Mexican’ people from Tlatelolco to Mexico-Tenochtitlan or from “El Angel” to Mexico-Tenochtitlan; protesting police brutality, the militarization of Mexico, and the inhumane atrocities committed by the fascist colonial Mexican government against the Indigenous ‘Mexican’ people at Atenco (specifically the ‘Mayas’); and, being able to see the misery of impoverished Indigenous ‘Mexican’ citizens in the state of Chiapas (or Chiapas), but also the determination for our people to struggle to survive because “to exist is to resist” as the famous quote goes. I got to see the reality of Mexico and Mexico city. While tourists exploit the Indigenous pochteca (merchants), the Indigenous (Indigenous) population suffers from a lack of proper nutrition. While the indigenous people are mostly on celebrating a mythical and non-existent “independence”, Indigenous people (both of full blood and mix blood, so-called mestizos) work hard and long just to get by. While there is a water shortage in the impoverished colonies (colonias) of Mexico D.F., the elite and upper middle class enjoy the extra water which they waste on their unproductive gardens.

Pilgrimage to Our Beloved Anahua
By: Matlactli Yei Coahuatl (Miguel Nuñez)

In Fall of 2009 I had the opportunity of a lifetime to study abroad in La Universidad Nacional Autonoma de Mexico (UNAM), one of the most prestigious schools in the world (top 10) and the most prestigious school south of what is now the U.S. Through the U.S’s Education Abroad Program (EAP) I had the opportunity to go abroad for a term (semester or quarter including the summer) or a year, to another nation: I chose Mexico. Through EAP I learned of alternatives ways to help pay for my expenses and fees abroad, such as the Gilman Scholarship, a scholarship which offers up to $5,000 to study abroad.

Through EAP, UC student can study in over 20 different countries, Mexico, Brazil, Argentina, Barbados, Costa Rica, and Chile represent nations south of the U.S. and with Canada constitutes all of Cemahauacu, of the “Western Hemisphere”. However, there is paper work to be done and requirements differ from country to country and institution to institution (like my program to program as well). For UNAM I had to do a variety of things, such as translating my transcripts from English to Castellano (referred to as “Spanish”), get at least two letters of recommendations (from professors and/or T.A.s with the signature of a professor), writing two short essays of why I wanted to go abroad, and more specifically, why I wanted to study in Mexico (in Castellano for UNAM and the second for University of California, EAP), and getting a health clearance as well. It seems harder than it really is. Mexico, I felt, was a natural choice for me.

Mexico offers two programs: UNAM (Fall or Spring semester), or the Academic Year and Field Research Program (either Fall or Spring semester. Based on the program I believed I would get the most out of, I choose UNAM. UNAM was the program that could most effectively fulfill my academic as well as my personal needs. It offered courses in Anahuac (“Mesoamerican”) culture and civilization, the Nahualt language and culture of the Mexican indigenous peoples, and a variety of other topics, which were NOT offered in the US system. Nahuatl was the dominant reason why I went to Mexico City, or Mexico-Tenochtitlan in its heyday. UNAM was also situated in the ancient capital of the Mexico (pronounced Me-shi-ka), the ancient Mexicans! Nahuatl and the Mexico are my personal and academic fields of interest and ‘study’ since Mexico was the center of ancient Anahuac (“Mesoamerican”) culture and civilization, the Nahualt language and politics of “Latin America” and Mexico itself, among a variety of other topics, which are NOT offered in the US system.

In UNAM I had the opportunity to study Nahualt, the language spoken by the Mexico, the Tolteca, possibly by groups in Teotihuacan (“Las Pirámides de Mexico”), and in parts of what are now the US and Central America. Prior to going abroad I had already studied the language, therefore, I was familiar with the material; however, I learned more of the words I had expected to learn heard words that affirm my connection and racial/ancestral roots from Nahuatl (Nahuatl people, language, and culture) atoli, tamalli, Matlazcan, Acapulco, Mexico, Cauhtemocan (Guatemala), Nicanahau (Nicaragua), comalli, tomalt, xitocn, hauacht, cacahuat, molli, hauacomi, among other vocabularies. Nuestra Cosa
Winter 10
Politica en Occupied Anahuac

*Cultural Expressions: As seen in the Day of the Dead in LA*
by Mario Guevara

I’m sure if you are Chicano@ you know of the *Dia de los Muertos* or Day of the Dead (TonalMiquiztli). Moreover, it is interesting to see how Chicano@s recreate this celebration in a unique way reflecting the emerging cultural and political awareness of our gente.

On October 30th and November 2nd of 2009 two separate events took place in the larger Los Angeles metropolitan area, commemorating the Mexican-origin celebration of the Day of the Dead. The former event was a student-organized event, hosted by Cal State University Northridge’s M.E.Ch.A., while the latter was a community-based event presented by Self-Help Graphics, a non-profit arts and culture collective; based in East Los Angeles. Both events merged an identifiable art style; borrowing from ancient Mesoamerican religion and aesthetic traditions from Frida Kahlo and Diego Rivera; which emphasize the duality of life and death across the spectrum of the visual arts, handmade crafts, musical performances, and ritual performances (Aztec dancers), followed by sociopolitical commentary relevant to the Chicano/Latino community concerning “illegal immigration” reform.

The Day of the Dead allows the participants and community to experience a period of *liminality*, in which culture is governed by rules differing from everyday life, in effect blurring the lines between life and death in all temporal spheres: past, present and future among the living (attendees) and the deceased (ancestors). The event also seemed to bring people together: I recall being surprised at how friendly some of the attendees who greeted me were strangers starting up conversations in the spirit of *carnalismo* with “Hey brother”, local artists such as Olmeca freestyling with conscious lyrics “como si fuera palestino” after I introduced myself. It became obvious to me that cultural events such as the Day of the Dead; which represent a resurgence of Mesoamerican traditions conveyed via cultural expressions, derived from the colonial-era religious syncretism of Catholic and Mesoamerican traditions; function to bring like-minded people together, allowing us to value our culture and our roles in the *movimiento* in a way that neither Univision nor Telemundo would ever portray.

The majority of the attendants and participants were of Chicano/Latino heritage, however non-Mexican artforms and cultural features such as reggae musical performances (East LA’s Chicano...
Health Care Reform and its Effects on Latinos
by: Penelope Quintero

So what in the world is the Health Care Reform? Obama’s plan is short, corto, simple, sensillo, and allows more people to be covered for less, mas por menos. Don’t believe me? The White House’s official website offers the world’s shortest video explaining the health care reform in as easy as 4 minutes. But is it really that short and sweet? Before you squeeze the juice out of this reform think about those being left out? If the result is more people being excluded than those being included then your equation becomes an inequality.

What is the Health Care Reform you ask once more? Ok so here it is: pay attention and go tell your tia, abuela, y mama y papa what this means for them. Obama’s plan includes a cap on out of pocket expenses, as well as preventive coverage. In other words your pockets will have some money left over even after you leave the doctor. Also, your mom, dad, and even you will get coverage for preventive care which includes mammograms, flu shots, and even diabetes tests. This is huge for Latinos since breast cancer is the leading cause of death for Latinas and diabetes dominates the Latino community over non-Latinos. This also means that fewer Latinos will miss work because of the flu season. Obama’s plan ensures that you are not denied coverage because of a pre-existent illness and allows those with health coverage already to keep what they have. Not only that, but health insurance would have to eliminate the yearly and lifetime caps, meaning that they can no longer tell you that after $3,000 (or whatever your limit is) you’re on your own in washing dishes and working two jobs to pay your medical bills.

If you do not already have health insurance then the new Insurance Exchange is a marketplace where you can compare and shop for low rate coverage. Tax credits will also exist, including individual and business credits. For those who still cannot afford coverage a public health care plan will be available and will help in Obama’s words, “pressure” companies to offer the expensive policies possible. As a result of medical malpractice reform, as well as fraud and abuse reduction experts will insure the highest quality of coverage and medicine at the lowest rates possible.

In short this is what will be offered for “All Americans” if the reform passes. “All Americans.” What is an American in the U.S.A.? It is a person legally in the states. It is someone who is not undocumented. What does this mean for Latinos? It means that if you are undocumented, you will not be covered in any way. According to La Opinion’s Pilar Marrero, this also includes legal immigrants who have been in the country for less than five years. Is this being done to prevent illegal immigration to the states? Or is it just the way it has to be for the public health care reform to work? According to Marrero, 1 out of 3 Latinos are already uninsured. About 15% of the population in the U.S. is Latino and 1 out of every 7 people in the U.S., including non-Latinos, is undocumented. On the other hand, the health care reform will allow low income legal immigrants to be covered for less. No more waiting hours in a room to see a free clinic. Will the reform help or hurt Latinos? That is the million dollar question still being dug out by archeologists. For now, undocumented workers can get insurance through their employer, although this means a chunk of each paycheck taken out. Is Obama’s plan for all Americans or only all legal U.S. citizens? We are all Americans after all, so someone needs to clear up the confusion.

Cont. from pg. 14: Cultural Expressions: As seen in the Day of the Dead in LA; by: Mario Guevara

Mariachi or dressed up as Frida Kahlo, alluding to ways the celebrations become reshaped in the Chicano homeland.

Both of the events featured the same Aztec Dance group, known as Danza Mexica Cuauhtemoc, who performed a procession “danza,” complete with native-inspired regalia (shells, feathers, rattles, ornaments, stones, deer skin drums) which closed at the center focal point of both venues (CSUN MEChA department and East Los Angeles Civic Center). The Aztec performance was the “authenticating” event for both occasions, featuring numerous dancers which moved to the sound of drums and rattles as well as shouts (akin to Pow-Whats). The dancers were visual representations to the attendants of the native element of the present and the past. In the Self-Help Graphics event, a Virgin de Guadalupe figure made of paper and other material (human size) was placed in the center, and the dancers performed in a circle around it, while the audience formed a second larger circle around them. The danzantes closed their performance, not in a religious fashion, but in a more resonating sociocultural staged political discourse, as they raised a banner reading “Stop the Raids” and “Stop ICE” (Border Patrol agents) while dedicating prayers to those who have perished crossing the dangerous path across the border into the United States, shortly followed by an invitation from the Dance troupe leader of those in the audience to shout the names of deceased relatives, to which the dance leader responded “They are here with us” (in Spanish). Adelante!

Cont. from pg. 13 My Beloved Anahuac

Of my entire college career and of my entire life, going to UNAM, Mexico City and other parts of Mexico during my stay was the best life choice I have ever made. I also wish to say that people in Mexico EAP were very supportive, especially Lucia Rayas, Veronica Tellez (aka EAP Veronica), Max Parra, and Veronica (aka Casa Veronica). I also met new people, who I learned from and debated with, but nonetheless gained something from them, the ‘more conscious’ EAP participants.
Playing the Sidelines
By Joel Godoy

When one thinks of integration into U.S. collegiate and national professional level sports the names that come to mind are the late great Jackie Robinson (first African American to break the color line in Major League Baseball), or the great Jim Brown, who entered both the collegiate (NCAAF) and National Football League (NFL) at a historically difficult time. These two great athletes along side many others paved the way for minorities in the United States to be able to strive to play at both the college and professional level of sports. Since the commencement of the NFL in 1959 the sport has been dominated by both African American and White-Non Hispanic athletes. This strikes me as slightly odd because the reason that athletes such as Jim Brown struggled during their athletic careers was so that every person despite of that ever so popularly constructed term race, could have the ability to reach the highest level of sports. My question here is why are there a lack or better yet why is there close no Latino/Hispano’s in the college and professional level of football? I mean sure there are plenty of football players who are of Latino decent who have been inducted into the NFL and NCAA Football Hall of Fame; but what about 1st or 2nd generation Latino-American players? Some may say well what about some of the Latino kickers; well then just ask a real football fan and ask how important are kickers? I am talking about football players, or those that really play other than the kicker. If you doubt what I am stating just watch the upcoming Super Bowl, which is one of the most watched professional sports events, not only nationally, but across the globe. Look at the back of the Colts and Saints jerseys and try to count how many Latino/Hispano players you can find. I bet that you will not use up one of your hands, you would probably be lucky if you counted two.

I am not writing this to state that the Latino/Hispano community is oppressed or not allowed to play football at either the collegiate or professional level; I am just asking why are there is minimal so few Latinos in football? We might think, well we never really see any Latino’s play football at a young age so they never really grow to love the sport, or perhaps the Latino community does not really follow the sport.

But if you venture all across Southern California you will find thousands of Latinos following the sport of football in their living rooms (Saturday and Sunday afternoons in the fall) or watching their local football game on a Friday night. Let’s just say you stop at Garfield High School in East Los Angeles and you watch their football practice. It would be surprising to see that most of the team is Latino. Or just attend an Oakland Raider, San Diego Chargers, or Dallas Cowboy game and try to say that the Latino Community does not enjoy the sport of football. Speaking from personal experience there is a high percentage of Latino’s that love the sport of football. Also through personal experience, I can say that the reason many of those who do play football during high school do not strive to make it to next level is because the usual mind set is that none of us (Latino Community) ever make it. Maybe one day there will be one famous Latino quarter back, running back or wide receiver who will hold a record and super bowl ring. Hopefully this day will be in the not too distant future, because there are many aspiring semi-professional football player playing in Central and South American countries who are being contracted to play on NFL practice squads.
Who Holds the Real Power In America?

By Nelson Esperanza

Here in the United States, many of us are given a biased education in public schools. We are taught that communists are evil, democracy is always right, and that lobbyists and the special interests they represent are out to get us. Neither of those three claims are 100% correct, but they persist because of large overshadowing examples. Lobbyists in America represent a number of interests, many that lead back to you and me. They advocate for reform on certain issues such as making higher education and health care more affordable, yet their presence in this country continues to be recognized in a negative context. This pessimistic view is due to as I mentioned before- overshadowing examples. These negative examples are lobbyists that represent private enterprises such as tobacco companies and oil companies. But with much surprise, the leading giant in this business of lobbying is the prison system. Prison guards have the largest lobbying representation in America. Now that leads us to our next question- what does this all mean? According to Uniform Crime Reports published by the Federal Bureau of Investigation- crime has significantly fallen since the 1990’s and the population has consistently risen.

Nevertheless, the United States holds the crown for the highest incarceration rate in the entire world (751 prisoners for every 100,000 people). Although the United States only accounts for about 5% of the world population, we hold approximately 25% of the world’s prisoners. Now, there are certain theories as to why this phenomenon is occurring, and then there is the obvious. Some might sit back and speculate that this is due to other parts of the world having shorter sentencing periods, or that the other countries take less prisoners and take more lives- but when it all unfolds, why is it that the United States has longer sentencing periods and more laws to accommodate them? The answer is the powerful presence of prison guards in American politics. People in this occupation will never go jobless, there is always going to be much work for them to do. The lobbyists representing them advocate for issues such as creating more laws and extending sentencing periods for convicts. Naturally the more laws that are created, the more laws are going to be broken, thus leading to this extremely high rate of incarceration and job creation for prison guards. In the same way that we form opinions on communism and democracy, people must ask themselves whether prisoners’ having the power to channel legislation is a form of corruption or a form of justice. Considering that each prisoner costs the taxpayer money and that taxpayers themselves are being imprisoned, I imagine this would be seen as corruption. Despite the fact that I have referred to this as the American incarceration rate, it is deeper than that. In a racially equal society, groups would experience incarceration disproportionate to their representation in the general population- that is not the case. Despite the progress of the country and the current President, race remains a major axis of inequality in America and this is projected through the crime and incarceration rates. Among all Americans, African-Americans and Hispanic-Americans continue to occupy prisons and jail cells more than any other ethnicity. This leads to another set of questions- is this trend a coincidence or corruption? Are they targeted or do they deserve it? And even if they do deserve it, what kind of situation were they in that they felt the need to commit that crime? Would that crime be considered a crime outside the jurisdiction of the United States? Fondering these ideas together really gets people wondering just how far the power of the prison system can stretch its reach. With prisons becoming privatized and what not, this picture could get even uglier. Prisons are generally government institutions, and when privatized they become more effective in prison making businesses. And in the same way that there is supply and demand in other markets, there is a supply and demand for the prison market. Sure privatizing prisons is cost effective, but with money being involved more than ever, it opens a whole new window for new sets of problems. These problems are their demand for prisoners, who they decide they can take as prisoners, and the people who channel legislation that makes it all possible. The facts have been stated, but it is up to the individual to come to a conclusion.

Interpretations of the Mayan Calendar

By Joel Godoy

The closer we get to our calendars marking the year 2012, the more anticipation there is to what we should expect, or be prepared for. There is much debate over the different interpretations of what will come about when 2012 falls upon us. Many ask if the world will end or if the world and society itself will be drastically altered many people still ask how the world is going to end, and what will bring about our destruction? Then, of course, there are many like myself who really don’t know and are not too worried about it, because only time will reveal the truth.

The year 2012 has become very intriguing to many scientists, sociologists, anthropologists and astronomers, since the discovery and analysis of, the Mayan Calendar. Through different perceptions of these various fields of study it has been determined that the Mayan Calendar ends on the date of December 21, 2012. Even NASA appreciates the value and precision of the Mayan Calendar; the calendar is so astronomically/mathematically accurate that the Mayan civilization was able to predict meteor showers, solar/lunar eclipses, natural disasters, etc. The most probable explanation to side with would be to understand the ideologies of the Mayans and how they themselves interpreted what they saw and concluded.

Mayan philosophy states that the earth had four different lives/existences and with each one the world was eventually destroyed by a distinctive form of transcendence. Each destruction came about in relation to one of the days of their specific calendar. The first three approaches were what they referred to as Nahui Atl, Nahui Ehecatl, and Nahui Ocxlol. Starting with Nahui Ocxlol, Mayans believed that the first life of the earth was devoured (destroyed) by jaguars (Ocxlol). After the rebirth of the earth, it would eventually be destroyed again, through Nahui Atl, which is the devastation of the world through water (massive floods, rains, etc). The third life would end through Nahui Ehecatl, which is the demolition of the earth by devastating winds. Finally, the final life of earth would eventually end with destruction through movement, Nahui Ollin. When translated Ollin, refers to movement, in this case, earthquakes. Through study and interpretation we know that we are now in the final existence of this earth, and how it will eventually end. Now because of the recent surfacing of the frequent and various earthquakes, many have come to believe that maybe Mayan philosophy is true. Over the past few months, there have been rather small and frequent earthquakes, and one large devastating one (Haiti), so many people have come to believe, or be influenced by the idea, that the world will end through Nahui Ollin (motion).
In Xochitl In Cuicatl
(Flor y Canto)

The Earth’s Red Veins and Ocean of People

Y en cada pedasito
de hielo
que se derrete
En el antartico,
lansandoze al mar,
como la gente en las calles.
Piensa como ese hielo hace que el mar
Suba,
Suba,
Y suba.

Despierta creatura de maiz.
Me dijo el viento,
ejecut.
Lansate al movimientono,
al ollin de tus propios pasos,
a pesar de que haiga fracasos,
la lucha es vida,
y sigue.

We have a drum,
a heart beat.
Children of the earth,
we are daughters of the moon
and sons of the sun.
We don’t need papers,
to tell us who we are.
We don’t need cards or documents,
to remember our songs.
The songs that speak about our existence
and our connection to the land.

-iuripilli April 29, 2007 2nd version
1st version: STOLEN

Sin Poder Tocar la Raiz-
a.k.a. roots in Orange County/rooted
in the Americas

Our roots grow in multiple colors
Spouting rebellious lyrics through the cracks of cement
Fighting historical amnesia,
Creating poetry out of hands that shine
And shout hysterically
As they see terror in a child’s eyes
Who is
Screaming,
Screaming,
Loudly screaming
Because
She has been left without a mother,
Left with out a father
To care for-
After ICE has walked in through the door
And taken them
From their home,
On Lyon and McFadden
In the city of Santa Ana.
In every street corner,
Of every city
Of every establishment
and institution
since foreign laws and thinking
invaded our Indigenous mothers’ lands

in 1492.
And how could we forget?
About the way we were misplaced.
About the places that we left.
The palm trees,
The milpas,
The deserts,
The coasts,
The places of our birth,
Where our ancestors lay buried and the
Belly buttons of our parent’s,
parents lay buried.
But the land knows no lines,
Humans only know the lines
of which other
humans draw.
And though our bodies cannot understand
the concept of government prohibiting
human movement-
(ejecut tendencies in our feet)
our blood has
written a painful language for it
over the Arizona desert.
But our presence is strong.
Because we have planted roots,
And roots have been planted for us.
Roots for us to grow on,
Roots for or families to grow on,
Our presence on the land speaks to the earth.
The soil in this place knows about us,
It knows our bodies.
Because our bodies are the roots of the orange trees,
Our feet and our hands are the citrus growth.
There is bitter-sweet lime on my mouth
That sometimes cries out of my eyes
Creating acidic effects
When realities clash.
And violence erupted
On the everyday
level.
And I am left to do nothing
forced to do nothing but
Rhyme,
Rhyme,
Rhyme,
Sing and
Rhyme
And rhyme
And write and create.
And write.
Not only the sake of resisting but for the sake
Of living,
Of creating.
Of growing like tree branches.
Un-able to be cut.
Un-able to be misplaced.
Un-able to be touched.
As we continue to rhyme.
And share our verses
As we pour them like orange
juice or lemonade on a cup.

-iuri M. Lara
March 2008
Xicana-Chichimeca

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