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La Nueva Raza News Magazine

The primary purpose of **La Nueva Raza** is to address all aspects of Chicano and Latino affairs. Through its articles, commentaries, editorials, and other writings, **La Nueva Raza** encourages discussion, dialogue, and debate over the issues, events, politics, culture, and conditions relevant to this community. **La Nueva Raza** embraces advocacy journalism, and subsequently publishes articles that focus on social justice, empowerment, community building, human rights, culture, and educational development of the Chicano/Latino community at the local, state, and national levels. The purpose of **La Nueva Raza** is to convey an independent and progressive discourse and to offer solutions for the challenges facing this community. **La Nueva Raza** is committed to expressing the voice of the people through its analysis, investigative reporting, interviewing, and other coverage.

La Nueva Raza also sponsors symposiums, leadership institutes, public discussions, summits, and other events relating to the Mexicano and Latino experience in the U.S. It is through these events that **La Nueva Raza** promotes leadership development, cultural and political awareness, and a more active, informed, and empowered community.

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Attacks against Mexican Immigrants Have Evolved Into A National Psychosis

Texas U.S. Senators John Cornyn and Kay Bailey Hutchison
Infected by Xenophobic Hysteria

By Lorenzo Cano Galaviz
LA NUEVA RAZA

HOUSTON — Many individuals in the United States *deny* the current systematic *persecution* of undocumented Mexican migrants. This is just as incredulous as denying that the Holocaust against Jews and other people ever occurred as carried out by the Nazis during the 1930's through the mid 1940's (over 5 million Gypsies, Poles, Slavs and others were murdered as well) or that the persecution and genocide of *indigenous* Native Americans never occurred. The verbal *hate mongering* against Mexican immigrants is currently such a regularly widespread and *venomous* phenomenon that it has evolved into a **national psychosis**. A psychosis is defined as a *defective condition* characterized by a *loss of contact from reality*. It is a serious problem for any infected individual as it is for an infected nation. This was witnessed this past spring when Fox Television host **Bill O'Reilly** verbally attacked **Geraldo Rivera** while discussing a drunken driving case that O'Reilly wanted to turn into an anti Mexican immigrant bashing incident. It was clear that O'Reilly was totally out of control as he "foamed at the mouth" with extreme hatred and rage over the presence of undocumented Mexican residents.

What is behind this National Psychosis?

Vicious verbal attacks against Mexican undocumented migrants, such as O'Reilly's, are heard every day on hundreds of radio stations throughout the country and on other television programs and networks, such as the one hosted by Lou Dobbs on CNN. The nature and frequency of these attacks are linked to *xenophobic* and racist sentiments deeply rooted in the *collective psyche* of U.S. society. This xenophobia is not only displayed by uneducated *social misfits* of our society, as one would expect, but many educated individuals at the local, state, and national levels-- including Texas U.S. Senators **John Cornyn** and **Kay Bailey-Hutchison**.

Xenophobia is defined as a fear of strangers or of immigrants who possess traits and characteristics that some consider foreign to a nation's culture, language and heritage. As a result of this *phobia* many **xenophobes** engage in all types of hideous activities to keep targeted groups from becoming part of society. **Nativism** is a similar term applied to xenophobic sentiments and activities as they have evolved *specifically* in the United States. Any individual, regardless of his or her race, can be a nativist. This is why a small number of Latinos and African Americans have been associated with certain nativist organizations. However, nativism has formed primarily among Anglo communities in the United States and is historically tied to White (U.S. Anglo) nationalism. Nativism in the U.S. is recognized as a **convoluted** form of nationalism (patriotism and loyalty to one's country) causing many of its followers to feel frightened and insecure about their role and privileges in society; particularly in light of the presence of targeted groups that they dislike. On the other hand, **racism** is the belief that racial differences result in an inherent superiority of a particular race. In the U.S., significant *sectors* of Anglo (heritage) society feel superior to people who possess physical traits and characteristics common to those of Mexican descent, such as darker skin tones or other physical features.

Historically, racism and nativism have been major underlying maladies that have led to the specific discrimination and persecution of Mexican Americans in the United States. These **twisted** and **potentially dangerous sentiments** are fueling the persecution against Mexican undocumented residents in the U.S. today (as well as against others who appear to be of Mexican descent such as Central Americans). Some anti-Mexican nativist organizations in the U.S. today include: U.S. Border Watch; the Federation for American Immigration Reform (FAIR); Sons of the Confederacy; Council of Conservative Citizens (CCC); the Minute Men, and the National Alliance, a neo-Nazi organization (see the website of the **Southern Poverty Law Center** for more details).

Mexican Americans have a long history of experiencing nativism and racism resulting in a number of unfortunate consequences including social and geographical segregation, employment discrimination, abuse and murder at the hands of law enforcement officials and vigilante groups, substandard education, electoral fraud, exclusion from petit and grand juries, forced dislocations from their neighborhoods, voter intimidation, and language discrimination. Documentation of these experiences exists in abundance (See the *Mexicano Political Experience in Occupied Aztlan* by Armando Navarro; Rodolfo Acuna's *Occupied America*; *They Called them Greasers* by Arnoldo de Leon). **Hence, the current persecution of undocumented Mexican migrants is simply another example of an attempt by racists and nativists to relegate people of Mexican descent to a position of powerlessness and has nothing to do with the "undocumented" status of this group.** As in the past, nativism and racism are *intersecting* hand in hand in order to maintain Whites in power and in control of U.S. institutions and society (as nativists imagine it).

Nativists oppose the use of languages other than English (a European language) such as Spanish. This is ludicrous since the English language wasn't the first and *will never* be the only language ever spoken in the United States. This is not to deny the importance of the predominance of English, but nativists can't comprehend the presence, importance and **legitimacy** of other languages. The same can be said about "Anglo" U.S. culture (as nativists imagine it to be). Many nativists cannot comprehend the presence and *legitimacy* of Chicano/Mexican culture as an integral part of a *democratic* United States. Various forms of Spanish-Mexican culture have existed in the U.S. for almost 160 years, and even much earlier than that in Texas, New Mexico, California and other areas prior to the United States War of Aggression against Mexico (1846-1848). Yet, **hate-mongering** over the presence of the Spanish language and undocumented Mexican residents in the U.S. on **CNN, Fox News, and talk radio** has provoked the increased physical beatings, kidnappings, and even the **murder** of Mexican immigrants throughout the United States (see the website of the Southern Poverty Law Center). This past May several young defendants charged with beating and killing Miguel Vega in Yonkers, New York pleaded guilty. The defendants admitted that they beat, robbed and killed Vega because they *thought* that the 32 year old Peruvian was a Mexican.

These acts of intimidation and violence are occurring even though **85% of premiere U.S. economists** agree that the presence of undocumented Mexican workers in this country is having a **net-positive effect** on U.S. society. In fact, the vast majority of reputable research in this area comes to this conclusion (see *Beyond Smoke and Mirrors: Mexican Immigration in an Era of Economic Integration* by Massey, Durand, and Malone). Yet, xenophobic talk radio hosts fail to provide this type of information when bashing undocumented migrants on their radio programs. These hosts and the radio stations that hire them are outside the parameters of what our society should allow on the airwaves. Providing one's opinion is one thing but to *systematically* indulge in *hate mongering* day in and day out against undocumented residents as they do is tantamount to shouting "fire" in a crowded theater when none exists. This prac-

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Thinking outside the Ballot Box When it comes to Chicano and Latino Politics

By Lorenzo Cano
La Nueva Raza

Before you know it the Presidential elections will be right around the corner and the political pundits will be writing about the participation of Mexican Americans and other Latinos in politics. Newspaper articles leading up to the past 2006 November mid-term elections referred to the lack of voter registration among Latinos throughout the country. The articles referred to the slogans and chants manifested during the massive immigration rights marches of 2006 when protesters chanted, "Today we march, tomorrow we vote". The articles implied that the protesters had failed to deliver a significant number of new registered voters as they had allegedly promised and that this somehow implied that Latino immigrants and the movement to empower them had failed. Even though newly registered voters among immigrants (and Latinos in general) can and must be *significantly* improved the movement to empower them is well and alive. For many immigrants, in particular, their foremost struggle is to gain permanent residency and eventually U.S. citizenship. In the meantime Chicano and other Latino leaders, including a significant number of Mexican and Central American immigrant leaders, continue to organize at different levels of society. Their politics in many areas of the country include registering and voting people into office; but it goes beyond this. Politics for this diverse sector of American society includes a number of other actions and strategies usually overlooked by political pundits. To fully understand this one must *think outside of the box*.

Latinos and Labor

While the major political parties and candidates were involved with the 2006 mid-term elections, over a thousand Houston area janitors were on strike and calling for an increase in their salaries, increased working hours, and health care. Within a four week period the janitors, all members of the Service Employees International Union (SEIU), had brought several large major janitorial corporations back to the bargaining table. The minimum wage for janitors was increased by over \$2 an hour. In addition janitors were offered health care within two years and an increase in their work schedules a few more hours each month. The most important thing is that these janitors, made up mostly of Latino immigrants, gained self-respect, dignity, and a new sense of pride for themselves and their families. What is interesting is that all this was being planned and executed around the same time as the mid-term electoral campaigns and elections. Political pundits writing about the lack of newly registered Latino voters failed to mention this very important labor struggle and victory. Latino union members of SEIU, Chicano political activists, members of the local Houston religious community, immigrant rights groups, and others were able to accomplish this, thus setting a solid base to increase the conditions and pay for other janitors in the Houston area in the foreseeable future. This victory also set an impor-

tant foundation for Latinos to increase their participation in electoral politics in the near future.

The SEIU victory was particularly important because janitors in Houston have been one of the sectors of the *working poor* in the country. This should not be taken lightly as Houston has a long tradition of being an anti-union city. It is also another example how working-class immigrants are active political actors in their own right as they learn to struggle in their adopted land. Rather than becoming simple victims of racism, class antagonisms and xenophobic repression, they have been valiant activists putting everything on the line for justice, dignity, and a chanced for a better life. In fact, Mexican and Latino workers are revitalizing the American labor movement. Immigrants are taking on many of the service sector and hard and back-breaking jobs in our society. With the growth and changes in the evolving world economy the United States labor market has an insatiable appetite for immigrant employees, including undocumented workers. For undocumented workers, the choice to participate in organized labor will become a more attractive option in light of their need to create political space for themselves and their families. It will be a hard struggle but necessary as the political economy of the United States and other nations have seen a new historical alliance between corporate power and national governments.

Before the latest SEIU Houston campaign similar victories were won in and around Chicago, Los Angeles, Miami, Boston, and other places throughout the country. In many of these campaigns Mexican and Latino workers organized and protested their low pay and lack of health care. In Los Angeles Latino union members are becoming more important and instrumental in getting out the vote and fighting for candidates that will embrace their interests. The same is happening in Chicago and other areas where Latinos make up a significant part of the population. In essence, the intersection of the Chicano movement is coming together with the American labor movement and the immigrant rights movement. The Mexicanization and Latinization of the American labor movement will be strategically important and should bring an improvement in the quality of life of these workers and their families albeit many sacrifices will be made and many will suffer the consequences from retaliatory actions on the part of employers.

Although the focus here has been on the efforts of the SEIU other unions have also worked hard to organize a largely immigrant workforce. Baldemar Velasquez, President of the Farm Worker Organizing Committee (FLOC) has been relatively successful in organizing farm workers in the Midwest and in the South. His union has seen workers getting an increase in pay and other benefits. FLOC has offices in Mexico because the union recognizes that they must organize internationally just like the multinational corporations organize their business interests throughout the world. Velasquez is perhaps one of the most insightful, valiant, skillful, and successful

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Brownsville Students Walkout and Keep The Movimiento Alive On The Border

An interview with Mario Ivan Garza of "The Comedy Club!"

By Iris Morales
La Nueva Raza

I recently heard about walkouts and protests in Brownsville being organized by local youth and students. Below is an interview with Mario "Ivan" Garza, a student activist and organizer of the group behind the "No Border Wall" walkouts. The Comedy Club! (I thought the name was a bit curious myself, but I'll let Mario explain it.) Here is the 411 on the youth movimiento down in Brownsville:

What is the name of the group?
The Comedy Club!

What does it you all aim to do?

Create and spread social & political awareness and activism!

To reach out to the individuals in our city and show they're not alone in their political views. In Brownsville, it's actually VERY rare to see protests. (That or I just don't hear of them...which proves how disconnected Brownsville is for I'm *constantly* looking for any sort of activism.) That being said, there really isn't any like-minded organizations or even student clubs who promote what we have started doing.

Since the creation of The Comedy Club! here in UT-Brownsville, you have started to see flyers around campus, leaflets, and people becoming aware of local-
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Columbus Day: The Contradictions of The Columbus Celebration

By: Edmundo Rocha
Freelance writer/blogger
www.xicanopwr.com

Today, youth across the nation are told by our government that Christopher Columbus merits honor and celebration because it marks the arrival of Columbus to the Americas. Most nations of the Americas observe this holiday on October 12, but in the United States the annual observance takes place on the second Monday in October. It was Franklin Roosevelt who first suggested in 1934 that all states adopt October 12 as Columbus Day, later in 1971, under Richard Nixon; the second Monday of October officially became established as a federal holiday to honor the explorer.

The October 12th celebration is commonly known in many countries in Latin America as *Día de la Raza*, a holiday that is comparatively recent. Before I go on, it is important to address the meaning of "la raza" because I can already hear the complaints how the name of the holiday is just more proof *raza means "race."* The Spanish the word *raza* carries the meaning of an extended community bound by cultural ties in addition to those carrying similar physical traits. During that time, the word *raza* was used in a cultural sense to reference the contended affinity between Spanish-speaking peoples on both sides of the Atlantic Ocean. However, one must also be aware that during the early 20th century it was not surprising to find intellectuals employ racist theories because this was also the height of the eugenics movement.

The origin of *Día de la Raza* or *Fiesta de la Raza* goes back to the beginning of last century. In 1913, Faustino Rodriguez San Pedro, Chairman of Iberoamerican Union, proposed that 12th October be called *Fiesta de la Raza* and be celebrated throughout Spain and Latin America. Spain would later change the rename the holiday to *Fiesta de la Hispanidad*. In Costa Rica it is called *Día de las Culturas* and in the Bahamas it is called *Discovery Day*.

In 2002, Venezuela decided not to recognize Columbus and instead honor the native populations who suffered at the hands of Columbus and the Spanish conquistadores who came after him in their search for gold. Venezuelans refer to October 12 as *Día de la Resistencia Indígena* (Day of Indigenous Resistance).

The problem that arises among some Latinas/os is that our cultures and languages are heavily influenced by Native Americans. While people celebrate Columbus Day, it is crucial that we remember what this day represents because we cannot escape our past, and we shall never move forward unless we reconcile ourselves to our past and to nuestros hermanos y hermanas across the little river. Our accepted history is not the work of unbiased intellectuals, but rather religious and political zealots seeking fortune. In the US, Native Americans were dispossessed, subjected to mass murder, and locked on separate, Apartheid-style "reservations." The same can be said of the Africans who would become slaves in the Americas. Every action was justified in the name of the Church.

The only reason Queen Isabella and King Ferdinand finally agreed to sponsor Columbus in 1492 was largely due to Isabella's desire to spread Christianity and to compete with Portugal for new sources of wealth. The first thing Columbus did after arriving on shore was to take possession of this new land in the name of the Spanish throne, imposing a European bureaucratic order and intellectual structure over a region that did not practice these particular customs. The ship's recorder entered in his journal on Thursday, October 11, 1492, the following:

The Admiral [Columbus] called upon the two Captains, and the rest of the crew who landed, as also to Rodrigo de Escovedo notary of the fleet, and Rodrigo Sanchez, of Segovia, to bear witness that he before all others took possession (as in fact he did) of that island for the King and Queen his sovereigns, making the requisite declarations, which are more at large set down here in writing.

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Los Ataques En Contra de los Inmigrantes Mexicanos Se Han Convertido en Psicosis Nacional

Los Senadores John Cornyn y Kay Bailey Hutchinson Estan Infectados de Histeria Xenofóbica

Por Lorenzo Cano Galaviz
LA NUEVA RAZA

HOUSTON (1 de agosto, 2007) – Mucha gente en los Estados Unidos *niega* la persecución sistemática que actualmente sufren los inmigrantes mexicanos indocumentados. Esto es tan increíble como negar que las persecuciones de los nazis durante los 30's hasta mediados de los 40's en contra de los judíos y otros grupos nunca ocurrieron (más de 5 millones de gitanos, polacos, eslavos y otros también fueron asesinados) o de que la persecución y genocidio de *indígenas* nativos americanos nunca ocurrió. El odio verbal en contra de los inmigrantes mexicanos indocumentados es un fenómeno tan extenso y *venenoso* que se ha convertido en una *psicosis nacional*.

La psicosis es definida como una *condición deficiente* caracterizada por la *perdida de contacto con la realidad*. Esto es un problema serio tanto para una persona afectada o para una nación afectada. Esto lo vimos cuando en la pasada primavera el noticiero Fox de O'Reilly Factor, Bill O'Railley, verbalmente atacó a Geraldo Rivera mientras discutían el caso de un conductor borracho el cual O'Reilly quería convertirlo en un incidente de indocumentados (mexicanos). Claramente se veía que O'Reilly estaba totalmente fuera de control mientras "sacaba espuma por la boca" con ira y odio exagerado acerca de la presencia de resi-

dentos indocumentados mexicanos. Otro ejemplo es la incapacidad del senado de los EUA de pasar una ley de reforma migratoria. En lugar de negociar en buena fe, un número importante de senadores federales, mayormente del partido republicano, no pudieron ponerse de acuerdo ellos mismos para apoyar enmiendas importantes para los inmigrantes mexicanos indocumentados como el Dream Act, aún cuando estudios reputables señalan los beneficios positivos de su presencia y contribuciones.

¿Qué esta detrás de esta psicosis nacional?

Feroces ataques verbales en contra de inmigrantes mexicanos indocumentados, tales como los de O'Reilly, se escuchan a diario en cientos de estaciones de radio en todo el país y en otras cadenas televisivas, tales como la CNN con el conductor Lou Dobbs. La naturaleza y frecuencia de estos ataques están conectadas con la *xenofobia* y sentimiento racista profundamente enraizado en la *psique colectiva* de la sociedad de EUA. Esta xenofobia no solamente es mostrada por los ignorantes desadaptados de nuestra sociedad, como uno podría suponer, sino también por muchos individuos educados a nivel local, estatal y nacional—incluyendo a los senadores federales *John Cornyn* y *Bailey-Hutchinson*.

La **xenofobia** es definida como miedo a extraños o inmigrantes que poseen características que se consideran foráneas a la cultura, idioma y herencia de la nación. Como resultado de esta *fobia* muchos **xenófobos** participan en todo tipo de actividades insidiosas evitando que los inmigrantes se integren a la sociedad. Por otra parte, **Nativismo** es un sentimiento similar que se utiliza para identificar las actividades xenofobas que han evolucionado particularmente en los Estados Unidos. Cualquier individuo en los EUA, independientemente de su raza, puede ser un nativista. Esto explica como un número pequeño de latinos y afro-americanos han sido asociados con ciertas organizaciones nativistas. Sin embargo, el nativismo surgió primeramente entre las comunidades anglo en los Estados Unidos y está históricamente relacionado con los nacionalistas blancos (EUA anglo). El nativismo en los EUA es reconocido como una *compleja* forma de nacionalismo (patriotismo y fidelidad al país de uno) causando que muchos de sus seguidores se sientan inseguros y temerosos de perder sus privilegios en la sociedad; particularmente ante la presencia y crecimiento de grupos que ellos han aprendido a temer. Por otra parte, **racismo** es creer que las diferencias raciales resultan de la superioridad heredada de una raza en particular. En los EUA sectores importantes de la sociedad anglo se sienten superiores a los que tiene apariencia física común a los descendientes de mexicanos, tales como piel más oscura u otras características.

Históricamente, racismo y nativismo han sido dos de los grandes problemas fundamentales que han fomentado la discriminación y persecución de México-americanos en los Estados Unidos. Este sentimiento distorsionado y potencialmente peligroso está avivando hoy la (persecución) en contra de residentes mexicanos indocumentados en los EUA (de igual manera en contra de otros que parecen ser descen-

dientes de mexicanos como son los centro americanos). Algunas organizaciones nativistas anti-mexicanos en los EUA actualmente incluye: U.S. Border Watch; la Federation for American Immigration Reform (FAIR); Sons of the Confederacy; Council of Conservative Citizens (CCC); los Minute Men, y la National Alliance, una organización *neo-Nazi* (vea la página web del *Southern Poverty Law Center* para más detalles).

Los México-Americanos tienen una larga historia padeciendo del nativismo y racismo que ha resultado en un sin número de medidas discriminatorias y consecuencias tales como segregación social y geográfica, discriminación en el empleo, patrones de abuso por parte de los oficiales de la ley, asesinatos a manos de grupos de vigilantes fronterizos, educación de baja calidad, fraude electoral, exclusión como miembros de jurado ordinario y gran jurado, desplazamiento forzado de sus vecindarios, intimidación al votar y discriminación por el idioma que hablan. La documentación de estas experiencias discriminatorias existe en abundancia (vea el *Mexicano Political Experience* in *Occupied Aztlan* por Armando Navarro; *Occupied America* de Rodolfo Acuna; *They Called them Greasers* por Arnoldo de León; y *Anglos and Mexicans in the Making of Texas, 1836-1986* por David Montejano). *Por lo tanto, la persecución de inmigrantes mexicanos indocumentados es simplemente otro intento de los nativistas y racistas de relegar a descendientes de mexicanos a una posición sin poder y que no tiene nada que ver con el estatus de indocumentado*". Como en el pasado, nativismo y racismo están entrelazados estrechamente para mantener la supremacía blanca en el poder y controlar las instituciones y sociedad de los EUA (como los nativistas lo han imaginado). La mayoría de los consejeros de la ciudad Farmers Branch, Texas, adyacente a Dallas, es un buen ejemplo de esto.

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Young Members Learn Leadership & Business Acumen Through the NHPO

By Lorenzo Cano Galaviz
LA NUEVA RAZA

Sandy Ibanez has a vision of working in the business world after she graduates from the University of Houston where she is majoring in business. While she is learning the theory of business through her classes at the Bauer School of Business, she is learning a lot about the business world and leadership through her participation in the National Hispanic Professional Organization (NHPO). NHPO is a non-profit corporation with the goal of helping Mexican Americans and Latinos generally improve their professional skills. Through informational workshops, public policy panels, and monthly networking receptions Ms. Ibanez will have an edge over others her age when she graduates and enters the competitive world of business. This is because NHPO has a diverse group of members that are lawyers, accountants, executive managers, social workers, educators and other professionals engaged in a variety of other careers.

Like Ms. Ibanez, 28 year old Jaime Alvarado is also a member of NHPO and a 2006 graduate of the University of Houston where he majored in industrial distribution systems. Not only is he a member of NHPO but he is the Community Relations Director for the organization, a position that he volunteers for in an effort to give back to the community. Mr. Alvarado is in charge of making contact with other non-profit associations and collaborating on community projects together. For example, members of NHPO volunteered in the recent Health Fair held at the Houston Community College. They also vol-

unteered at the Educational Fair held at the Selena Quintanilla Park located in Denver Harbor in Houston's East End. Numerous local and statewide colleges and universities provided material for the community so that residents would be informed about the opportunities and specialties offered at these institutions. For many, it is not a surprise that Mr. Alvarado has such an important position with NHPO. He has a strong interest in giving back to the community and raising the quality of life of Mexicans in the United States.

When asked about her future role in the business world as a woman Ms. Ibanez stated that she has never consciously felt any discrimination and in fact has been well received by others interacting with her. She feels that women have already proven themselves in the business world although she knows that it will still take some time for them to earn parity in certain areas such as on the board of directors of Fortune 500 companies. She has a double major in entrepreneurship and management and hopes to own her own business after graduating and gaining some valuable experience in a large company. Ms. Ibanez is exposing other young college students to NHPO and hopes to increase the ranks of college-age members in the organization. In a recent interview she was well-poised, confident, and positive in her future career in business. Her participation as an assistant in the real-estate industry has given her some real world experience already and she hinted that she may want to continue this as a possible career in the future.

Mr. Alvarado is currently the Director of Operations for GG Contracting, a company specializing in the construction business. Through this position Mr. Alvarado learned that it is important for Latinos to participate in the acquisition of government contracts since there are millions of dollars allocated to companies such as the one he works with. "Latinos," he said, "Must increase their share of these types of contracts since they make up a growing sector of the population in the Houston area." With the experience he is learning now Mr. Alvarado indicated that he can see himself establishing his own business in the future and perhaps engaging in the area of international trade such as the marketing and selling of raw materials to China and other expanding markets. In the meantime he is interested in getting more NHPO members to serve as mentors to area public school students; a need, he says, that is really lacking in the Latino community.

Both Ms. Ibanez and Mr. Alvarado encourage young college students to join NHPO. "You really get to meet experienced and high quality professionals that go out of their way to mentor you and provide the younger members with important advice," stated Alvarado. Likewise, Ms. Ibanez enthusiastically expressed her satisfaction with joining NHPO. "I've learned so much from the members in the organization and feel that they really care about my future."

The National Hispanic Professional Organization has several chapters in Texas and throughout the United States. For more information visit <http://www.NHPO.us>

Veronica y Avance Band Turning Heads with their Blend of Texas Music

Veronica Sustaita comes from a multigenerational family of Texas musicians. At age eighteen she is the lead vocalist for the Veronica y Avance band that is gaining fans wherever they perform. Supported by a cadre of young musicians from the Dallas area, the band has a mature sound for their age and an energy that is infectious and captivating. Avance won *Band of the Year* (2007) from Tejano Magazine as well as nominations for *Show band of the Year* from South by Tex-Mex (Austin, Texas). Veronica has also been nominated by South by Tex-Mex for *Female Entertainer of the Year* and *Rising Star of the Year* for 2007. If this wasn't enough for a young band (most of the members are still teenagers) Veronica y Avance won the Tejano (Las) Vegas Showcase Band of the Year in 2006. Not bad for a band that wants to move their talents up to the next level.

Their pre-release 12-track CD, *Senora Luna*, recorded by Dead Bird Records has been getting strong responses by listeners everywhere and will be out this summer. It is currently being played on radio stations throughout the state and in Mexico as well as on internet radio stations such as Houston's Amigoradio.com and Bnetradio.com. Their debut CD is a mixture of cumbias and polkas and eight of the twelve songs were written by Ramon Sustaita, the manager of the band and the father of Veronica and two other members of the band; keyboard player,

Rolando Sustaita and Erica Sustaita, the bass player. *Senora Luna*, *Me Siento Alegre*, and other songs on the CD are making a statement to the originality of the band and its intent to making a name for itself in the music world.



Veronica Sustaita of Veronica y Avance

The band was well-received at the 4th Annual Tejano Academy Fan Fair in San Antonio, Texas this past 27th of June. Eighteen year old Nelson Cardenas, Avance's accordion player pleased the crowd with his high energy playing style as did other band members including Ryan Ramos (saxophone), Vincent Trillo

(guitar), Julian Soto (trumpet) and Jimmy Sustaita (drums), Veronica's cousin.

When asked about her interest in playing and singing in the genre of Texas Mexican music, la onda Chicana, Veronica passionately commented, *This music is in my blood...its our culture. Although some of our songs may have some influences of salsa and reggaeton, we are playing it in our style. It is music from the heart and soul of Tejas.* Perhaps the music is in her blood because her father played for different bands years ago including The Black Diamonds, Little Ray and the Rainbows, and Los Exclusivos. Ramon Sustaita learned the drums at age six. By the time he was fifteen he was already the lead vocalist for Los Exclusivos de Ramon Sustaita. According to Mr. Sustaita, his grandfather played the accordion and had a significant role in teaching the legendary Narciso Martinez how to play. Needless to say, the Sustaita family has made a historical contribution to Texas-based Chicano music and continues to forge new musical trails with Veronica y Avance.

Anyone interested in learning more about the band or contracting their services can log-on to musicaavance.com or call (214) 927-1412. La Nueva Raza wishes them well and sends out a sincere thanks for all their hard work and sacrifice.

Brownsville Students Walkout and Keep The Movimiento Alive On The Border

(Continued from page 3)
politics, such as the Border Wall.

I've been to other campuses and heard stories of how political-activism is a regular event...but not at UT-Brownsville. This is one of our main goals for the Comedy Club! We're not an actual comedy club, it was just a front! As our motto goes, "It's a big joke." We are!

What purpose do those actions serve in the comunidad?

Like stated before, activism in Brownsville is a rare sighting, but you can see the potential. It's not difficult at all to see something's waiting to happen & a good amount of people are just waiting for that push. That's where we come in.

Since starting our campaign to help promote awareness of the Border Wall, you can see people are actually talking about it. From the first protest to the second, it jumped from 7 people to more than 25 [and the third had 70+!] It was very encouraging and proved that people were ready to stand up and try out their voice.

It's simple - in a jungle classroom of 70+ students, just stand in the front of the room- even get a chair if you have to and stand up on it (I've done it, why not?) and address the students. Inform them about the events... inform them about what's going on...and of course always have it relate to them - a key point. In social areas (for example between buildings on campus at UTB, where, everyone is smoking their life away and being social) just stand up and scream. Try out your voice, and get people to hear you.

Even you they don't care, or even make fun of you, at least they heard you. You got their attention, and then they'll tell someone about what you did and then THAT'S easy information passing around. Another goal is to unite ALL the UT-Brownsville Clubs

to openly say "We Oppose the Border Wall". When it is not a doubt that a large population of people are opposed to this Wall, all that is needed is a push.

The Comedy Club is the current (and I believe first) student organization that has taken a political stance on a subject and has actively been encouraging active-participation.

The Comedy Club has taken upon itself as a goal to try to unite, even by legislation, all the UT-Brownsville student clubs against the Border Wall. Since our first protests, we already have Gorgas Science Society, a social-science departmental-club with over 100+ students, to officially promote our cause against the Wall. So far we have gotten the endorsement of 3 clubs.

The Comedy Club, I believe, is something that should be highlighted. The Comedy Club was created for many reasons, including to finally have an active student club and to also manipulate the system with all its own factors.

What obstacles do you face as a student and part of the youth movement?

I was tired of complaining about THIS being wrong and THAT being wrong in our society. Ever since I entered the political-punk subculture, and since then been active in reading and being socially aware of my surroundings as well as many issues including racism, sexism, homophobia, xenophobia, Latino studies, economics, politics, capitalism and such.

Over the years of course, you begin to realize no one is going to listen to a damned kid with a huge green mohawk, steel-toe boots, wearing suspenders (which can easily be stereotyped as a neo-nazi bonehead [skinhead]), and plaid pants.

No one with ACTUAL current power will even listen to a word you say. Not the mayor, not the capitol, no one.

So I realized.

Though the political-punk subculture is one of the most brilliant and diverse subcultures I have ever come to know, it will not be heard thoroughly. That it's not the appearance or how I dress that shows how I am is a debatable issue...but now is not the time for that argument.

But despite that, I realize as well that I am one of only a few youth who actually attend public hearings, who encourage writing to people in power, and who are trying to work with faculty members to get our voices heard. But I don't represent the youth as a stereotyped adolescent. So, as much as I am uncomfortable with it- I don't have much choice but to conform. Simply conform. (Though honestly I am disliking it more and more.) But for whatever we need to do - we've got to do it.

So we conformed and decided to create The Comedy Club and I decided to become an officer in student government. My personal strategy is to manipulate the system in every which way I can- just so I can prove to my family, to my former teachers, to my friends, and to anyone who thought I was just some stupid punk, that they were wrong about me, and to prove the youth is still alive.

And we've shown it. Protests, demonstrations, organized meetings, etc. The membership in the Comedy Club is booming since it's organizing of the protests- rising from 15 members to now up to 30. As a newly, non-departmental club - think we're doing well.

The university however, has already threatened to shut us down. The university in total has become very strict, and in result has been coming down on our efforts - and coming down EXTREMELY hard. We have permission to organize but not to protest. The flyers might as well not be flyers for they are demanding we water down the content on what we can put on it.

But we have our ways... and we're still fighting!

If you would like more information on *The Comedy Club!* please contact www.myspace.com/jokehopes or aninflux@gmail.com.

★ PROTEST ★ against the border wall



POESIA DEL PUEBLO



Mujeres DO Riot / Women DO Riot

In response to Ana Castillo's poem
"Women Don't Riot" – 1998
Dedicated to Comandanta Ramona

by Erika Gonzalez

www.myspace.com/florycanto
www.poder-texas.org

Mujeres do riot, in maquilas in Malaysia, Mexico, and even Korea,
they riot in sweatshops in New York and in El Paso
in San Anto Levi's factories, the Lacandona Jungle, and East Austin gentrified
streets.

Mujeres do revolt
at street light protests – hip hugging children, and while delivering new life –
By the hundreds and thousands, women change
Policies into new liberations
even when scalded by racist practices

Mujeres do riot in restaurants where they clean and clean and clean
their plates empty, only to find them full of their own reflection
cleaning cleaning and cleaning their hands raw –

Mujeres do run rampant through the barrios in search of justice
even when the running must be turned into indigenous dance,
or a resistance march through the jungle.

In college, those who've thought it out
find out they haven't thought at all until
they remember abuelita's words of wisdom and ditch what the professor said
about women feminism.

In the streets, women organize
in difficult times, carry signs
in crucial times unload ammunition
at all times carry self as a weapon
and are not dragged away – they have visions of
herstory and history and our story repeated for too many decades
without real change.

Sometimes mujeres organizing may be called uncivilized
by those who see civilization of the darker shades of souls
as dingy, savage, rebelliousness – but

Mujeres are equipped with stories and dichos passed down
through the generations
speaking unofficial languages of societal hatred turned inward into
spiritual courage turned outward when we say enough is enough.
Ya Basta!

Nosotras las mujeres do storm through cities,
with strategic alliances,
take over the press, make a unified statement,
not just with our sisters, but also with our brothers and
children and our eternal children's children.

We may not always march arm in arm
by the same Mother Tongue,
same version of the Virgen de Guadalupe,
same displacement,
or the same broken treaty,
but we know what the moon knows
and what the sun shows us
and how la tierra responds to our planting seeds –
it's not just for one seed or every seed
but for the sake of everything that blossoms.

I want to say to those who say women do not riot,
"You obviously have not met my mother. Or the abuelita
down the street whose property taxes sky rocketed after
her rich neighbor moved in, or the woman who as to clean blood off her child's
nose living next to a power plant,
or the woman who has to clean any blood from any body.

And maybe yes, sometimes women do not riot, we organize
not in exclusion of the "women only club"
but in respect that
there is a balance between a male and female energy.
The riot is the struggle that tries to bring this balance
of mind and spirit, words of wisdom
and recognition that there is still work to be done –

Today it is us. Tomorrow who?

A Cansarnos Hermanas!

By: Luissana Santibañez

Estoy Cansada
Why won't people understand this?
Sleepless nights, hours of studies, preocupaciones de
familia,
Helplessness, depression, enojo and dolor
from my mothers deportation, my brother's mental
instability, my father's absense,
my young hermanitas/os struggle to cope with having
to grow up a little too fast,
la lucha y los obstaculos del activismo,
el sufrimiento de mi Gente,
and my inability to change it all today.

Estoy cansada
But I've realized now that I don't need people
to understand this
and that this ain't no time to be getting tired...
Hundreds of immigrant children behind bars
Thousands of our parents, friends,
and human brothers and sisters in

for-profit immigrant detention centers,
Millions more being deported this very minute,
La migra is coming into our homes, our jobs,
our communities, our lives
Disrupting, terrorizing and
violently kidnapping
our peace.

No, this ain't no time to be getting tired
There's too much pain and injustice to be left undone
Our survival depends on this resistance
Y siempre recuerda que si te cansas Hermana,
I'll be there to lift your soul back up
Cuz you were there when my soul needed lifting
En esta lucha nadie camina sola
Y la que si, se pierde.

A cansarnos Hermanas!



Luissana Santibañez is a Xicana/immigrant
rights activist, student at the Univ. of Texas, community
organizer with Grassroots Leadership, and member of
the Austin Immigrant Rights Coalition.

<http://www.myspace.com/xicanadetejatlán>

La Lucha Sigue, Sigue: Groups In Your Area Making A Difference

The following is a list of organizations and groups working on and positively impacting comunidades throughout Tejaztlan (Texas). Please visit and support these organizations. Also be sure to check out their list of "Friends" on MySpace for more info on other groups and efforts.

STATE/NATIONAL

National Alliance for Human Rights
<http://www.myspace.com/nafhr>
www.nafhr.org

Student Farmworker Alliance
 Eliminating Sweat Shops and Slavery in the Fields
www.sfalliance.org
<http://www.myspace.com/sfalliance>

Texans for Peace
 Advocating Peace and Non-Violence
<http://www.texansforpeace.org>

Texas Moratorium Network
 Advocating Against the Death Penalty in Texas
www.texasmoratorium.org
<http://www.myspace.com/texasmoratoriumnetwork>

United Farm Workers
 Advocating Equal Rights for Farm Workers and Working Peoples
www.ufw.org

MUSIC / RADIO

Aztlan Underground
 Psychedelic / Regional Mexican / Post punk
<http://www.myspace.com/aztlanunderground>

Indigenous Radio
 Latin / Hip Hop / Reggaeton
<http://www.myspace.com/indigenoumusic>

KPWR People Will Radio Station
 Grassroots, Urban Radio Project
www.kpwr.org
<http://www.myspace.com/peoplewillradio>

Lady Binx of Almas Intocables
 Hip Hop / Lyrical / Roots Music
<http://www.myspace.com/ladybinx151>

Nuestra Palabra Radio Show
 Latino Writers Having Their Say
www.NuestraPalabra.org
<http://www.myspace.com/nuestrapalabra>

Radio BOMBA Radio Show
 Austin MEChA Taking on the Airwaves
www.kpwr.org
<http://www.myspace.com/tejaztlan>

AUSTIN

Blueprint Schools
 Education
www.blueprintschools.com
http://www.myspace.com/blueprintschools_doc

Capoeira da Rua
 Community Building/Education/Self-Defense
www.capoeiradarua.com

MEChA de Austin
 Chicana/o Activist Organization
www.soymechista.org
<http://www.myspace.com/tejaztlan>

PODER
People in Defense of Earth and Her Resources
 Environmental Justice/Human Rights
www.poder-texas.org
www.myspace.com/poder_austin_texas

BORDER

Femme Core Friends
 Feminism
<http://www.myspace.com/fcorefriends>

Marxist Reading Group
 Activism and Theory
<http://www.myspace.com/marxistreadinggroup>

Movimiento Estudiantil Chicana/o Antifacista
 Email: mechavive@yahoo.com

No Border Wall
 Coalition of Individuals, Orgs Against the Border Wall
www.notexasborderwall.com

People for Peace and Justice
 Immigrant Rights, Economic Justice, Equality, Peace
<http://www.myspace.com/pfpj>

Students for Peace at STC
 Against the War
<http://www.myspace.com/students4peaceatstc>

The Alternative Media
 Free Press
http://www.myspace.com/the_alternative_media

The Comedy Club!
 Students Organizing Against Border Wall
<http://www.myspace.com/jokehopes>

UTPA Students for Peace
 Against the War
<http://www.myspace.com/utpastudentsforpeace>

Valley World Peace Alliance
 Immigrant Rights, Economic Justice, Equality, Peace
http://www.myspace.com/wpeacea_events

HOUSTON

Coalition in Defense of the Community
 Alliance of Houston Activists
<http://www.myspace.com/sept4march>

CRECEN
Centro de Recursos para Centroamericanos
 Immigrants Rights Organization
www.crecen.org

FIEL
Familias Inmigrantes y Estudiantes en la Lucha!
 Immigrants Rights
http://www.myspace.com/fiel_2007

Houston Sin Fronteras
 Immigrants Rights
<http://www.myspace.com/houstonsinfronteras>

La Raza Justice Movement
 Social Justice and Community Awareness
www.larazajusticemovement.org

Los Mexican Minutemen
 Reflections on U.S. "Border Security"
<http://www.myspace.com/mexicanminutemen>
March to End Executions
 Advocating Against the Death Penalty
www.marchtoendexecution.org

Movimiento Estudiantil Xicana/o de Aztlan
www.mechadeuh.com

Service Employees International Union
 Advocating for Workers Rights
www.houstonjanitors.org

TEJAS
Texas Environmental Justice Advocacy Services
www.tejazshouston.org

The Alarm Zine
 Zine Bringing Together Radical Houston Groups
<http://www.myspace.com/alarmhouston>

Undocumented Productions
 Film
www.undocumentedproductions.com

SAN ANTONIO

Fuerza Unida
 Social Justice and Community Awareness
<http://www.myspace.com/fuerzaunida>

MEXA de San Anto
 Chicana/o Activist Organization
<http://www.myspace.com/sanantomexa>

San Anto Youth Coalition
 Youth Organizing
<http://www.myspace.com/sanantoyouth>

United Students Against Sweatshops Southwest
www.studentsagainswsweatshops.org
<http://www.myspace.com/usassw>



Visit LNR online at:
www.LaNuevaRaza.org
 News...Action Alerts...Events...Blog...and more!
 To join our email listserv for movimiento news and events
 contact: join@lanuevaraza.org



Sunflowers, Lemons & the Pits

By Patrisia Gonzales

Column of the Americas (July 2, 2007)

Patzin (Nahuatl for Respect worthy Medicine) is a monthly edition on Indigenous Medicine

In Mexican Traditional Medicine precious petals, leaves, seeds, rinds and even pits are medicine that should be put to use. While the girasol towers in gardens and on road-sides, we should not let the power of the Sunflower go to waste. Sunflower seeds, leaves, bark and petals make excellent teas and tinctures for colds that affect the lungs and respiratory tract. This tea also gently fortifies the body's health. The petals, when collected while the dew is fresh and soaked like a sun tea, provide clarity. As a flower that follows the sun, sunflower remedies uplift the spirit. The bark should be tinctured while fresh—although a good sunflower stalk can grow tall and thick and require some effort to cut up. Other similar flowers that are cold-fighters are Mexican hat, margaritas, daisies and "Indian paint brush."

Other summer medicine is found in citrus rinds, leaves and flowers. The flowers and leaves of all citrus are relaxants and make excellent *tes y banos*. The rinds of limon, lemon and oranges can be soaked in water and drunk to stimulate the immune system, fortify the nervous system and provide bioflavonoids and Vitamin C. (Of course, grapefruit seed is well-known for its anti-microbial properties.) These rinds also can be relief for people suffering from glaucoma and varicose veins. An enduring practice of many abuelitas is to have a cup of warm water with the rind and juice of a limon first thing in the morning to gently clear the liver. And then there is agua of limon or limonade, which can be enhanced by blending an entire pesticide-free fruit in water and straining and sweetening to taste. Limon can also be combined with yerba buena or other mints to improve digestion. Citrus rinds may be dried and stored for use in the winters. Oranges are also eaten to combat mild depression in the winter months. A slice of lime or lemon can be placed on the forehead or ingested to soothe some headaches.

All huesos de aguacate should be washed and saved! If they are organic, they can be shredded or quartered and made into a tea that battles diarrhea, intestinal bacteria and parasites (boil one quartered or shredded pit in two cups water and add honey). The tea also can be taken for menstrual cramps, muscular aches and when combined with other herbs, is useful for folks suffering from arthritis. Even pits from conventionally grown avocados should be washed and saved and used in a liniment, soaked in rubbing alcohol with estafiate, ruda, chiles, and yerba buena. Combined with clavo, timo, estafiate or epasote de comer, avocado pit makes a great anti-parasitic remedio. Boiled with honey and apple, it makes a jarabe that can be used for chest ailments that youngsters will tolerate. The pits also are exceptional tinctures. When boiled, the tea becomes orange, indicating its powerful medicinal content. Of course, eating avocados provides healthy fats, minerals and vitamins that are protective of the heart, brain and skin. In Mexican Traditional Medicine, even the pits and the cascaras are medicine. So save your pits and peels! **Except for the use of lemon rinds, limonada or the eating of fresh fruits and seeds, these remedies are not for pregnant women.**

Gonzalez can be reached at: Column of the Americas, PO BOX 41552, Tucson, Arizona 85717 or Patzin@gmail.com. The columns are archived at: hometown.aol.com/xcolumnmyhomepage/



PERRON!

**EL ABOGADO PERRO!
RODOLFO CANTU**

1301 Calle Telephone

Houston, TX 77023

(713) 928-9087

E-Mail: rudyfcantu@hotmail.com

TSU's Thurgood Marshall LULAC Hunger Strike Calls Attention to Legal Plight of Immigrant

By RoB robblock@riseup.net / Houston.indymedia.org

From: <http://houston.indymedia.org/news/2007/10/61687.php>

On Friday October 12th, the near dozen students who have been hunger striking and camping out on the side of the Thurgood Marshall School of Law on Wheeler and Tierwiester in Third Ward, concluded their protest, speaking to around 40 or 50 community members and activists who came to show their support.

People from ACORN, the Coalition in Defense of the Community, CRECEN, FIEL, Students from the University of Houston and TSU, and the board of the [National Network for Immigrant and Refugee Rights](#), who happened to be in town for a meeting all gathered at the small campsite, roped off by yellow caution tape. We were observing the conclusion of the week long hunger strike for immigrant rights, which was undertaken by these students.

While I had to leave early and was not able to see the full event, it seemed very positive, the hunger strike had gone well, everyone was healthy and it was well received by students and faculty at TSU and some sectors of the media. The students, many of who seemed to have limited experience with formal activism were overwhelmed by the amount of support (and possible the lack of food).

They spoke about their experiences, many talking about the struggles their parents had to go through as immigrants, and how hard they struggled to make it to law school. Many cried while talking in English and Spanish about the struggles of their families and immigrants in the United States.

The Students were felt very empowered by this collective action and community support and pledged to remain involved in the struggle with activism and lawyering, and called on others in the community to organize as well.

HUNGER FOR HUMANITY

**5 LAW STUDENT
HUNGER
DAY STRIKE
FOR IMMIGRANTS**



24/7 PROTEST AT: THURGOOD MARSHALL SCHOOL OF LAW
TEXAS SOUTHERN UNIVERSITY 3100 CLEBURNE ST., HOUSTON, TX 77002
FOR MORE INFORMATION/ PARA MAS INFORMACION
EMAIL: LULACLAWSTUDENTS@YAHOO.COM
WEBSITE: [HTTP://LULACLAWSTUDENTS.BLOGSPOT.COM](http://LULACLAWSTUDENTS.BLOGSPOT.COM)



(Continued from page 2)

tice guarantees that more Mexican undocumented residents (and others that may appear to be of Mexican descent including U.S. citizens) are going to be needlessly hurt, trampled, and killed and this must be stopped by the corporate media giants that allow this type of programming. *Ironically*, these very same media giants, such as *Clear Channel*, also own and operate radio stations that cater *specifically* to Mexican immigrants knowing very well that many are undocumented and that they can make money in advertising dollars.

English language news media outlets have also failed to report the *nativist nature* of organizations such as U.S. Border Watch and the Minute Men. In fact, few media outlets have ever used the term “nativist” or “xenophobia” when reporting on the activities of these groups. One of the reasons for this is that reporters and assignment editors are ignorant about the meaning of these concepts and how they are interwoven in the psyche of a nation. Like many media professionals during the growth of the Nazi power surge in Germany, anti-Semitism was *not recognized* for what it was. The *national psychosis* prevalent during that time period in Germany blinded individuals to what was really happening. It became common knowledge that Jews and other groups were being incarcerated and persecuted but Germans of *diverse backgrounds* rationalized it as *acceptable*, due to xenophobia—their own disconnection with reality by accepting a **dehumanized world**. Many educated and “decent” professionals in German society such as teachers and medical doctors accepted this brand of nativism (Nazism), and therefore, supported the persecution of others, often without any feelings of guilt or remorse, just as many people in the U.S. have no remorse for the persecution of undocumented Mexican migrants. Like the Nazis in Germany, many nativists in the U.S. *mistakenly* feel that they are doing their patriotic duty by invoking repressive measures against Mexican undocumented residents. This appears to include our very own elected U.S. Senators from Texas, **John Cornyn and Kay Bailey Hutchison** who are using the legislative branch of government to carry

out *their* nativist agenda.

Attacks against Families

Today’s immigration policies and raids are having a devastating impact on hundreds and thousands of decent families throughout our country. Hard-working individuals who simply want a better life for their families are being incarcerated and deported while many children are being separated from their parents. Thousands of immigrant children are also being incarcerated in prisons called detention centers such as the Hutto facility in Taylor, Texas (near Austin) for nothing more than for traveling with their parents. Ironically, hardworking parents are being arrested for doing nothing more than simply wanting to *pick themselves up from their own bootstraps*. Believing that this type of repression is justified due to the *undocumented status* of individual family members is to have a *myopic* and *bizarre* view of our society. Worse of all, it capitulates to the acceptance of a *dehumanizing society* where the violation of *family and human rights* is of no significance.

Immigrants form part of family and community networks. Many of these families are mixed in terms of the immigration status of individual family members. When parents are *captured* in an immigration raid and locked up and deported, there is a good chance that their children will come home from school to an empty home with no idea on the whereabouts of their parents. Many of these children and teenagers are U.S. citizens but shun the idea of calling the police for fear that it will bring attention to the legal status of their parents. When this occurs, the future of these children is jeopardized with consequences that no *decent society* should tolerate. The incarceration of *productive* and *hardworking* residents and *innocent* children is a reflection of *degenerative* thinking. The accusation that these individuals have broken our immigration laws and therefore deserve this treatment is simply a *red-herring* intended to gain support for the xenophobia that has run amuck in our country.

Texas U.S. Senators John Cornyn and Kay Bailey Hutchison are *against* maintaining provisions for family unification in the latest negotiations of the Senate immigration reform bill. This means that a permanent resident or naturalized citizen would not be able to sponsor members of their family to the United States in order to be together. They have been suspiciously quiet about the incarceration of boys and girls in Texas immigration prisons. They also support legislation that would penalize undocumented migrants thousands of dollars beyond their means before they could file for permanent residency even though the overwhelming majority of these individuals are indispensable to our economy. One of the latest **schemes** is to support legislation so that anyone that has worked with a false social security number would never have the opportunity to get their permanent residency. This would practically eliminate all current undocumented residents.

We, as a nation of diverse people, must step up our organizing efforts so that nativism and racism can be challenged more effectively as we continue down the road of the 21st century. Nativists fear the growing number of Mexican and Mexican Americans in the United States since they (nativist) believe that they have a divine right to rule unabated. However, there is light at the end of the tunnel. Many level-headed individuals of all backgrounds, including many Anglo American citizens, recognize that Mexican undocumented residents are a positive investment in our country’s future and that they should be given an expedient path towards permanent residency, if they so desire. They are thankful that undocumented Mexicans and other immigrants from throughout the world are willing to *sacrifice* and travel to the U.S. to help us build a stronger and stable economy and society; just as millions of immigrants have done so in our nation’s past. Perhaps *even* the past immigrant relatives of John Cornyn and Kay Bailey Hutchison.

(Continued from page 3)

Mainstream history is often perverse; it tends to cherry pick certain historical documents and overlooks others, such as Columbus’s own journals and letters. These documents reveal how Columbus had the authority take possession of the New World through the power of the word. Historian Stephen Greenblatt writes, “For Columbus taking possession is principally the performance of a set of linguistic acts: declaring, witnessing, recording” By declaring that the island was nonexistent to inhabitants, it allowed Columbus to rename the lands, rivers, peoples, and the authority to kidnap the natives and force them to learn Spanish and convert to Christianity. The power of the word was nothing short of a christening of the New World under Spanish rule. Greenblatt notes, “Such a christening entails the *cancellation of the native name* - the erasure of the alien, perhaps demonic, identity - and hence a kind of making new; it is at once an exorcism, an appropriation, and a gift”

Throughout history, we have widely accepted the view that the extinction of these peoples at the hands of the Spanish should be seen as a blessing and for all of its cruelty. We are also told that the rituals of the Aztecs and other indigenous groups equal the brutality of European conquerors in the New World. The contradiction is that this righteous morality has always been applied to our indigenous ancestors, but the actions of our European ancestors have always been viewed merely as a product of their time and culture. We also accept the view that widespread slavery was morally acceptable compared to the confined atrocities that occurred in a few of the original indigenous nations.

It is easy for history to be lost, to seep through the cracks of cultural memory. In this time of historical amnesia, questioning the nature of history is relevant to current political discourse. What is often left out is how the Spanish Inquisition also played an important role in the “New World.” The inquisition was controlled by King Ferdinand and Queen Isabella and carrying out the task, Ferdinand and Isabella appointed a Dominican monk, Tomas de Torquemada as the Inquisitor General. Although the Spanish Inquisition has achieved the greatest historical notoriety, the Portuguese institution was regarded as being more rigorous and cruel. The Portuguese in-

quisitors were sadly known as “devours of human flesh.”

The establishment of the Holy Office of the Inquisition in Spain in 1478, the expulsion of the Jews from Spain in 1492, and the admission of almost 100,000 Spanish Jews into Portugal are backdrops to the colonial history. The methods of the Spanish Inquisition, like all forms of Christian religious trials, were the negation of every principle of justice known to man. No age group was spared the horrors of the Spanish Inquisition. Records showed that women as old as ninety and girls as young as thirteen were either tortured or burnt.

The genocide of indigenous peoples and the annihilation of age-old civilizations known as the Black Legend of Christopher Columbus’ “discovery” of the New World and has been recorded by Fray Bartolomé de las Casas. Prior to Columbus’ return trip to Hispaniola, Pope Alexander VI issued his papal bull *Inter Caetera*, which gave and granted the regions and lands discovered beyond the Atlantic to the kings of Castile and their successors.

We have indeed learned that you, who for a long time had intended to seek out and discover certain islands and mainlands remote and unknown and not hitherto discovered by others, to the end that you might bring to the worship of our Redeemer and the profession of the Catholic faith their residents and inhabitants, having been up to the present time greatly engaged in the siege and recovery of the kingdom itself of Granada were unable to accomplish this holy and praiseworthy purpose; but the said kingdom having at length been regained, as was pleasing to the Lord, you, with the wish to fulfill your desire, chose our beloved son, Christopher Columbus, a man assuredly worthy and of the highest recommendations and fitted for so great an undertaking, whom you furnished with ships and men equipped for like designs, not without the greatest hardships, dangers, and expenses, to make diligent quest for these remote and unknown mainlands and islands through the sea, where hitherto no one had sailed; and they at length, with divine aid and with the utmost diligence sailing in the ocean sea, discovered certain very remote islands and even mainlands that hitherto had not been discovered by others; wherein dwell very many peoples living in peace, and, as reported, going unclothed, and not eating

flesh. Moreover, as your aforesaid envoys are of opinion, these very peoples living in the said islands and countries believe in one God, the Creator in heaven, and seem sufficiently disposed to embrace the Catholic faith and be trained in good morals. And it is hoped that, were they instructed, the name of the Savior, our Lord Jesus Christ, would easily be introduced into the said countries and islands. Also, on one of the chief of these aforesaid islands the said Christopher has already caused to be put together and built a fortress fairly equipped, wherein he has stationed as garrison certain Christians, companions of his, who are to make search for other remote and unknown islands and mainlands. ... And we make, appoint, and depute you and your said heirs and successors lords of them with full and free power, authority, and jurisdiction of every kind; with this proviso however, that by this our gift, grant, and assignment no right acquired by any Christian prince, who may be in actual possession of said islands and mainlands prior to the said birthday of our Lord Jesus Christ, is hereby to be understood to be withdrawn or taken away. Moreover we command you in virtue of holy obedience that, employing all due diligence in the premises, as you also promise — nor do we doubt your compliance therein in accordance with your loyalty and royal greatness of spirit — you should appoint to the aforesaid mainlands and islands worthy, God-fearing, learned, skilled, and experienced men, in order to instruct the aforesaid inhabitants and residents in the Catholic faith and train them in good morals.

This papal command marked the beginning of colonization and Catholic Missions in the New World. What is not told in our history books, upon Columbus’ return to Hispaniola with 17 ships and more than 1,200 men, he ordered the enslavement of six indigenous women for the purpose of allowing his crew to rape them. In eight years, Columbus’s men murdered more than 100,000 Indians on Haiti alone. Overall, dying as slaves in the mines, or directly murdered, or from diseases brought to the Caribbean by the Spaniards, over 3 million Indian people were murdered between 1494 and 1508.

What Columbus did to the indigenous in the Caribbean, Cortez did to the Aztecs of Mexico, Pizarro to the Incas of Peru, and the English settlers of Virginia and Massachusetts to the Powhatans and the

Pequots. Columbus’ government was brutal and violated human dignity and the moral senses of his contemporaries. He was the first to establish institutions of slavery and brutal conquest that would lead to the demise of the nations and people who already called the Western Hemisphere their home. He is also responsible for completing the modern Latin American identity by introducing Europeans, Africans and Asians to the family identity of the Americas.

Growing up, we are told that Columbus should be hailed as a brave explorer whose daring, perseverance, and navigational knowledge led to the “discovery” of America. In reality, this country honors a man who opened the Atlantic slave trade and launched one of the greatest waves of genocide known in history. And because of this, we live in a culture that includes the principle that if somebody else has something we need, and they won’t give it to us, and we have the means to kill them to get it, it’s not unreasonable to go get it, using whatever force we need to. We are also taught to spin historical atrocities to deflect accountability and avoid responsibility. To this day, the Catholic Church denies taking part in the greatest waves of genocide known in history and is spinning the black legend, claiming it is a negative propaganda campaign developed in the 1500’s by the English and Dutch to demean Spanish history, culture, and character of Hispanic people.

So it should not be a surprise in this colonial society “whiteness” is still being rewarded and “Indianness” continues to be stigmatized. Many of the colonized are quick to forsake their native culture in a quest to become more “white,” both physically and culturally. The desire to shed one’s native ethnic identity is one of the most devastating consequences of colonization. In short, life since 1492 has been a process of de-Indianization - the quest to consciously and unconsciously separate ourselves from our indigenous roots.

Praised for its socio-political critique of American society, I Am Joaquin by Rodolfo “Corky” Gonzales remains at the core of Chicano cultural identity. I acknowledge I am the conqueror and conquered, however, you won’t find me celebrating Columbus on Columbus Day.

(Continued from page 4)

El alcalde y el consejo de la ciudad presentaron una propuesta para que el público vote a favor o contra de prohibir rentar departamentos a personas indocumentadas. La propuesta fue aprobada por un insignificante margen la pasada primavera. Aunque hay una prohibición temporal que evita que se implemente, éste es un ejemplo más de las acciones que los nativistas y racistas han invocado históricamente contra los descendientes de México-americanos.

Los nativistas se oponen a que se hable otro idioma que no sea inglés, tal como el español. Esto es ridículo porque el idioma inglés no fue el primero y nunca será el único idioma que se hable en los Estados Unidos. Esto no niega la predominancia del inglés, pero los nativistas no pueden comprender la *presencia, importancia, crecimiento* y *legitimidad* de otros idiomas. Varias formas del idioma español y cultura mexicana han existido en los EUA por casi 160 años, y mucho antes en Texas, Nuevo México, California y otras áreas ya existía desde antes de la Guerra de Agresión de los Estados Unidos contra México (1846-1848). Sin embargo, el odio al idioma español debido a la presencia de residentes mexicanos indocumentados en los EUA se muestra en las noticias de radio y televisión de la CNN y Fox y han provocado un aumento en las agresiones físicas, secuestros y *asesinatos* de inmigrantes mexicanos en todos los Estados Unidos. El pasado mayo varios jóvenes acusados de golpear y asesinar al peruano Miguel Vega de 32 años de edad en Yonkers, Nueva York se declararon culpables. Los acusados admitieron que lo golpearon, robaron y asesinaron porque pensaron que era mexicano. Los individuos que cometen estos crímenes están siendo inducidos por el odio practicado por O'Reilly, Lou Dobbs, Michael Savage y otros que irresponsablemente usan las ondas radiales. Aunque estos individuos critican “el crimen en América” sus acciones están provocando que gente cometa serios crímenes en nuestro país.

Estos actos de intimidación y violencia están ocurriendo aún cuando el 74% de **eminentes economistas americanos** están de acuerdo de que la presencia de trabajadores mexicanos indocumentados en este país está teniendo un efecto positivo en la sociedad americana. Once por ciento de estos economistas indicaron que trabajadores indocumentados están teniendo un *efecto* neutral en los Estados Unidos. Solamente 15 por ciento indicó que los trabajadores indocumentados han tenido un efecto negativo en los EUA. Sin embargo, de ese 15% varios dicen que en muchos casos ese efecto negativo fue durante la recesión económica. De hecho, la vasta mayoría de investigaciones reputables concluyen que los trabajadores indocumentados están teniendo un efecto positivo en los EUA (vea *Beyond Smoke and Mirrors: Mexican Immigration in an Era of Economic Integration* por Massey, Durand y Malone). Sin embargo, los comentaristas xenofóbos de radio no dan este tipo de información cuando atacan a los inmigrantes indocumentados en sus programas de radio. Estos co-

mentaristas y las estaciones de radio que los contratan están por fuera de los parámetros de lo que nuestra sociedad debería permitir pasar por las ondas radiofónicas. Dar la opinión de uno es una cosa pero inducir *sistematicamente* al odio día tras día en contra de residentes indocumentados como ellos lo hacen es lo mismo que gritar “fuego” en un teatro lleno de gente cuando no hay nada. Esta práctica garantiza que más residentes mexicanos indocumentados (y otros que puedan ser o parecer ser descendientes de mexicanos incluyendo ciudadanos de EUA) vayan a ser innecesariamente lastimados, pisoteados o asesinados y esto debe de ser detenido por las gigantescas corporaciones de medios de comunicación que permiten que esto pase. *Ironicamente*, estas mismas gigantescas corporaciones, tales como *Clear Channel*, también poseen medios de comunicación que específicamente proveen servicios a inmigrantes mexicanos sabiendo muy bien que muchos son indocumentados pero que ayudan a generar sumas sustanciales de dinero provenientes de la publicidad.

En particular, los medios de comunicación en inglés no reportan el carácter de las organizaciones nativistas tales como el U.S. Border Watch y los Minute Men. De hecho, pocos medios de comunicación han usado el término “nativista” o “xenofobia” cuando reportan las actividades de estos grupos. Una de las razones de éstos es que reporteros y editores ignoran el significado de estos prejuicios e ignoran como están *interrelacionando* en la fabricación de la psique de una nación. Durante el surgimiento del poder nazi en Alemania muchos profesionales de la comunicación, *no reconocieron* el antisemitismo tal como verdaderamente fue. La *psicosis nacional* que prevaleció durante ese tiempo en Alemania cegó a los individuos de la realidad. Llegó a ser del conocimiento común que judíos y otros grupos fueron encarcelados y asesinados, pero debido a la xenofobia los alemanes de *diversas extracciones sociales* lo racionalizaron y aceptaron— su propio alejamiento de la realidad demostrado deshumanizando a otros que no pertenecían a su concepción del *nuevo orden mundial*. Muchos profesionales educados y “decentes” de la sociedad alemana tales como maestros y doctores aceptaron este tipo de nativismo (nazismo), y por lo tanto, apoyaron la persecución de grupos específicos, frecuentemente sin ningún sentimiento de culpa o remordimiento, de la misma forma que mucha gente en los EUA no tiene remordimiento por la persecución de los inmigrantes mexicanos indocumentados. Como los nazis en Alemania, muchos nativistas en los EUA *equivocadamente* sienten que están haciendo su labor patriótica al invocar medidas más represivas en contra de residentes mexicanos indocumentados. Esto incluye a los senadores de Texas, **John Cornyn y Kay Bailey Hutchison**, quienes están usando la rama legislativa del gobierno para implementar su agenda nativista.

Ataques en contra de familias

Las redadas y actuales políticas de inmigración están teniendo un impacto devastador en miles de familias decentes. Gente trabajadora que simplemente quiere una vida mejor para sus familias están siendo encarceladas y deportadas mientras muchos niños están siendo separados de sus padres. Niños inmigrantes también están siendo encarcelados en prisiones llamadas centros de detención tales como el de Hutto en Taylor, Texas (cerca de Austin) solo por haber viajado con sus padres. Irónicamente, los padres trabajadores están siendo arrestados simplemente por querer levantarse por sus propios medios. Creer que este tipo de represión está justificada debido al estatus de indocumentado de algún miembro de la familia es tener una visión *miopé y distorsionada* de la sociedad. Lo peor de todo, es la capitulación al aceptar la *deshumanización de la sociedad* donde la violación de los *derechos humanos y familiares* ya no significa nada.

Los inmigrantes forman parte de la red familiar y comunitaria. En muchas de estas familias hay personas con diferentes estatus migratorio. Debido a las redadas de inmigración los padres son *detenidos*, encerrados y deportados, y es muy probable que cuando los niños regresen de la escuela encuentren su casa vacía y no tengan ni idea donde están sus padres. Muchos de estos niños y jóvenes son ciudadanos de EUA pero no quieren hablarle a la policía por miedo a llamar la atención acerca del estatus legal de sus padres. Cuando esto ocurre, el futuro de estos niños está en peligro y con consecuencias que ninguna *sociedad decente* debería tolerar. De acuerdo al Instituto de Política Migratoria hay aproximadamente 3 millones de niños en los Estados Unidos a los que les podría pasar esto. Además, hay aproximadamente 1.6 millones de niños que, al igual que sus padres, son indocumentados. Esto quiere decir que 4.6 millones de niños en nuestro país podrían teóricamente encontrarse sin padres o con la posibilidad de perder alguno de sus padres si las posiciones de los nativistas y racistas se imponen. El encarcelamiento de padres *trabajadores y productivos* y de niños *inocentes* es un reflejo de una filosofía degenerada. La acusación de que estos individuos están quebrantando nuestras leyes de inmigración y por lo tanto merecen este trato es simplemente un pretexto, un tipo de distracción, que intenta ganar apoyo a la xenofobia que se ha dispersado por todo el país.

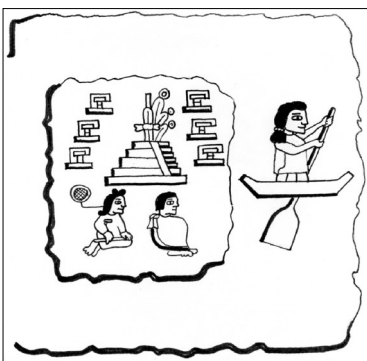
Los senadores de Texas John Cornyn y Kay Bailey Hutchison están en contra de las propuestas a favor de la unificación familiar como atestiguamos durante las recientes negociaciones de la fallada ley de reforma migratoria. Esto quiere decir que un ciudadano naturalizado no podría patrocinar a ningún miembro de su familia para entrar a los Estados Unidos y estar juntos. Además, estos senadores se han mantenido sospechosamente en silencio acerca del encarcelamiento de niñas y niños en las prisiones de inmigración en Texas aún cuando son los oficiales electos más poderosos de Texas. También apoyan la legislación que penalizaría a mi-

grantes indocumentados con miles de dólares más allá de sus posibilidades antes de que pudieran aplicar para la residencia permanente, aún cuando la gran mayoría de estas personas son indispensables para nuestra economía. Una de las maniobras de los senadores republicanos fue apoyar la legislación que estipula que cualquiera que ha trabajado con un número falso de seguro social nunca tendría la oportunidad de obtener la residencia permanente. Estas medidas prácticamente eliminarían a todos los residentes indocumentados. Debe notarse que los esfuerzos de los senadores republicanos John Cornyn y Kay Bailey Hutchison han tenido el apoyo del Council of Concerned Citizens y de la National Alliance— dos de las organizaciones más *neo fascistas* de los Estados Unidos.

Con una enfermedad contagiosa nuestra nación está infectada. El último brote y extensión de la xenofobia (nativismo) y racismo nos ha puesto en un estado de psicosis nacional. Como una nación de gente diversa, debemos intensificar nuestros esfuerzos organizativos de tal forma que el nativismo pueda ser confrontado más efectivamente. Los nativistas temen al creciente número de mexicanos y México-americanos en los Estados Unidos porque creen (los nativistas) que tienen el derecho *divino* de gobernar incuestionablemente. Tal vez ellos temen que la creciente presencia de los mexicanos y México-americanos en la demografía de los Estados Unidos cambiará sus privilegios y su posición en el poder. Nuestra nación no tiene que sufrir de esta psicosis nacional. México es uno de los más grandes socios comerciales de los Estados Unidos que permite que sus productos, capital y tecnología entren a su mercado. Los trabajadores inmigrantes mexicanos son *indispensables* por la demanda de mano de obra de los EUA y la demanda continuará por los siguientes años, especialmente por el envejecimiento y jubilación de los “baby boomers”. Muchas personas a nivel directivo de diferente extracción social, incluyendo varios ciudadanos angloamericanos, reconocen que los residentes mexicanos indocumentados son diligentes y productivos y son una inversión positiva para el futuro de nuestro país y debería permitirles tener un camino expedito a la residencia permanente, si así lo desearan. Muchos americanos de todas condiciones están agradecidos de que los mexicanos indocumentados y otros inmigrantes de todo el mundo estén dispuestos a *sacrificarse* al viajar a los EUA y a ayudar a construir una economía y sociedad estable; de la misma forma que millones de inmigrantes lo han hecho en el pasado. Tal vez los parientes inmigrantes de John Cornyn y Kay Bailey Hutchison también lo hicieron.

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Cipactli's Column: In Search of Sacred Places



The following article is a regular feature of La Nueva Raza that focuses on many of the myths and legends that have come out of the experiences of indigenous people prior to the arrival of Europeans to ancient Mexico. This article focuses on the Aztec pilgrimage from Aztlan in search of a new home culminating in their settlement in what is Mexico City today.

Aztlan – The Place of the Heron Feathers in a Lake

From Mesoamerican's aquatic environment stems the first important toponym of the Codex Boturini, the representation of Aztlan, as an island emerging in the center of a lake. The whole purpose of the Aztec pilgrimage from the XII to the XIV Century AC is to find another similar place which will become the home of the Mexica.

Aztlan, as place of origin, is the source of many legends. According to Fray Diego de Duran, some of his local informants described Aztlan as the place where Chicomoctoc was located. This place was a mountainous location containing seven caves where it was believed that gods would extract the children who had remained in gestation since the beginning of times. As such this location represents the feminine principle, earth's womb. Caves are symbols which refer to the female earth considered in Mesoamerican mythology and the source of origin or mother of all people. After giving them light, the gods guided them to places where they could settle; in this case it was Huizilopochtli, a new god figure in Mesoamerican mythology.

From a historical perspective, this toponym may allude to the fact that the Aztecs were leaving their place of ancestral origins in search for better opportunities or for political, economic or religious

reasons. A popular myth explains that the Aztecs, also called Atlacachichimecas served the Aztlanecos landlords by collecting seeds and fish. Among them, there was a person of great authority called Huitziton who wanted to leave Aztlan. One day he heard on a tree branch a bird sing “tihu” which means in Nahuatl, “Let's go.” He called his friend Tecpaltzin and took him to that tree. Both agreed that there was a force behind that call telling them about a new destiny. With this conviction, they attracted a number of people to go with them. They canoed themselves out of the lake and headed towards the curved mountain. The real story might have been that since they did not want to pay tribute anymore to their landlords, they decided to become independent and migrate south.. They canoed themselves out of the lake and headed towards the curved mountain.

Chimalma in Aztlan

A closer view at the first toponym reveals a large square representing water. In the middle there is an island which contains a pyramid or sacred altar (*teopan*) and six houses (*calli*), representing Chicomoctoc. At the top of the temple, one can find a very important sign which represents pouring water, recognized by Castaneda as the *animittl*, the water stick associated with Mixcoatl (cloud snake), Chichimeca god of hunting and war. At the bottom, there is a woman with a shield sign on her hairdress, which identifies her as the goddess Chimalman, wife of Mixcoatl, sitting down on her knees, and next to her there is a man with short hair. Since they are together, they represent a couple. His short haircut signifies that he is the temple's priest. They are watching a man with dark skin and long hair drive a canoe on the larger square representing a source of water or lake. This means that a group of people have left Aztlan and are headed towards a different place guided by a holy couple. This happened of the day 1 Flint (1116 AC).

The role of Chimalman in the pilgrimage is of extreme importance. The Aztecs may have adopted her not only to be the mother of Huizilopochtli, but also of Tenoch's, the first leader of Tenochtitlan, ancestress. Since the Aztec nobility traced their descent matrilineally, they chose this famous female priestess and matriarch who had also engendered other great leaders such as Quetzalcoatl as their own to establish a royal bloodline.

(For any questions or comments related to this article, contact CNahuatl@yahoo.com)

(Continued from page 3)

Latino leaders in the labor movement and in the Chicano Movement but hasn't gained the respect and recognition that he deserves. He is a true American hero.

Other Political Fronts

Chicanos and Latinos have also organized around the arts. San Antonio, Texas hosted the annual conference put together by the National Association of Chicano and Latino Artists last year. Workshops over funding strategies of Chicano and Latino arts made up part of the discussions and dialogue. The member organizations of NACLA have consistently fought to keep the arts in the forefront of community activities. The arts are as important to our community as any other element. Students can become politically conscious through the arts or can learn how to reach their full potential and improve their sense of self worth. Political pundits cannot be expected to understand the struggle to keep the Chicano art movement at center stage but it nonetheless is important in the empowerment of the community.

school and college-based student organization in Texas, have been in the forefront of fighting for this right. Other groups have fought for similar rights in California, New York, Chicago, and in other states throughout the country.

Latino film makers have brought these struggles to the public in new videos and films and these have been shown throughout the country.



Chicano students in the high schools and at the universities are currently organizing to getting the Congress to pass the Dream Act, a proposed bill to allow undocumented students to pay state tuition at any state university in the country. Jovenes Inmigrantes Por Un Futuro Mejor (JIFM), a high

Jesse Salmeron, a past University of Houston creative writing student, made the film, *Undocumented*, an hour and a half film over the dynamics and background of the massive Immigrant rights marches of Spring 2006, with a special focus on the Houston area. He also documented the Houston protests and civil disobedience car-

ried out by the SEIU union mentioned above. Dr. Maurice M. Martinez made a different documentary, *La Vida No Es Facil*, about the struggle to allow undocumented students to pay resident state tuition in the state of North Carolina. Yolanda Cruz, a Los Angeles filmmaker from Oaxaca, has made several films over the growing indigenous immigrants from Mexico who resides in California and North Carolina. All of these films have increased the awareness of the issues that face Chicanos and Mexican and Latino immigrants among a wide range of people. This awareness is important in getting others involved in the struggle for empowerment in these communities.

The struggle to empower Chicanos and Latinos, including undocumented immigrants *must* include the power at the voting booth. There is no denying this as having Chicanos and Latinos elected to political office at all levels and open to an agenda that embraces the needs of the working-class and immigrant population is important and crucial. However, the struggle for union recognition and union pay is extremely important; and many times these struggles are fought in the streets and at the factory gates. Access to college and obtaining a university education is also fought on the campuses throughout the country. Affordability with respect to tuition is becoming more important as we have witnessed the rise in the cost of getting a full four-year college degree, much less a professional or graduate degree. The

arts represent the intellectual soul of the Chicano and individual Latino communities and are important in making individuals full human beings. This is particularly important when we live in a society that primarily emphasizes the individual and not our collective experiences as a people. All of these efforts should work together if Chicanos, *Mexicanos* and the Latino working-class are to become more empowered and influential.

Political pundits should include a much broader understanding of the Chicano and Latino political experience. It is interesting that these writers witnessed the largest massive protests in U.S. history a little over a year ago and yet failed to comprehend the multi-dimensional aspect of Chicano and Latino politics outside of "how many new Latino voters were registered by last November". Accomplishing this, of course is important and a constant challenge as the working and lower-paid classes are pre-occupied with making a living, raising their children, and doing without things such as health care. The janitors in Houston, Baldemar Velasquez, Chicano political activists and others have shown us—what is not won at the ballot box will have to be won in the streets, on the university campuses, in the factories, in the agricultural fields, in the manufacturing plants, on the border and in the neighborhoods. The real issue will not be why we do not have more Mexican American and Latino registered to vote but how the local and national power structure in our country will attempt to manipulate future elections to keep these groups from leveraging their political weight and forming a society that works for them.

Upcoming Events In Tejaztlan

Nov 5-11	Califas	No Borders Camp in Calexico
Nov 5-19	RGV	Public Comment Period for LRGV Refuge
Nov 7	McAllen	IME Regional Meeting
Nov 7-10	Tucson	Indigenous Border Summit
Nov 8	Houston	Worker Center Delegations
Nov 8	Austin	Benefit show for Community Radio in Mexico
Nov 9	Austin	Benefit - Indy Films, BK Brand-Busting, and Son Jarocho
Nov 10	Houston	SEIU Worker Justice Convention
Nov 10	San Anto	Powwow Honoring the Veterans - Fort Sam
Nov 10-11	Austin	Women and Fair Trade / Sale and Show
Nov 13	Austin	Save our Youth! Community Forum
Nov 14	San Juan	People for Peace and Justice Monthly Meeting
Nov 16	Austin	PODER Young Scholars for Justice Benefit
Nov 16-17	National	Day of Action Against Bank of America and Citi
Nov 16-17	Mexico City	Convoca Primer Parlamento Mexicano-Chicano
Nov 16-18	National	Protest the School of the Americas
Nov 17	Houston	March To Stop The War
Nov 17	San Anto	St. Mary's University Powwow
Nov 24	Alamo	Socialist Forum Monthly Meeting
Nov 26-27	Houston	Speak Out for Clean Air
Nov 29-30	El Paso	Border Strategy Conference
Jan 20 2008	Houston	National Conference for Immigrant and Refugee Rights
Feb 1-2	Kansas City	Protest Minutemen Leadership Conference

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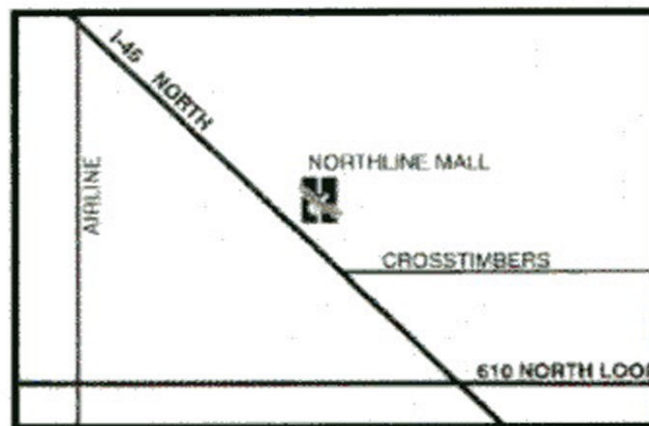
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