

LA VOZ

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A message from the Chair

La Voz's voice is a sonorous one. Its first issue was heard clearly throughout the John Jay campus. Students, professors, deans, and even the President and the Provost found it to be a wonderful and fresh addition to the life of our College. The writing, the graphics, the sentiments, the analyses, the news, all added up to a great testament to the work of our students and to the guidance of their advisor, Professor Belinda Rincón. And before you is yet another installment of *La Voz*, one that was crafted largely during the ides of March. In the Greater Antilles, this is a time when the refreshing winds of Lent, *los vientos de cuaresma*, are seen as an invitation for reflection and renewal. This issue of *La Voz* invites us to reflect on where we have been as a Department and how to best renew our commitment to educating our students as we face a new stage in the growth of John Jay College.

Lisandro Pérez
Professor and Chair
Department of Latin American and Latina/o Studies



Nuestra Misión!

The main mission for the creation of the La Voz club is to educate and promote the social, economic, and political issues of Latinos/as in the U.S. to students attending John Jay College of Criminal Justice. Its purpose will be to provide a forum of academic and political discussion in relation to the issue of immigration and its effect on U.S. students. Those who wish to join this club, will have the opportunity to learn and become active on the array of issues affecting the Latino/a community. We will conduct our club with these three objectives in mind:

1. To bring awareness on the hotly-debated issues affecting Latinos in the United States as well as issues currently happening throughout Latin America

2. To learn about the role that contemporary immigrants play in the U.S. society, and the interchanges between immigrants and their cultures in the United States. We will study these issues through the lens of historical, sociological, anthropological, economical, cultural and political analysis.

3. Lastly, to create a core of activism among the members of the club in promoting the issues that affect the Latino/a community with events held at the College, and with the publication of a bi-monthly newsletter for all the students at John Jay.



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LIBROTRAFICANTE

Knowledge Lost: Librotraficantes Unite to Fight 21st Century Censorship

By: Christopher Espinoza & Keren Bolanos

The Inter-University Program for Latino Research (IUPLR) held its Fourth Biennial Siglo XXI Conference: Forging the Future of Latinos in a Time of Crisis from February 23-25 at John Jay College of Criminal Justice (CUNY). In the field of Latino Studies, the IUPLR is one of the leading academic conferences in the nation. The lecture series consisted of 38 sessions with panelists affiliated with more than 55 universities across the United States and Spanish-speaking Caribbean. At John Jay, the department of Latin American and Latino/a Studies, along with other departments from CUNY and the Mauricio Gaston Institute for Latino Community Development and Public Policy from the University of Massachusetts, co-sponsored the event.

On Saturday afternoon, the conference ended with a teach-in session on the elimination of the Mexican-American Studies (MAS) program in Tucson, Arizona, and the “banning” of books written by Hispanic authors. The panel included *Librotraficantes* Tony Diaz, Liana Lopez, Bryan Parras, Sergio Troncoso and Rich Villar who all put in their two cents and more on the issue with a shared consensus that the Tucson Unified School District (TUSD) acted in a discriminatory fashion to treat Latinos as “others” by rejecting Hispanic/Latino history and culture.

The event opened with the showing of “Wet Books: Smuggling Banned Literature Back into Arizona,” an advocacy video starring Tony Diaz, founder of the *Librotraficante* movement, where he makes an appearance with a motley group of banned books that he expects to smuggle into Arizona as if they were contraband. In the video, he explains how *Librotraficantes* will be hitting Arizona with a “lethal dose of Dagoberto Gilb,” an award-winning Chicano author, and will be distributing “dime-books,” paperback books that were once considered valuable but have now become worthless.

Through Skype, the audience heard from high school senior Nicolas Dominguez, alongside a fellow classmate, both from the Tucson school district. Both students gave moving testimonies expressing feelings of depression, uncertainty and a deprived sense of self and identity. Also via Skype, Pulitzer Prize winning Cuban-American author, Oscar Hijuelos (*The Mambo Kings Play Songs of Love* [1989]) and his wife Lori Carlson joined in to object to the ban. Carlson edited two popular Latino literature anthologies, *Cool Salsa: Bilingual Poems on Growing Up Latino in the United States* (1995) and *Red Hot Salsa: Bilingual Poems on Being Young and Latino in the United States* (2005). Both anthologies are on the banned books list.

Librotraficantes—which translates from Spanish to “book traffickers”—endeavors to make a public statement in March during Spring Break by transporting banned books in caravans into Arizona. These books, then considered “wet-books” because of their illegal status in the state, will be used to conduct Latino literary studies in “clandestine” underground libraries.

This prohibition however has not affected only history-based books such as *Rethinking Columbus: The Next 500 Years* by Bill Bigelow, which is a notable textbook taught in classrooms across the nation, but also more noble works of literature such as Sandra Cisneros’s classic novel *The House on Mango Street*. Even “Civil Disobedience,” an essay written by American writer Henry D. Thoreau, is found on the list.

This is not only an affront to the Mexican and Chicano community in Arizona, but also to the Latino population in the greater U.S. Diaz, the son of immigrant parents himself, considered this to be a violation of civil rights. Our history is not only relevant to us Latinos, but it is irrevocably part of American history, said Diaz. He urged everyone to raise awareness and to keep an eye on the racist nature of this legislation. Arizona has become the center for laws that are later modeled by other states such as SB 1070—a law that enabled law enforcement officers to determine the legal status of a person during a “stop & frisk” if suspected to be undocumented, among other controversial measures. The same could occur with this ban that might affect programs and courses at the college level, if the trend continues. Much work has been done in the past to get these books into schools and make ethnic studies a discipline of academic worth. The destruction of a progressive people starts at the level of education. Inadequate education that prohibits students from developing their cultural identities will overtime breed an era of “happy morons,” who will stand defenseless against the dictates of future leaders.

For the complete list of banned books and information on donations and upcoming events, you may visit Librotraficante.com.

As a Mexican American student in New York, I understand the struggle that high school students in Arizona are going through. I myself was unable to graduate high school due to the lack of support from my family and the school system. After deciding to go back to school, I attained my GED and associate degree in Criminal Justice. However, I was not satisfied. Striving for a better opportunity, I am now currently a student here at John Jay College and also a McNair Scholar who is in the process of applying to graduate school. As I reflect back on the reason why I was not motivated to graduate high school, I came to the conclusion that many factors played a role. First and foremost was the fact that I did not have someone in school who believed in me as a student, someone who I could look up to as a mentor or role model, someone who looked like me and shared the same life experiences. I can now say that I have this and I attained it through the faculty of the Latin American & Latino/a Studies Department here at John Jay. I gained a support system, but to have waited this long to find a place like this is a bit depressing. High school students in Tucson Unified School District are now fighting for ethnic studies program/classes (Mexican American Studies). Some students explain that they consider the faculty of MAS as their second family and as their role models. They have what I wish I had in high school and this is why I stand in solidarity with them. It is proven that students who are involved in the classes tend to graduate high school and continue their education. I will not let Arizona take this away from the students.

-Elizabeth Calixto-



Librotraficante started out as a simple article for one of my fellow editors Elizabeth Calixto. A week after I initially heard about an article about a ban on books on Arizona, all of the sudden it was this major event that was part of the Latinos in Crisis Siglo XXI conference. For me it was amazing to see how this snowballed into this amazing project with Tony Diaz, Sergio Troncoso, Oscar Hijuelos and many other contributors from the Latino community. When I was offered the chance to be a contributor to the event, I simply couldn't refuse. Working with my friends as well as editors in a project that is so meaningful in the Latino community was simply an honor for me. I couldn't have been more grateful to have been included in such an amazing project as a student and a Latina at John Jay College

-Maricela Cano-



Student Testimonio



Throughout my entire academic career as a Puerto Rican American student, I was never exposed to the history or experiences of Latin America besides a brief understanding of the Mexican American war. The very few things I did learn about Latin America and Puerto Rico was through my cousin Erica Wise, alumni at John Jay College, while I was in high school. She spoke to me about historic events she learned in her Latin American studies courses which encouraged me to want to know more about Latino Studies because I felt connected and empowered by the struggles and achievements made by Latinos. When learning history that you feel is strongly rooted to your own ancestry, there is a tendency to take it more seriously because it helps define your identity. After learning that high school students in Tucson Unified School District are currently fighting for their rights to learn their history in these Mexican American Studies courses, I was shocked and inspired to spread awareness on this clear injustice towards these students. It is programs such as these that are uplifting and encouraging Latino students to continue their education. More of these programs should be implemented rather than restricted because it is essential to motivate students who will soon be the future of this country. They need programs such as this to expand their horizons towards higher education and be the change we want to see in this country.

-Yalitz Rodríguez-

I was initially compelled to get involved because of my sheer outrage with the Arizona legislature's ban on Ethnic Studies. I am equally enraged by Arizona's Attorney General, Tom Horne, who is, essentially, the ringleader behind what I find to be a xenophobic, racist, and separatist act. I am involved because, as a Latina, a student, an advocate for equality and cultural awareness, and a guarantor of social, political, racial, cultural, economic, and gender justice, my voice acts as a part of the Librotraficante caravan. It is time for us all to excavate denied histories which have been consigned to Arizona's literary grave.

-Josephine Chumpitaz-



MILITANT SOUTH BRONX MARCH SHOWS THE POWER, AND ANGER, OF THE PEOPLE JUSTICE FOR RAMARLEY GRAHAM, FREE JATIEK REED



"Our Streets, Our Blocks -- Jail All Killer Cops!" On Feb. 4, the 13th anniversary of the murder of Amadou Diallo, a militant march responded to two new incidents of police violence that have rocked the Bronx.

The New York Police Department's brutal beating of Jatiek Reed and the cold-blooded killing of Ramarley Graham brought hundreds of angry protesters, mostly young people, into the streets and in front of the 41st and 42nd Precincts. A spontaneous march then developed down 3rd Avenue, which the police could not contain.

In one of the central arteries of the South Bronx, 149th and 3rd Avenue, the crowd took the entire intersection, detaining traffic for 15 minutes as community activists read off a list of youth slain by the NYPD. The crowd responded "Presente!" after every name. In the 13 years since Diallo's murder, at least 204 people have fallen at the hands of the police.

In the brutal police beating of Jatiek Reed, four officers repeatedly struck him with batons and kicks as the unarmed 19-year-old lay on the ground trying to protect his face. Left black-and-blue, Reed required staples in his head and arm. His friend captured the beating on his cell phone camera, and the video spread virally throughout the city. Nonetheless, Reed remains incarcerated, falsely charged with assaulting an officer.

The following week an even more gruesome act took place, when NYPD officers charged into the home of Ramarley Graham, shooting and killing the unarmed teenager in front of his watching grandmother. The police claim they saw a gun -- the line that they always use to get away with murder -- but there was none. Officers had chased Graham from outside his home, reportedly for some drug deal, and then barged into his home without a warrant, guns drawn. Graham's 6-year-old brother was close by.

In the South Bronx, police harassment, stop-and-frisks, and false arrests are a part of daily life. There is a deeply felt resentment against the police, which boiled over into seething anger on Feb. 4 as many community members joined the march for a few blocks or simply raised their fists in solidarity.

Sony Cabral, a 16-year-old community activist spoke about the daily harassment he and his peers endure: "These police continue to racially profile us, discriminate us, stop and frisk us, and throw us in jail. All day, every day. I identify with Jatiek Reed and Ramarley Graham. That could have been any of us."

When the march circled back down to the 41st precinct, the cops patrolling outside scurried indoors. The five-hour rally and march then ended in front of Jatiek Reed's house with family members of Jatiek addressing the crowd. His cousins yelled out "Free our cousin. Free our brother. The NYPD is out of control. None of us are safe. No mother should have to go through this. We are not afraid of the NYPD. Join us." The crowd chanted back "We are all Jatiek."

Reed's mother addressed the crowd expressing her sadness and thanking everyone for their support. She urged everyone to continue their support by packing the Bronx courthouse on Monday morning at 9 a.m. when Reed again goes before a judge.

The police assaults on the Occupy movement garnered national headlines, and helped put a spotlight on the NYPD's repressive instincts. The police department's practice of giving arrest and ticket quotas to officers has been exposed, as well as the multi-million dollar donations they have received from the biggest Wall Street banks. There is a growing movement against their flagrantly unconstitutional stop-and-frisk policies, which targets Black and Latino youth in particular.

The electric Feb. 4 march through the South Bronx shows that now is the time to step up our efforts for a citywide movement against NYPD repression. Meet every act of police brutality with marches and demonstrations! Document and film the abuses of the NYPD! Jail all racist, killer cops!

-Professor Danny Shaw-

Latina/o Arts & Entertainment

Visual Ethnographies at El Museo Del Barrio: Testimonios: 100 Years of Popular Expression

Although, upon entrance of *100 Years of Popular Expression*, it may feel as though you are walking through a small, but captivating labyrinth. The adorned rooms that follow are easily accessible and welcoming. Curated by the Director of Curatorial Programs, Deborah Cullen, this exhibit showcases artworks primarily from the Latino/a's artist's perspective. More than a dozen engrossing displays of assorted mediums are spread throughout the exhibit, with each piece exuding a variety of intimate details about social, political, religious, economic, and cultural conditions in Latin America. The exhibit commemorates the compositions of both the formally trained and autodidactic artists, which provides for its audience a dualistic landscape of the human experience: an understanding of art cultivated from the artist whose work has been reared within and outside of an institution. Of the many compelling pieces you will find at *100 Years of Popular Expression*, one collection materializes religious and social conceptions of Chicano prison inmates: *Paños*. *Paños* are cloths or handkerchiefs that have been adopted by inmates, such as J. Luna and Eddie Medel, as artistic canvases to display intricately drawn images which divulge evocative narratives of private affliction and a yearning for atonement. Though not all of the 100 paños that adorn the wall employ the same figures, many of the paños reveal a common thread of artistic style and religious iconography: overlapping depictions of religious figures such as Mother Mary, family members, and lovers. While there are innumerable other praise-worthy collections in the exhibit, such as the sequined-embellished *Vodun Banners* which serve as spiritually equidistant channels amidst dual existences and Ejlat Feuer's collection of photographs celebrating reclaimed and converted land in the barrios of the South Bronx and the Lower East Side in New York, called *Casitas*, nothing stirs the heart quite like the *Arpilleras* collection and Margarita Cabrera's *Space in Between* program. The latter showcases embroidered and sculpted manifestations of various desert plants symbolizing the immigration path to the United States from Mexico. All were sculpted primarily from Mexican women who have had border-crossing experience, and the materials utilized for this piece conjure a myriad of perspectives: sewn onto their plant structures are Border Patrol garments. *Testimonios: 100 Years of Popular Expression* offers both a diverse array of lenses in which to see different aspects of Latino/a culture and a collectively absolving ambiance in that it removes you from mainstream media's depictions of all Latino/a culture as being homogenous in every region of Latin America. Here you are beckoned to acknowledge the distinctive works of artists who have seen, felt, and reflected to survive, to venerate, to commemorate, to share, and to activate the hearts and minds of Latino/a's and all peoples who have been oppressed.

For more information on Testimonios: 100 Years of Popular Expression, hours, location, and admission of El Museo Del Barrio, please visit their official website:

<http://www.elmuseo.org/>

-Josephine Chumpitaz-



Faculty Accomplishments



Belinda Rincón
Assistant Professor

In February, Prof. Rincon presented a paper entitled “Reading Chicana Literature in a Time of Neoliberal Militarism” at the Inter-University Program for Latino Research Conference at John Jay College. She was also awarded a writing fellowship and course release from the CUNY Faculty Fellowship Publication Program for the Spring 2012 semester.



Luis Barrios
Professor

In February, Prof. Barrios gave a lecture entitled “Youth and the Criminal Justice System: Street Politics, Gangs, Racism, and Transformation” at the Urban Underground in Milwaukee. He also spoke at the University of Wisconsin-Milwaukee Union’s Fireside Lounge on the topic of “Challenging U.S. Policies toward the Peoples of Latin America.”



Jodie Roure
Associate Professor

Prof. Roure presented a paper titled “Latina/os and Their Journey into the Legal Profession: Overcoming Challenges and Attaining Access” at the IUPLR Siglo XXI Conference: Forging the Future of Latinos in a Time of Crisis, held at John Jay College in February. She was also invited to present on the same topic at the Suffolk Law School in Boston. In terms of her publications, Prof. Roure’s most recent article is “Gender Justice in Puerto Rico: Domestic Violence, Legal Reform, and International Human Rights” in the August 2011 issue of the *Human Rights Quarterly* published by John Hopkins University Press. She also has a forthcoming book entitled *Domestic Violence in Latin America: Implementing International Human Rights Law and Principles* which is under contract with the University of Pennsylvania Press Human Rights Series.

New Familia



La Voz and the Latin American and Latina/o Studies Department welcomes our new Administrative Coordinator Jacqueline Nieves.

Hola La Voz! First and foremost I would like to thank the LLS family for welcoming me with open arms. It has been a great experience working here thus far. My career at John Jay began approximately eight years ago as a college work study student in the Office of the Provost. This eventually led me to a full-time position in one of the largest academic departments at the college. I spent a few years as the Administrative Coordinator until I decided it was time for a change, so here I am! I look forward to working with all of you!

-Jacqueline Nieves-

Student Accomplishments



Katherine Joseph is a senior at John Jay majoring in Justice Studies and minoring in both English and History. A student in the Ronald H. Brown program, she has applied to various law schools and has received her first acceptance at a school in Michigan. She has yet to decide which area of the law she would like to practice although she is interested in the areas of entertainment, international, and immigration law. She is also a part of Keep A Child Alive, an AIDS awareness club in John Jay College.



Joseph McBride is currently pursuing a Juris Doctor at Benjamin N. Cardozo School of Law. He is a 2011 graduate of the John Jay College of Criminal Justice at the City University of New York where he majored in political science and minored in history. He graduated magna cum laude, was recognized as a Ronald H. Brown Fellow, CUNY's Pride of the City, Billie Kotlowitz Award Winner, and was selected to the Vera Institute of Justice. He also received the Toastmasters Award for Best Oral Advocate of the Law School Prep Program at St. John's University School of Law, and worked full time during his undergraduate education. At law school, Joseph is active in the Latin American Student Law Association and at the Unemployment Action Center where he represents claimants denied unemployment benefits in administrative hearings at the New York State Department of Labor. This coming summer, he will be interning with the Innocence Project representing prisoners seeking access to post-conviction DNA testing, where he will assist with the various aspects of litigation. In his free time, he enjoys running, dining out, and meeting new people.



Ewin Aponte is a senior at John Jay College majoring in Criminal Justice and minoring in Philosophy, English and Humanities and Justice. Having an interest in law, Ewin has pursued and successfully completed numerous internships within different law firms. He is also part of a program called the FBI Explorers, where he was chosen to represent the state of New York in a National Law Enforcing Conference. He spent a full week within the FBI Training headquarters in Quantico, Virginia. Ewin worked in the Latin American Department for a couple of months and was honored to be appointed the graphic designer for *La Voz* Newsletter. With all of his accomplishments and experience, Ewin will now focus on the task at hand: law school.



A Glance at Latin America

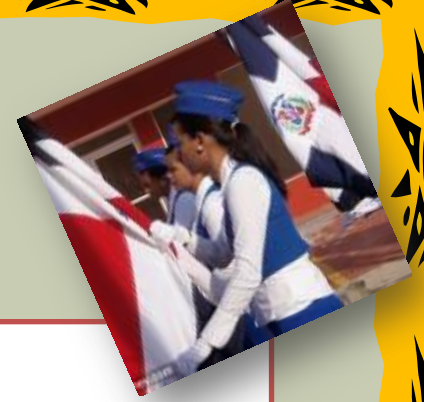


N.A.F.T.A. AND ITS RAMIFICATIONS

Some Americans wonder why it is that over the past 20 years more than 9 million undocumented immigrants have crossed the border into the United States. Some of them have taken a hard stance against this usurpation of the law by so many “illegal aliens”, arguing that they have broken the law and that there was no need for them to immigrate. Yet, these same people who oppose immigration are certainly missing a very important aspect, one that the media and politicians do not seem interested in talking about. People do not just cross the border to have what some call “anchor babies” or to “steal hard working American jobs” from citizens. The people that have immigrated to the U.S are not working in white collar jobs earning six figure salaries. They are working in the fields of Alabama and Kansas picking tomatoes and wheat, doing unsafe jobs that hard working Americans are unwilling to do. Nonetheless, we all know this part of the story, but why is it then that these people are willing to work in those conditions and under this barrage of scrutiny. Well, in 1993 President Bill Clinton signed what was supposed to be one the greatest trade accomplishments in North America’s history: NAFTA. The North American Free Trade Agreement allowed for free trade between the big three: Mexico, Canada, and USA. In the process, American companies began to cross the border into cities like Ciudad Juarez and Jalisco, building manufacturing warehouses that infamously were nicknamed “maquiladoras.” These very low paying jobs provided some sort of relief, yet, they did not solve the problem. Cheap and subsidized corn from the fields of Iowa began to enter the Mexican market given it’s relatively inexpensiveness, thus enabling the agricultural might of the Mexican farmer to tarnish. Indeed, NAFTA benefitted the U.S and its corporations greatly, while Mexican agriculture and indirectly those of other Central American countries took a hit. This was one of the main reasons why in the 1990s, the U.S saw an increment in the undocumented population. It wasn’t just that the economy was booming, but that millions of farmers were displaced from what they knew as their sole source of income. Sometimes, we tend to re-write or just forget how history really happened, but knowing truly the facts helps us understand the reality of the matter, not those faux-pretentions some try to lavish our faces with.

-Alejandro Madi-





Dominican Republic's Independence Day

by Jose Bernal

On February 27 the Dominican Republic celebrated their 198th independence anniversary. Juan Pablo Duarte the founder of the country and of the Trinitarios fought against the Haitians that were occupying the other two-thirds of the island of the Hispaniola. Matías Ramón Mella and Francisco Del Rosario Sánchez were among those who supported Duarte and the Trinitarios when they declared independence from Haiti in February 27, 1844.

The Dominican Republic also has another independence that is not really recognized. The Dominican Republic first declared an Ephemeral Independence with the leadership of José Núñez de Cáceres in 1809. But in 1822, the Haitian army took control of the country for about 22 years. For the next 22 years the whole island of Hispaniola was unified under Haitian control--Dominicans call the period "The Haitian Occupation." Due to their loss of political and economic control, the former Spanish ruling class deeply resented the occupation.

During the late 1830s, an underground resistance group, La Trinitaria, was organized under the leadership of Juan Pablo Duarte. After multiple attacks on the Haitian army, and because of internal discord among the Haitians, the Haitians eventually retreated. Independence of the eastern two-thirds of Hispaniola was officially declared on February 27, 1844, and the name República Dominicana (Dominican Republic) was adopted. The Constitution was later adopted on November 6, 1844, and was modeled after the Constitution of the United States.





An Overview of Mexico's Flag

The Mexican flag is a dazzling and beautiful flag to look at. It has vibrant colors and a symbolism of power that is demonstrated with the image of the eagle. Many may not agree with the description above. However, it can be said that the Mexican flag binds Mexico's past, present and future into one culture. Mexico declared independence from Spain in September 16, 1810, but Mexico's independence was not recognized until September 27, 1821. They came to call themselves the United States of Mexico (U.S.M). When Mexico came to the realization that they needed a symbol to represent their country, Jose Magedaleno, a tailor in the capital city, created a design to represent the new nation.

In the 1800s, during the War of Independence, the Mexican flag differed from that of the present Mexican flag. The Mexican flag is divided in 3 equal sections with the National Mexican Crest in the middle of the white band in the flag. Each one of the bands has a different color. Each color symbolizes different aspects of the Mexican ideal of a nation. In the 1800s, there happened to be stars in each band of the flag. That changed when the new flag of U.S.M was established in 1917 and is still the same today. In 1821, the white color in the new nation's flag represented the purity of the Roman Catholic faith that had significance in Mexico. In present day, the white in the U.S.M flag represents the unity of the country. The color green was a sign of the independence from Spain and was placed in the middle to emphasize the significance of Mexico's independence from Spain. Whereas in the present day flag, green now represents the hope of the Mexican county was a whole. The red presented bravery and bloodshed that was evident in the fight for the new independent Mexico. The red in the Mexican flag still tributes the bloodshed by those who lost their life fighting for independence. The eight pointed stars is a sign of a new government in the U.S.M. The current coat of arms of Mexico has been an important symbol of Mexican politics and culture for centuries. The coat of arms in the center of the white band depicts an eagle that is devouring a snake. The eagle, known in Spanish as *águila real*, symbolized the Aztecs' search for a place to settle. They were in the search to encounter a city where an eagle perched on a cactus with a snake in its talon. The snake being devoured symbolizes Mexico's enemies. The oak leaves that surround the eagle represent the victory of those who died and lost their lives for Mexico.

In addition, the eagle itself tells the story of how the Aztecs discovered their city which is presently the capital of Mexico, known as Mexico City. The discovery of Mexico City started when the Aztecs received a message from one of their great gods "Huitzilopochtli". The Aztecs believe that their god told the Aztecs to travel until they saw a particular sign. The sign was that of an eagle perched in a cactus devouring a snake. The sign that they saw when they came to discover their city is currently represented in the U.S.M flag today.



*-Written By Shereef Hassan-
-Edited By Keren Bolanos-*



1821-1823

1971- Present

Past Events

On February 2, 2012, the Latin American and Latina/o Studies Department hosted a seminar that was part of the 2011-2012 schedule of the Columbia University Seminar on Latin America. The Columbia University Seminars were established in 1945 as a movement to bring together, under the auspices of Columbia University, scholars in particular areas of scholarly investigation in order to promote interdisciplinary and inter-institutional dialogue on emerging trends. The Latin American Seminar was founded in 1971 and has remained one of the most vital and constant of all the seminars, under the auspices of the Institute for Latin American Studies at Columbia, meeting once a month during the academic year (see: <http://www.columbia.edu/cu/seminars/seminars/regional-studies/seminar-folder/latin-america.html>). Attendance is open to all interested scholars and students, and events are usually well attended by the community of Latinamericanists in the city. The seminar hosted by LLS featured Mark Ungar, Professor of Political Science at Brooklyn College and in the Criminal Justice Doctoral Program of the Graduate Center. He presented his work entitled "Policing Democracy: Overcoming Obstacles to Citizen Security in Latin America." Desmond Arias, Associate Professor of Political Science at John Jay, served as discussant.

The Department of Latin American and Latina/o Studies offers a great opportunity to study abroad in the Dominican Republic with Professor Luis Barrios. In its 6th year, it is one of the oldest Study Abroad programs at John Jay. The program offers students a chance to explore the Dominican culture such as food, music, and people. You also get to explore the prison systems and government of the Dominican Republic. This trip includes various trips to prisons, sugar cane fields, Dajabon (the border of Dominican Republic and Haiti), and the General Attorney's office of the Dominican Republic.

-Maricela Cano-



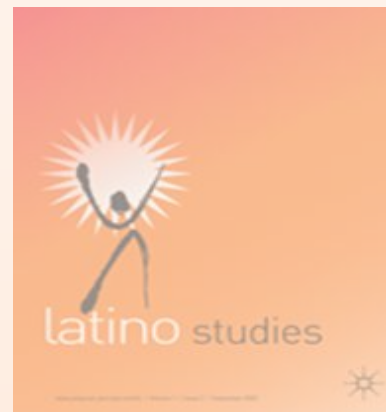
Public Forum: Educating for Justice



On March 6th, Prof. Jodie Roure and Prof. Luis Barrios organized a forum at John Jay featuring official representatives of the Federacion de Mujeres Cubanas (FMC) or Federation of Cuban Women. The Cuban delegation, an amazing group of women lawyers and scholars, was in New York as part of United Nations activities around Women's History Month and International Women's Day. They addressed the position of women in revolutionary Cuba today, as well as the new economic policies currently being implemented; Cuba's internationalist foreign policy; US-Cuban relations under Obama; the Case of the Cuban Five and Cuba's fight against terrorism; democratic rights and human rights in Cuba; and advances in struggles against racism. The experience provided us with an international perspective on the law, race, class, and gender.

LLS in the News

- ❖ Librotraficante movement in the *New York Daily News* with our student, Elizabeth Calixto, front and center!!
<http://www.nydailynews.com/latino/book-traffickers-smuggling-blacklisted-books-arizona-article-1.1034189>
- ❖ “Grammy Red Carpet Protest over Latin Jazz Diss” by Kacy Capobres, *Fox News Latino*, February 10, 2012, mentions Professor Ben Lapidus
- ❖ “Is it time to Occupy the Grammys?” by Danny Schechter, *Aljazeera*, December 15, 2011, mentions Professor Ben Lapidus
- ❖ “Latin Musicians Sue Over the Grammys” by Ben Sisario, *The New York Times: Arts Beat*, August 2, 2011, mentions Professor Ben Lapidus
- ❖ “Latinos provide key support to Occupy Wall Street” by David Ramirez, the *Huffington Post*, October 21, 2011, mentions Professor Luis Barrios
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- ❖ “El Problema Político de la Píldora” by Professor John Gutierrez, Foro Político at Univision.com, February 28, 2012
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- ❖ “Militant South Bronx march shows the power, and anger, of the people: Justice for Ramarley Graham, Free Jatiek Reed!” by Professor Danny Shaw, *Liberation: Newspaper of the Party for Socialism and Liberation*, February 7, 2012
- ❖ “Students rewarded for achievement, and asked to pay it forward,” by Marisol Rodriguez, *The Bronx Free Press*, November 16, 2011, features Professor Isabel Martinez and Professor Eva Lopez
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- ❖ “Gates on Cuba: Hitting the Right Points but Missing the *Ajiaco*” by Professor Lisandro Pérez, Guest Commentary for the National Institute for Latino Policy (NiLP), April 30, 2011



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