TOGETHER WE WILL

# RISEUP™

JULY 4-10, 2008

# Welcoming Nation?

## Immigration, Isolation, Assimilation

Cover Illustration by John Lee

## COVER STORY



## FEATURES



## DEPARTMENTS



**Founder and Publisher |** Janice S. Ellis, Ph.D.
**Chairman and CEO |** E. Frank Ellis
**Managing Editor |** Doug Worgul
**Sr. Vice President Newspaper Relations |** Arthur S. Brisbane
**Vice President, Sales |** Lourdes Hudson
**Vice President, Marketing and Production Management |** Kelly Ludwig
**Vice President, Business Development |** Christopher S. Ellis
**Art Director |** Allan Chow
**Junior Designer |** Christy Steinbrueck
**Photo Editor |** Julie Denesha
**Associate Editors |** Domnick Hadley, Jake Singleton
**Contributing Editor |** Janet Conner
**Contributing Writers |** Mary Castillo, Stacy Nguyen, Dawn Shurmaitis, Mary Annette Pember, Jan Buckner Walker, Jason B. Johnson, Danielle Douglas, Anthony Larson, Randy Mason, Linda Weidmaier, Vic Fleming
**Cartoonist |** Jeremy Luther
**Contributing Illustrator |** John Lee, Richard Raney

# PUBLISHER'S NOTE

As we enjoy the fireworks, picnics and parades that blanket the landscape this Fourth of July weekend, we would do well to consider the principles and privileges outlined in the Declaration of Independence and examine their fullest meaning in our daily lives. Not to do so is to fail to take advantage of the opportunities that come with being an American.

As hokey as it might sound to some, it's worth it to pause a moment and ask, "What does the Fourth of July mean to me — not just on the holiday, but every day?" We might even ask, "What does it mean in my community, my city, my country?"

Independence Day is a time for each of us to take inventory of the political direction of our country, our states, our cities. Have we been true to the ideals upon which our nation was founded or have we abandoned them? Are all citizens afforded dignity, respect, equal access and equal treatment under the law?

The real test is this: Can we see the Declaration of Independence in action in our own backyard.

As we gather with family and friends for backyard barbecues, perhaps discussing these questions will stimulate and inspire us to revisit the true meaning of the Constitution, and the Bill of Rights. Let a meaningful dialogue be part of your celebration. Amid all the pomp, picnics, and fanfare, ponder for a moment what it means to be an American — a Native American, an African-American, a Hispanic-American, an Asian-American — an American of whatever racial or ethnic origin. Examine whether you, as an individual, are truly giving and living, ensuring and enjoying, providing and partaking in all the opportunities our founding documents afford. Have you bothered to read them and revisit their meaning lately?

What is our role in ensuring that the Declaration of Independence lives?

Too often we fail to exercise one of the greatest, most powerful rights we as Americans have: Speaking up and speaking out. Speaking out still gets results. America did not come about through silence. Nor did needed changes occur as a result of complacency, apathy, or complaining without action. Whatever gains have been made at the national, state or local level have often been as a result of a few, or many, people being willing and courageous enough to speak out, and to get involved, when it counted.

Too many of us choose to remain silent about the injustices we see, the wrongs we experience, the prejudice we encounter. Our silence is often born out of fear of reprisal or feelings of frustration because we are not sure how or where we should make our observations known or voices heard.

Imagine if George Washington, Thomas Jefferson, John Adams, Thomas Paine, and countless others had not spoken out against persecution and oppression, and taxation without representation. There wouldn't be an America if they had held their tongues.

Imagine where African-Americans would be in this country had it not been for Frederick Douglass, Harriet Tubman, Sojourner Truth, W.E.B. DuBois, Thurgood Marshall, Martin Luther King, Jr., and countless others who spoke out and risked their lives to ensure that America's democratic principles and individual rights extended to all.

The most meaningful way to celebrate the Fourth of July holiday and keep its true meaning alive year-long is through rededication to the great ideals and values upon which this nation was founded.

Hokey? Then, let hokeyness reign. There are important social, economic and political issues all around that will impact you, your children, your grandchildren, the future of this country.

It is not too much to expect, as we partake of the holiday celebration of our nation's birth, that we spend a little time discussing with our families, children and neighbors the principles that got us here, and will keep us moving forward. Indeed, we must.

E-mail us at **conversations@usariseup.com.**

Together we will **RiseUp**

# Opening Books, Opening Lives

Reading is the key that unlocks opportunities

By Mary Castillo

Even though he's the boss, Jose Aponte, 57, is very clear about one thing when it comes to his staff. "Power is like manure; the more you spread it around, the more successful you'll be," he says.

As director of the San Diego County Library System, Aponte oversees a new literacy program, 33 libraries and two mobile libraries within a widely diverse region. Within the three years he has been at the helm, the system's circulation has increased 75 percent at 20-25 percent per year. A good library, according to Aponte, expects 5-6 percent increases per year.

But Aponte is reluctant to take all of the credit. "I don't do all the heavy lifting," he says. "This is the work of the incredible staff we have here."

To Aponte, libraries are more than repositories for books. They must serve the needs of their communities.

Among the achievements of the San Diego County Library are the Arabic language computer class series that won the American Library Association/Information Today, Inc. Library of the Future Award, and its ESL program, which was one of seven in the nation that received the National Association of Counties "Acts of Caring" Award. These are only two of the many education and community programs that reach out to almost every group imaginable, from children, to teens, to seniors to immigrants working towards their citizenship.

"If the community has a high drop-out rate and you're not providing after-school programs and breaking the cycle of poor academic performance, you're not serving the community," says Joe Cordero, director of human resources for the community services division of San Diego County.

Cordero recruited Aponte to his current position based on his history of mentoring young people and seeking resources to help kids with potential.

"It's easy to be a manager and manage your budget and build more buildings," Cordero says. "But to meet the needs of your constituents and develop staff takes leadership and that's what he's done in this position."

## Changing Lives

Aponte got his first library job from his mother, who was a librarian at the Albany Public Library. He was seven years old.

"I remember coming to her when I was done with my homework and she told me to go tell a young lady a story," he recalls. When he protested that the girl was older than him, his mother replied, "Yeah Joe, but she can't read."

It was a stunning realization for a boy who grew up surrounded by books. She then offered to pay Aponte five cents for every story he read.

"I sat there and told five stories," he says. "I made 25 cents!"

Upon graduating from Bard College, Aponte went on to the University of Arizona Tucson where he received his Master of Library Science degree. His first job at the Tucson Public Library, housed in the El Pueblo Neighborhood Center, led him to the other love of his life: his wife of 28 years, Cynthia Aponte.

Photo courtesy of Jose Aponte

Jose Aponte is an advisor to the Laura Bush Foundation for America's Libraries.

While the world sees her husband as a librarian and an elder of the Latino community, she sees a man who doesn't get as much sleep as she thinks he should. "I worry about him," she says.

She admits that she keeps his ego in check, and yet she's very proud of all that he has accomplished in his 32-year career.

"He's been criticized for not conforming," she says. "But he doesn't know the meaning of the word. He's a visionary and he has ideas that will go out way into the future."

Married for 28 years, the Aponte's have raised two sons, Tony, 25 and Pablo, 24. This summer Tony will receive his Master of Library and Information Science at UCLA, creating the third generation of Aponte librarians.

While Aponte might not accept all the credit for the growth of the library, he's very proud of his work on the Advisory Board of the Laura Bush Foundation for America's Libraries. As an advisor, he reviews grant applications from needy libraries across the nation.

"Every application reflects poverty in America, from the coal miners of West Virginia where 40 percent of the population is unemployed, to Mississippi where they are lucky if their literacy rate is one out of every two adults," he says.

The foundation has donated millions of dollars in grants since it was founded in 2001.

"At the heart of it, I'm a librarian. I've driven the book mobile, and yet I'm sitting three tables away from Secretary of State Condoleezza Rice, or meeting Mrs. Bush," he says. "My life has changed." ■

## "STICKY WICKET" QUESTIONS

This is where we get real. Each week, Sticky Wicket takes on a thorny question about a racial, ethnic, cultural or religious issue. These are the hard topics; the stuff that people don't like talking about at work, school or cocktail parties. But these are also the issues we need to explore. To ask your Sticky Wicket question, write: **stickywicket@usariseup.com.**

### Dear Sticky Wicket,

**I sometimes find myself annoyed or threatened by the slang used by young people of different races. I don't like it when I can't understand what they're talking about.**

*– Can't Understand in Cleveland*

### Dear Can't Understand,

The use of slang is as old as communication itself. Picture different groups of prehistoric humans, donning animal skin clothing, and carrying various weapons made of sticks and stones as they roamed unfamiliar lands — each using their own unique words and styles of communicating. When one group encountered another, it's easy to imagine them baffled, intrigued and even angered by the different ways the others communicated. With one group's grunts meaning something different then the other group's grunts or having a different variation, misunderstandings were inevitable.

And while we and the way we communicate have evolved like the use of slang, it still bring forth the same scene of confusion, curiosity and consternation between different races, cultures and ethnicities.

Slang isn't something limited to one race, ethnic group, culture, religion or even one time period. There is British slang, English slang and U.S. slang. There is college slang, rap slang, Internet slang, drug slang and business slang. There is slang from every decade and century. Slang has come from movies, television and music. There are dictionaries and Web sites devoted to helping people find definitions for slang. And if you want to know how to convert a typical English sentence into slang, you can Gizoogle it.

Slang has been used as a form of expression, a form of secrecy, and in its darker use, a form of disrespect. College professors have dedicated classes and personal time to the study and recording of slang. University of Georgia professor John Algeo has even said, "Slang is humanity's first play toy."

J.E. Lighter, chief editor of the *Random House Historical Dictionary of American Slang* is quoted as saying, "Slang, at its worst, is stupidly coarse and provocative. At its best, it makes standard English seem pallid."

| | | |
|---|---|---|
| ***"Baby"*** | – | A person, can be said to either man or a woman |
| ***"Aite"*** | – | Alright |
| ***"Cabbage"*** | – | Money |
| ***"LOL"*** | – | Laughing Out Loud |
| ***"Crikey"*** | – | An expression of Astonishment |

In his 1885 essay, "Slang in America," American poet Walt Whitman refers to slang as "an attempt of common humanity to escpae from bald literalism, and express itself illimiably."

The great American novelist Mark Twain used slang in his novel, "The Adventures of Tom Sawyer and Huckleberry Finn" to help give the reader its sense of the characters' ages, upbringing and race.

The Cambridge University Press has assembled a limited database of slang. Microsoft developed a CD-ROM in 1997 devoted to helping people quickly access the origins of slang, its uses, its position in the language and other related topics.

And while slang, the way we track it, use it and view it in society has changed — so has slang itself. The slang used in the 1800s, isn't used today. And the slang we use today, most likely, won't be used in 2108. So, the next time you hear a slang word that baffles or offends you, stop. Don't judge. Don't accept it too quickly, either. Just remember, you don't necessarily have to like or understand slang — most likely you won't unless you're part of the specific group. But what you do need to understand is the history of slang. You need to know how it has helped mold the way we all communicate, and how it — like us — has changed and will continue to change over time.

Slang may change, but it isn't going away — and that is a good thing. Slang is a vital tool for self-expression. It allows us to feel empowered, so that we too can mold our language and shape our society in some fashion. While it would be nice if slang was always used in a positive form, it won't be — it can't be. Slang, at its core, is a form of protest. A way of rebelling against what society says you can say and how you should say it. Therefore, the use of slang is as essential to the growth and understanding of our cultures as anything, and using slang exercises our right to freedom of speech — speech we created. Speech we use, no matter how incorrect it is grammatically or how offensive it is to those who don't understand it. ■

# Peace Through Suicide and Burning

AP Images

The reverend Quang Duc, a 73 year old buddhist monk, is soaked in petrol before setting fire to himself and burning to death infront of thousands of onlookers at a main highway intersection in Saigon, Vietnam, June 11, 1963.

By Stacy Nguyen

On May 16, 1967, during Vesak — the holiday celebrating of the birth of Buddha —Nhat Chi Mai, a Vietnamese religious disciple, publicly burned herself to death outside the Tu Nghiem Temple in Saigon to protest the ongoing Vietnam War.

Nhat Chi Mai's death has been described as self-immolation, which differentiates itself from suicide as being an altruistic self-sacrifice through religious ritual. In the theory of religious sacrifice, one sacrifices a victim in order to communicate with a higher being. Self-sacrifice is sometimes viewed to be the ultimate gift because it comes at the greatest cost. One of the self-immolator's main purposes is to draw a community together.

Accounts of self-sacrifice in the Buddhist tradition are sporadic, as it is not a practice that is commonly promoted. Examples of self-immolators in history are commonly used as parables, rather than individuals to be directly emulated. In this way, it is notably comparable to the Judeo-Christian example of Jesus Christ. However, Westerners typically have difficulty wrapping their minds around the idea of self-immolation. Many American individuals at the time viewed Chi Mai's self-sacrifice, even in protest of the war, as an irrational act of a religious zealot.

However, accounts of Nhat Chi Mai before her death describe her as being of rational mind and body. Before her self-sacrifice, she was happy and calm, according to Sallie King, author of *They Who Burned Themselves for Peace*.

"In the time between her decision to sacrifice herself and her act, Nhat Chi Mai is reported as having been very joyous," writes King. "During that period she spent three weeks with her parents, evidently giving them a final gift of herself. When she returned to her religious community, she was beautifully dressed and evidently very happy, laughing and smiling. Everyone thought she must be going to be married."

Nhat Chi Mai's act was a political success. It was effective in the peace movement against the war. Up until that point, Buddhists had been criticized by the South Vietnamese lay people for being pacifists, therefore aligning with the enemy. Her community was profoundly affected by her sacrifice.

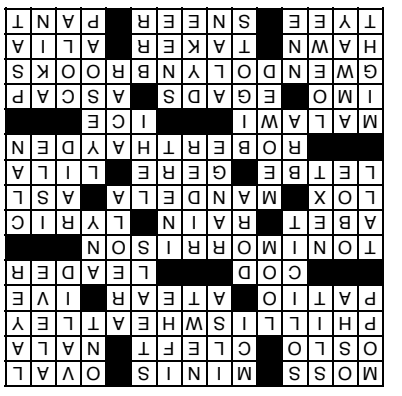
A colleague of Mai wrote, "On the day after Mai's sacrifice, many newspapers carried blank spaces where the news of her act had been censored. Word of her death traveled only by friends, but even so, on the day of the cremation, a huge crowd came to the ceremony. When the funeral car reached Phu Lam Bridge, the crowd behind it stretched more than five kilometers, all the way back to the Tu Nghiem Pagoda. Students and teachers, merchants and vendors, politicians and priests were all present. I was surprised to see so many wealthy men and women who, until then, had accused us of being under the control of the communists."

Nhat Chi Mai left behind a letter to the American government in which she wrote, "I offer my body as a torch / to dissipate the dark / to waken love among men / to give peace to Vietnam / the one who burns herself for peace." ■

**Crossword Puzzle answers:**

Rise and Shine (P. 15)

Hardly Unanimous (p. 29)



# THE FOUNDATION OF A NATION

## America is built by immigrants

By Dawn Shurmaitis
Illustrations by John Lee

A ten-minute drive through Hazleton, Pa., reveals as much about the history of immigration as it does the gastronomical tastes of a changing population, with menus boasting pierogies and pizza alongside eateries dishing up tamales and tostones.

Like polka dots on an all-white background, Hispanic businesses like La Mexican Grocery and Crystal Barbeque compete along the same pockmarked thoroughfares as town staples like Vesuvio Pizzeria and Jimmy's Quick Lunch, where a dish of kraut and mash sells for $4.60.

"This is the land of opportunity. We all come for the same thing," says Vesuvio co-owner Sofia Renaud, who immigrated to the former coal town from Italy with her parents 33 years ago. Today, the North Wyoming Street pizzeria sits in a largely Hispanic neighborhood once dominated by Italian, Polish and German-owned businesses.

"My mother used to say, 'You never forget where you come from, but you have to pick up the traditions and values of your adopted country,' " says Renaud.

Built on the backs of eastern Europeans who swarmed to the area starting in the late 1800s, Hazleton was until 2006 largely known as the hometown of "Shane" movie star Jack Palance, son of an immigrant Ukrainian miner. The spotlight switched overnight when Republican Mayor Lou Barletta cracked down on the city's undocumented residents with legislation soon mimicked across America.

"To illegal immigrants and those who would hire or abet them in any way, I say your time is up," says Barletta, the grandson son of immigrants, on the Small Town Defenders Web site, which has already raised $500,000. "You are no longer welcome."

That attitude surprises immigrants like Sarah Barnard, a librarian from Ohio with three grown children who came to the U.S. via Israel in 1974 with her American fiancé. "Unless you're a Native American, you're a descendent of immigrants," says Barnard, who was born in Canada and is just now studying for her citizenship test so she can vote for the next president.

At a time of intense national debate over failed federal reform, immigrants continue to arrive by the millions, attracted for reasons as varied as their nationalities — to pursue a dream, reunite with family, find a better job – or simply to live in a country where dialogue is encouraged and war nonexistent. Like those before them, newcomers are, in turn, lauded for cultural and economic contributions or criticized for taxing social services and taking jobs.

Today's immigrants come from as close as Mexico and the Dominican Republic and as far-off as Somalia, Russia and China. They live in red states and blue states, bustling cities and farm towns. They are as likely to be the doctor who treats your cancer as the busboy who cleans your dirty dishes; the engineer who designs your bridges as the migrant worker who picks your vegetables.

"We Are a Nation of Immigrants" is the official motto of the U.S. Citizenship and Immigration Services (USCIS), which became part of Homeland Security in the wake of 9/11. Today, more than one in 10 U.S. residents are immigrants, according to U.S. Census Bureau figures. And while that's the highest share of the overall American population since the 1930s, according to the nonpartisan, nonprofit Public Agenda, it's still below the high of 15 percent recorded in 1890 and 1910, when millions sailed for America in search of work, freedom from persecution and greater opportunities.

Clarence Lusane, associate professor at American University in Washington, D.C., says today, "Nearly every country is a country of immigrants. It's a global phenomenon."

Attitudes toward immigrants shift as often as demographics, and are almost always rooted in economics. "We welcome immigrants when the economy expands and when it reverses we start to see attitudes manifest," he says

Roughly as many of us believe that newcomers strengthen American society as say they threaten traditional American values, according to a 2006 survey by the Pew Hispanic Center, a nonpartisan research organization supported by the Pew Charitable Trusts.

Katherine Fennelly, professor at the Hubert H. Humphrey Institute of Public Affairs at the University of Minnesota, says the one thing everybody agrees on is that "the immigration system is broken. And the immigrants themselves are being scapegoated instead of the broken policies."

## Defining an immigrant

The word "immigrant" often conjures up a stereotype of a European in a babushka disembarking from Ellis Island or a Mexican picking California avocados. But "immigrant" also means Vong Kapkeo, a Hmong machinist from Milwaukee, and Viktoria Korkhina, a nurse from Russia, now living in largely Hispanic West New York, N.J.

"In America, I face prejudice, but not because I am Jewish, as I did in Leningrad, but because I am first-generation immigrant with an accent," says Korkhina.

After nearly 30 years in this country, Kapkeo considers himself "fully Americanized" and completely at home. The son of a Hmong rice farmer who fought alongside U.S. servicemen during a CIA-led war, Kapkeo's journey to America began in Laos. When he was 4, the family escaped to Thailand, sleeping during the day to travel under cover of night. From a refugee camp, they secured passage to Texas through a church organization. The only keepsakes they brought from home were Buddhist statues.

Kapkeo's father milked cows, picked crops and assembled diesel motors while his mother worked at a shampoo factory and sorted vegetables in Texas, where Kapkeo was one of only two Laotians in school, and in Wisconsin, where the family eventually moved. Today, Kapkeo is among 20,000 Hmong in the Milwaukee area, says Nengmay S. Vang of the Hmong/American Friendship Association Inc., who says most came here for school or factory jobs.

Photos by Dawn Shurmaitis

# JOHN ROSENTHAL, 62

**Resident of: Lambertville, N.J.**
**Country of Origin: Poland, by way of Ecuador**
**Has Lived in America: 55 Years**
**Occupation: United States Air Force, retired**

"I believe in the credo on the front of the Statue of Liberty: Give me your tired, your poor, your huddled masses yearning to be free."

"After 32 years, " says Vang, "the new generation seems to be fitting in with the culture, language and tradition."

"I just work and try to live my life. I go fishing, I get along with all my neighbors," says Kapkeo, 32, who lives with his girlfriend, a Hmong born in Illinois, and his retired mother. "Our culture is the same here as it would have been in Laos. You have to take care of your family, of your parents."

## "The U.S wouldn't let us in."

Today, one of the government's aims is to attract skilled workers while drawing from a more diverse pool. The famous, and those with an advanced degree or at least $500,000 to invest have a better chance of getting in than the average hotel maid – unless that maid has a close U.S. relative or a promised job, which shoots her to the top of the list. Quotas fluctuate depending on political and economic forces like war or the Great Depression.

After Nazi Germany invaded Poland, hundreds of thousands of Jews desperately hoped to escape to America. But the nation upheld severe quotas, denying entry to families like Rose Rosenthal's. "In those days, in Poland as a Jew, it was doubly difficult," says Rosenthal, now 84 and living in Boynton Beach, Florida. "But we had no place to go. The U.S. wouldn't let us in."

The family ended up in a small Jewish community in Ecuador – "a small dot on a map. What guts my parents had. They had no money and they didn't speak the language," says Rosenthal. "But they had no choice. Either go, or get killed by Hitler."

Rosenthal didn't reach America until 1953, when a visa applied for in 1939 allowed passage for Rosenthal, her husband and son, John. "We didn't go to Ellis Island. We went to Miami airport. I went to a pay phone to call my uncle in the Bronx and when I hung up the phone, money came out and I thought 'This is America.' "

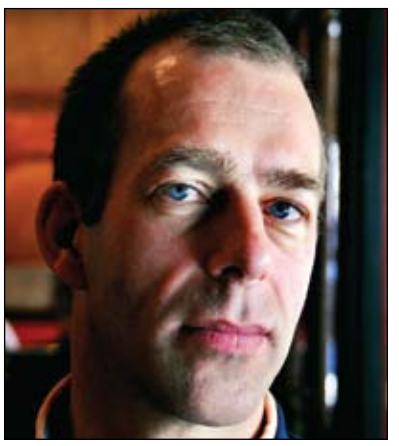
John Rosenthal, now 62, of Lambertville, N.J., became a U.S. citizen in 1960. Before retiring, he served his country for 32 years, in the Air Force, the reserves and the National Guard. "I believe in the credo on the front of the Statue of Liberty: give me your tired, your poor, your huddled masses yearning to be free."

While he thinks immigrants need to learn English and assimilate as best as they can, Rosenthal admits, "It's a vicious circle — they isolate themselves out of fear and Americans wonder why they don't assimilate. How many boat people from Vietnam became productive citizens and even members of Congress? How many doctors and lawyers from other countries come here and have to work menial jobs when we could really use their talents?"

# JACQUES BURGERING, 35

**Resident of: New York City**
**Country of Origin: Holland**
**Has Lived in America: 17 Years**
**Occupation: Dancer**

"As soon as I got a green card the reception at the border changed entirely. Officials were very friendly and saying 'Welcome back!' We didn't have to worry anymore."



At 35, Jacques Burgering came to the U.S. from Holland for dance and for love. His soon-to-be wife got a Fulbright at American University in D.C., where Burgering obtained a masters degree in dance and dance history.

Visas helped secure jobs in upstate New York and the metro area. "But I was still a foreigner. Going to the bank to try to open an account, I needed this ID, that ID. I couldn't open anything with my Dutch passport. I had to pay cash to rent an apartment."

In 2003, Burgering and his wife got their green cards, at an estimated cost of $15,000. "As soon as I got a green card the reception at the border changed entirely. Officials were very friendly and saying 'Welcome back!' We didn't have to worry anymore."

When he read about Microsoft CEO Bill Gates complaining about not being able to attract enough highly skilled workers to U.S. companies because of restrictions and backlogs, Burgering concluded the U.S. government has tunnel vision. "Well-trained foreign students are going to go back to their own countries to beef up those economies. I work with Serbs, Croats, people from Senegal, Ireland, Brazil, Argentina, China. You look through the cultures and conflicts. It enriches you."

## "It's like home now"

Jasmina Sinanovic was a teenager planning for college when bombs started dropping on Tuzla, in Bosnia and Herzegovina, which exploded in violence between 1992 and 1995, prompting a mass exodus.

With her Muslim father trapped for a time in Germany, Sinanovic was left to bargain with black marketers for food and chop down trees in city parks for fuel. "I was starting to feel like it would never end. I wanted to go to college. I didn't want to collect firewood forever."

In 1995, she traded bombs for books, thanks to a scholarship to Central Washington University. "Everything was huge. The trees were huge. The mountains were huge," she says. "I got a crash course in immersion."

Now 33, she played the "green-card lottery" each year along with an estimated 13 million others until she won one of 55,000 slots in 2003. As soon as she's able, Sinanovic will apply for citizenship. "It's like home now. And I feel that if I live here, I should participate."

Utterly comfortable in Manhattan, Sinanovic now teaches at Bronx Community College and CUNY. She also co-produces a monthly cabaret show called "HyperGender Burlesque."

"Even though I came from horrific experience," she says, "I did come with a certain kind of privilege that a lot of immigrants didn't have: educated, sophisticated, middle class, could speak the language."

## JASMINA SINANOVIC, 33

**Resident of: New York City**

**Country of Origin: Bosnia**

**Has Lived in America: 13 Years**

**Occupation: Drama Instructor and theatre producer**

"It's like home now. And I feel that if I live here, I should particpate."

About 80 percent of all immigrants are allowed into the U.S. to be reunited with family or through employment sponsorship. A much smaller percentage are refugees fleeing war or persecution based on race, religion, nationality, political opinion, or membership in a particular social group.

Ahmet Osman was 19 when he escaped from communist Bulgaria and found asylum in America. "The U.S. was everybody's dream," says Osman, now 58 and living in Huntsville, Pennsylvania. "Money flying everywhere. Ha!"

In those days, Osman worked alongside immigrants from Lithuania, Russia, Poland and Czechoslovakia. "There was none of today's bullshit. Everybody admired the people who came out of the Communist countries. There were memories and pride, people saying 'My grandfather came from here, my grandmother came from there.' Now, you hear 'bastard immigrant,' busting the Mexicans, Pakistanis and Indians.

"They're hard workers and just want to make a better life for themselves and their family. I can't understand so much negative attitude but I think it's only going to get worse as the economy gets worse."

### "Not a great time to be an immigrant"

Dr. Julia Sloan, professor of modern Mexican history at New York's Cazenovia College, says some concerns are legitimate. "Certainly, in this age of insecurity you have to see who is coming over your borders," she says, adding that the government sparked negativity by putting immigration under Homeland Security. "Even if is not an overt effort to lump immigrants in with terrorists, you can see why people would get that impression. It's not a great time to be an immigrant."

After 1965, the U.S. saw a big surge in Latino immigration, with initial concentrations out West and in cities. Starting in 1990, many began by-passing gateway states like California in lieu of places like Indiana, North Carolina and Georgia. Today, there are about 17.7 million foreign-born Latinos in the U.S., according to the Migration Policy Institute. No matter where they settle, many make positive contributions – and pay taxes, says Sloan.

"Even if they have a false Social Security number, their employer is still taking taxes out, which amounts to millions of dollars annually," says Sloan. "They are fulfilling a necessary role in the economy even if they are being exploited in the process because they are willing to work for lower wages and for fewer benefits, which also helps keep prices down."

Large numbers of Caribbean and Dominican immigrants are making a home in upstate, New York, which has also welcomed refugees from former Burma, Bosnia and the Sudan. "It's a win-win situation," Sloan says. "Cities like Syracuse welcome these people and give them new opportunities, mainly through private charities. At the same time, they help revitalize the community."

While an excess of undocumented workers can undermine the legitimacy of the economy, says Jeanne Batalova, a policy analyst at the Migration Policy Institute, a Washington, D.C.-based think tank, "We need to harness the benefits of immigration and develop a system that's adaptable to changes in the economy and society. Almost one quarter of companies are started by at least one immigrant. Such important statistics are often missed in the debate."

It's also important, she says, to remember that early Irish and German immigrants were as unwelcome as many of today's newcomers, who often take the same "3-D" jobs: dirty, difficult and dangerous.

### "We empower our people"

Despite the risk of jail or deportation, approximately 12 million people are here illegally. Jose, a 22-year-old Mexican, crossed the Southwest border – where the U.S. is erecting a 700-mile security fence – to earn $500 a week as a Manhattan construction worker.

"It's the same for everybody. We're here for the money. I'm not afraid of deportation. I just want justice for people like me."

Jose recently joined 15 other immigrants sharing sandwiches and fruit juice at a monthly meeting sponsored by the Cabrini Immigrant Services on the city's Lower East Side, where Jews, Germans, Italians, Poles and Ukrainians have given way to Latinos, Japanese, Bangladeshis and immigrants from Muslim countries.

"Mother Cabrini came to New York City to serve Italian immigrants. She wanted to go to China, but the Pope said there was a greater need on the Lower East Side," says Cabrini director Sister Pietrina Raccuglia. "We empower our people."

Calls for help jumped starting in July 2007, when naturalization application fees rose, placing the cost of living and working here legally out of reach for many. According to the USCIS, the agency received nearly 3 million filings during June, July and August 2007 alone, compared to 1.8 million filings during the same period in 2006. Despite an enormous backlog, USCIS hopes to complete more than 1 million naturalization cases during fiscal 2008.

"It's the most fearful I've ever seen it," says Raccuglia. "If I wasn't a religious person, I'd be hopeless."

After reciting a prayer for immigrant justice, which reads in part, "…help us to be generous, just and welcoming…" the meeting opens, with information, experiences and frustrations in abundance. "This country was built on immigrants," says Christopher Rivera, 16, originally from Puerto Rico. "So why should we stop immigrants from coming now?"

# ANNA ARIAS, 53

**Resident of: Hazelton, Pa.**
**Country of Origin: Dominican Republic**
**Has Lived in America: 35 Years**
**Occupation: Family enrichment worker**

"This is where I make my future, my life."

## "A society of immigrants"

President John F. Kennedy, the grandson of Irish immigrants, once described the U.S. as "a society of immigrants, each of whom had begun life anew, on an equal footing."

After throwing out the welcome mat for more than 100 years, the government began imposing immigrant quotas controlling entry of everyone from prostitutes and convicts to contract laborers and political radicals. In 1882, Chinese immigrants were barred outright.

Today, one-quarter of the nation's foreign-born population is from Asia, according to U.S. Census statistics, and they enjoy one of highest citizenship rates among foreign-born groups, as well as higher average incomes.

"At Stanford University we have so many international graduate students, particularly in engineering, computer science and so forth, who are overwhelmingly from India, Korea and China," says Stanford University Professor Gordon Chang, author of *Chinese American Voices: From the Gold Rush to the Present*. Competition remains fierce for the 65,000 three-year visas issued annually to high-skilled workers.

Owing to the dramatic shift in demographics of the foreign-born population, "There is a lot of cultural and even racial animus toward immigrants. People say America is the land of immigrants. That shouldn't be modified to be the land of immigrants from Europe," says Chang, a fourth-generation Chinese-American. "Some people do fear the erosion of the Euro-American culture and I actually understand those anxieties but people should still fight those prejudices."

Attorney Angelo G. Paparelli, president of the Alliance of Business Immigration Lawyers, says, "There's no doubt in my mind immigrants enrich this country. The skills they contribute do far, far more than anything they take away."

Yet, prejudice persists. "It's not the America I once knew," says Paparelli, whose grandmother emigrated from Italy. "When push comes to shove it's not so much about following the rules, it's about a distrust of immigrants in general. The federal government has to enact a law that's responsible and human and involves border protection and removing people with criminal records."

## "Part of the population"

Anna Arias came to the U.S. from the Dominican Republic in 1973. In 1987, her mother became the fifth Hispanic to buy a home in Hazleton, Pa. "I like the quietness and the housing prices," says Arias, 53, a citizen since 1980 and a family enrichment worker at Catholic Social Services. "This is where I make my future, my life."

Like many, Arias went from being a big fan of Hazleton's mayor to a vocal opponent. "He gave a license to people to think that if you're Hispanic, you're automatically undocumented and that's totally wrong. All this is going to leave us with is a huge bill, racism and a huge division."

Graphic designer, radio host and Dominican Robert Arias (no relation to Anna) found in Pennsylvania a better life for his wife and soon-to-be two children. "Here, I'm doing good," says Arias, who is studying for his citizenship test. "I'm totally against illegals for one simple reason: because they take jobs away from legal immigrants, whether they're from Latin America, China, Ireland, whatever."

Illegals account for about 10 percent of the Hispanic population in Hazleton, where the population has increased by about 10,000 since 2000, says three-term Mayor Barletta, now running for U.S. representative. In the last year alone, 26 new Spanish-owned businesses have opened, which he cites as evidence his ordinance is not driving away Hispanics.

"My intent was simply to protect all the people in this community," says Barletta, who acted in the face of soaring crime and strain on city services. "People move here for the quality of life. That's what small-town America is all about." After being declared unconstitutional, Hazleton's legislation is now on appeal.

Robin Jacobson, assistant professor of political science at Bucknell University, is author of *The New Nativism*, which questions racism as the motivating factor for political action during debate over California's Proposition 187 and today's high-stakes immigration discussions. "Hazleton is interesting because it led to a whole bunch of copycat initiatives – in some communities without a single Latino, simply as a preventative measure," Jacobson says.

In another sign of the times, Luzerne County Judge Peter Paul Olszewski Jr. generated a lot of ink after ordering three resident aliens paroled on conspiracy robbery charges in Wilkes-Barre, Pa., to learn English within a year. "Given the current nativist undercurrent in the Wyoming Valley and much of the United States," wrote the *Times Leader* in an editorial, "the judge had no problem preaching his love-it-or-leave-it-style sermon."

# ROBERT ARIAS, 53

**Resident of: Hazelton, Pennsylvania**
**Country of Origin: Dominican Republic**
**Has Lived in America: 16 Years**
**Occupation: Graphic Designer, Radio Host**

"I'm totally against illegal's for one simple reason: because they take jobs away from legal immigrants, whether they're from Latin America, China, Ireland, whatever."

Photos by Dawn Shurmaitis

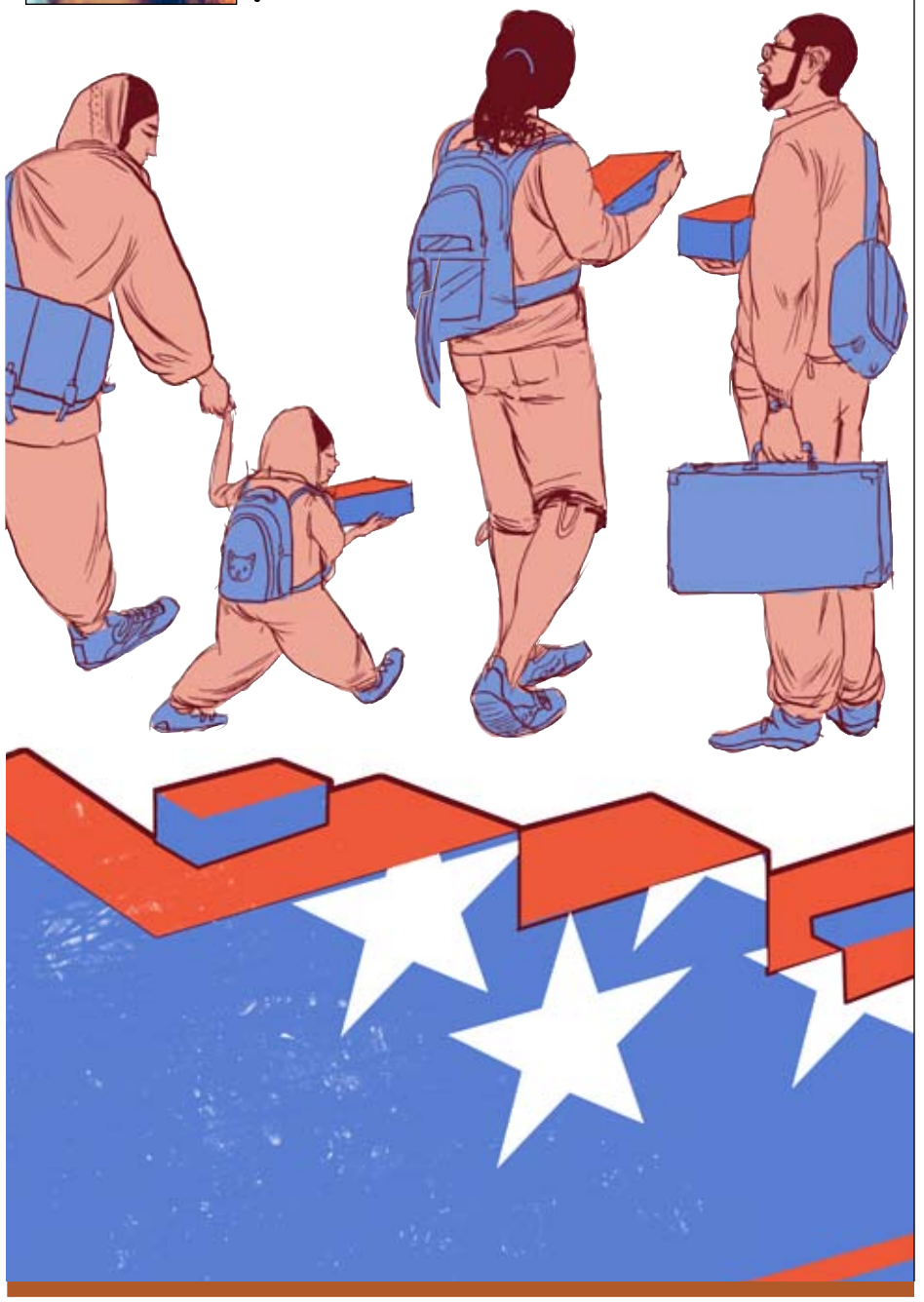
In an online poll, 70 percent of readers said they thought Olszewski was right.

Hazleton eye surgeon Dr. Agapito Lopez predicts it will take three generations for Hispanics to become fully integrated in the community, just as it did for the nation's first immigrants. Lopez left Puerto Rico in 1991 so his five children could attend college here. As a member of the Hazleton Water Board, he is city government's only Latino.

"They had the same complaints about eastern Europeans – that they were going to take our jobs, that they are lazy. But soon enough, they became part of the population." ■

**About the Author**

DAWN SHURMAITIS
Dawn Shurmaitis is a freelance writer who is the daughter of first-generation Lithuanian immigrants.



# The Gift of A Name

## Anishinabe Naming Ceremony Binds Children to Heritage

By Mary Annette Pember

In our hearts, or deeper still — in our bellies — is the Anishinabe sense of place. As Anishinabe or Ojibwe tribal peoples, we are drawn to our land. And so I load up my kids in my suburban-Cincinnati-mom van and make the long journey home to Wisconsin. We return for ceremony, or just to visit. Sometimes I'm not sure why we go back, but rather than resist the inexorable pull of Gitchee Gumee, Lake Superior, I give in and take my children to "greet the lake" as my mother took me and her family took her. We always feel somehow satisfied once we have waded in the water and truly returned home.

For our people, this deep connection with land and community is embodied in our naming ceremony. My children were "feasted" on their naming day not long ago during a cool summer on Ojibwe land. My children's Wayaye — people much like godparents — who stood up for them were present. My biological daughter Rosa received the name Baybamisay, which means "she flies around," and my adopted son Daniel received the name, Maangosit, "Loon's foot." These names were spoken for the first time before a circle of friends and family who had joined us. We feasted on traditional food, manomin (wild rice), venison, lake fish and berries prepared by me, their mother. Before we were permitted to eat, the dishes of food were placed directly on the earth by the men of the group and prayed over by the children's namer, the person in our tribe who received the names in a vision.

Their Wayaye are forever bound to my children, agreeing to serve as counsel and support as they grow into Anishinabe man and woman. The naming feast was not a terribly expensive or extravagant celebration in the scheme of American life, but it was a moment of deep satisfaction and comfort for our family. We are helping our children know who they are; we are giving them tools for this life's journey. Will Mangosit, like his birth mother, struggle with addiction and psychological problems? Will Baybamisay, who is autistic, be able to lead a full life and function independently? It is impossible to predict. I realize that my worries are the same for mothers everywhere, whether on the reservation or here in Cincinnati.

Our adopted home has been good to us, but like much of mainstream America it carries certain trade-offs. Life does not seem to unfold naturally, it is constantly being prodded and pushed. School, work, and play can become competitive races, with far too little joy. Therefore, here in suburban America, our Ojibwe traditions take on even greater relevance and meaning. A place and permission to honor one's heart becomes the greatest gift of all. As my children navigate this world, my hope is that they will find strength and comfort in knowing the history and traditions of our people. I am proud to be a part of their lives and journeys. ■

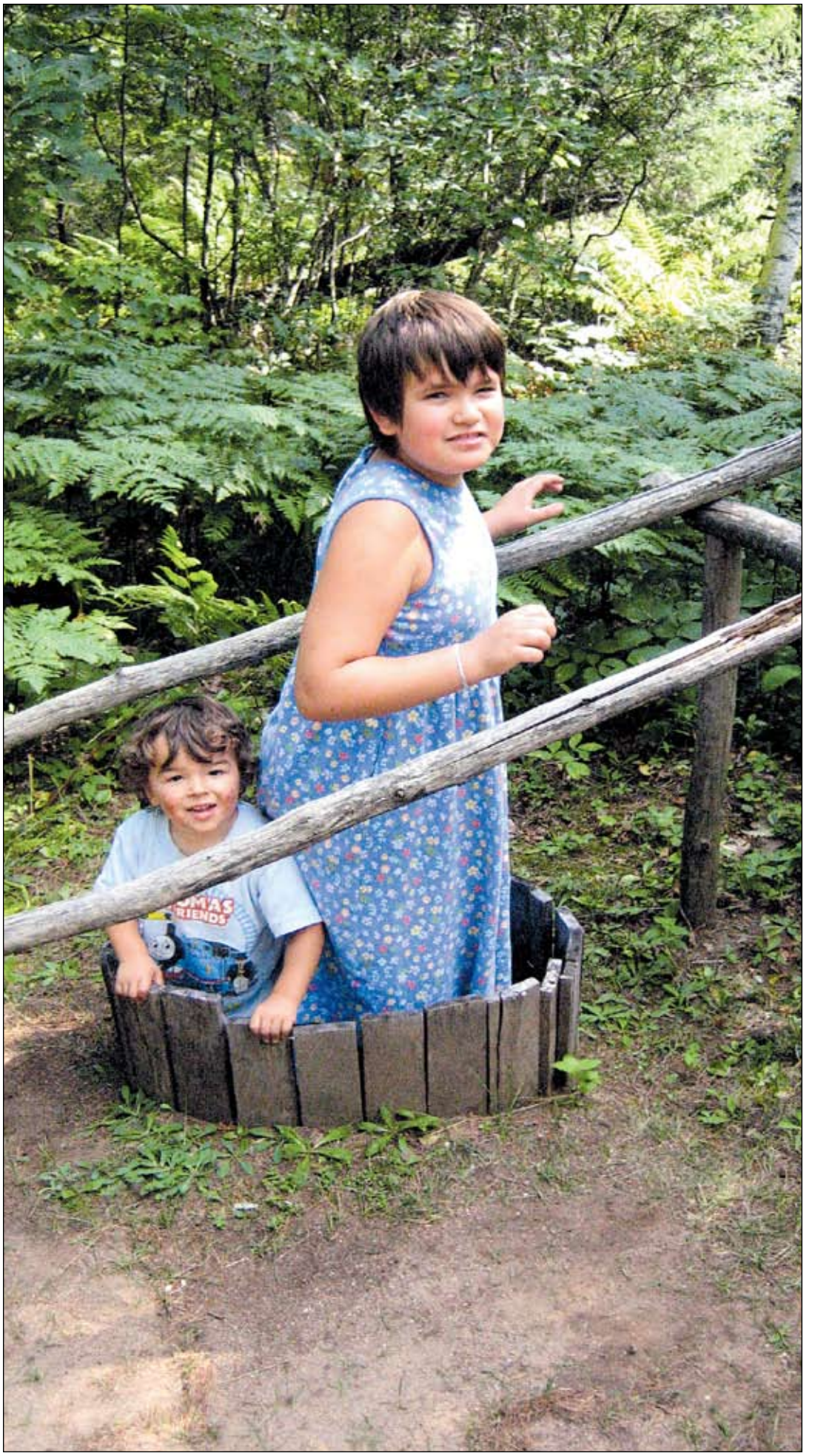


Photo courtesy of Mary Annette Pember

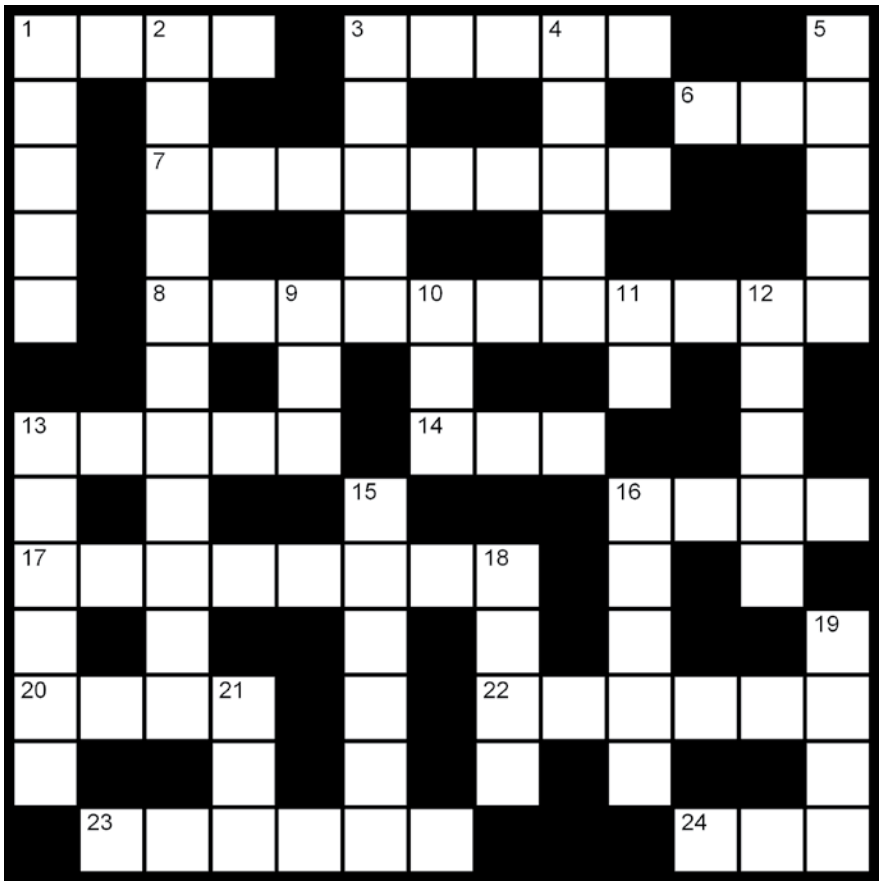
Daniel and Rosa Pember will enjoy the love and support of their Wayaye — Anishinabe elders who guide them as they grow.

## Family Puzzle

Enjoy family fun with this crossword, featuring RED clues for kids and BLUE clues for adults.

# Rise and Shine

By Jan Buckner Walker



### Across

1. Colorful surname of first Black Majority Whip William and singer Macy
3. "Cosby Show" actress whose character headed to Hillman
6. Mrs. Parker, née Longoria
7. Idol who rose to new heights in "The Color Purple"
8. He helped fuse the "Latin Explosion" of the 1990s (2 wds)
13. Olympic speed skater Davis
14. News pioneer Robinson, brother TransAfrica founder Randall
16. Occupation of New Orleans legendary Leah Chase
17. Tubman's way: Underground
20. Angelou's autobiographical sequel: "All God's Children ___ Traveling Shoes"
22. Pakistani peace leader martyred in 2007
23. Contribution commitment to a church
24. Oprah-esque epiphany: ___! moment

### Down

1. Encarta Africana founder Henry Louis
2. Federal field-leveling effort: _____ action
3. African-born fabric-dyeing technique
4. Formidable female who led Argentina
5. History-making heavy-hitter Hank
9. Martial arts form: tai ___
10. Sweet potato's candied cousin
11. Credential of groundbreaking 1970s TV character Julia (abbr.)
12. He's known, initially, as the most famous Chinese-American modern architect (2 wds)
13. Wimbledon winner and star sister
15. Joe Louis love
16. Louisiana dialect, heritage or cooking style
18. 1980s ice princess Thomas
19. Explorer girl in a Nick Jr. fan's world
21. Billy-Williams connector

Puzzle answers on page 7.

AP Images

Harriet Tubman

# HOLY HIP HOP

## *In rhythm with The Word*

***By Jason B. Johnson***
***Illustration by John Lee***

Damon O'Brien grew up on a steady diet of gangsta rappers like Ice Cube and NWA, artists whose vivid tales of street life inspired him to pursue a career in music. But a spiritual reawakening while in college in 1991 left O'Brien searching for an alternative.

"I loved a lot of hard-core hip-hop," O'Brien, 36, recalls. "That was like a big thing for me because music had been my life at the time. That left a big void in my life. The choir music was fine, but I needed something to move to."

That "something" turned out to be holy hip-hop. These days O'Brien, aka DJ D-Lite, spreads gospel through his music to an ever-widening audience on his weekly Internet radio show based in of Austin, Texas.

Over the past decade the popularity of Christian-oriented hip-hop has grown dramatically, reaching young people across the country with music that speaks to their spiritual needs, while garnering greater records sales and airplay on the Internet and commercial radio. The popularity of sites like YouTube and MySpace makes it possible for little-known artists in the genre to reach a wider secular audience by posting songs, videos and live performances online.

O'Brien is known for his DJ D-Lite Holy Culture Radio Internet show "3rd Coast Fiyah," which is podcast on iTunes. He says the quality of gospel hip-hop has steadily improved to the point where it rivals what's heard on Top 40 radio.

"The traditional radio markets were not that open. [But] the Internet has kind of been that safe haven," says O'Brien. "Now we've gotten to the point where I would put any of the artists I play on my show against any of the artists out there now in terms of artistry, skills and production levels."

Holy hip-hop — which features spiritual messages, instead of profanity and themes of violence and misogyny — can trace its roots to the late 1980s in cities like New York, Philadelphia and Washington D.C. In recent years it has spread to mid-sized cities and small towns from Florida to California. It's also gotten a boost from a number of well-known secular artists like The Sugarhill Gang, Special Ed and Bushwick Bill.

Former Geto Boys member Bushwick Bill, who had hits in the 1990s with horrorcore-style tracks like "My Mind Playing Tricks on Me" and "Mind of a Lunatic," says he "rededicated his life to Christ" in 2006. He's since put together his own album with lyrics far removed from his horrorcore days.

Christopher "Play" Martin launched 24Gospel.com last July, a Christian video-sharing Web portal for artists and fans to post and share content online. Martin, best known for a series of music hits and movies he made as part of the duo Kid 'N' Play, says his new ventures reflect his personal spiritual journey. Martin says his success has put him in a position to share his faith experience with others.

"That whole Kid 'N Play experience — which was and still is awesome — was something I didn't deserve," Martin says in an interview.

Kid 'N' Play's albums and their "House Party" movies celebrated fun times and a sense of optimism. But behind the scenes, Martin was struggling with a growing sense of despair.

"The more I got, the more empty I was," says Martin, "The more cars I got, the more I laid down with the women, the more I realized I wasn't satisfied."

Martin says that at one point in the mid-1990s he was despondent "to the point that I had a .38 to my head and was ready to give up on life."

Martin says one of the people who played an important role in mentoring him spiritually was fellow rapper Curtis Blow: "A lot of people don't know I would have given up. I was a pure thug when I met him."

Martin says it's understandable for artists who have achieved a certain measure of success to want to do something more with their craft than churn out marketable yet uninspiring work. "I think that's what you're seeing with these artists and many others," says Martin. "You don't have to be up under the burden of 'I have to do this to make it.'"

Martin says he doesn't like titles like "holy hip-hop" or "gospel hip-hop." He says it's really a movement of people to express the truth in their lives.

"I never saw that Jesus got hung up on a title. It limits dialog. It stifles," says Martin. "To me a gospel song doesn't have to have Christ in every sentence. I love the genre when it's coming as close to the clarity of the truth as possible."

The genre's music styles can vary from region to region, as in secular hip-hop. Kirk Franklin was one of the first artists to achieve major crossover success, but there are other well-known artists such as Cross Movement and The Truth. Nielsen SoundScan figures show the genre's sales saw an 11.6 percent sales increase from Jan 1 - July 2, 2006 over the previous year, compared to a 4 percent drop over the same time period in the overall music business, according to data provided by *U-Zone Magazine*, an Oakland-based urban gospel industry trade publication.

"Now, doors have been opening and a lot of people are waking up to this music," says U-Zone publisher Curtis Jermany, adding that artists are still finding new styles and ways of expressing themselves. "A lot of people are trying to step up, putting more money into their production and improving their lyricism."

"From the secular realm, it's just rehash. Guys are just coming up with new ways to say the same thing," says Malcolm Marshall, 33, a Houston based minister and rapper known as Excelsius.

On a recent weekend, Excelsius and DJ D-Lite got together at a friend's studio to put the finishing touches on a rap song Excelsius had put together. They bobbed their heads as they listened to DJ D-Lite's hype work while a laid back "dirty south" beat filled the room: "Liberation through Jesus Christ is here! We about to put that third coast twist on it."

Excelsius smiled as he listened to the track and playfully bounced his two-year-old daughter, Madison, on his knee. "Man, you a champ!" Excelsius shouted to DJ D-Lite. Other contributors to the album will include rappers from Houston and a DJ from Harrisburg, Pa. The contributors will e-mail their vocals and beats without the need to be in the same studio thanks to modern computer recording technology.

Holy hip-hop is popular among several church youth congregations, offering a change from traditional gospel music. In Tampa, Fla., Crossover Community Church has drawn a diverse congregation — white, African-American, Hispanic — and features graffiti on its walls. Its membership has grown from 40 people, five years ago, to 400 currently. Its pastor, Tommy Kyllonen, is also a rapper who goes by the handle Urban D. He hosts an annual event called FlavorFest that draws hundreds of church leaders from across the country.

Kyllonen says that in addition to his annual FlavorFest gathering, there are also events taking place this and next year in cities like Chicago and Austin. He's heartened by signs that more churches nationwide are featuring hip-hop prominently in their worship services.

"On Friday I'm getting on a plane to fly out to an Indian reservation out in Portland, it's called Crossover on the Rez," Kyllonen said recently.

Kevin White, student pastor of Austin's Greater Mount Zion Church, says his church has featured DJs and holy hip-hop artists for about a year and a half on Sundays, and averages about 90 active members at its youth services. White says he invited parents to attend youth services to allay any potential concerns.

"I'm 38-years-old and I've been loving hip-hop since it's been out," White says, explaining the special place it holds in the hearts of folks his age and younger. "It's like a modern-day Roman road. Hip-hop has crossed over into every gender, every nationality."

Jermany thinks older generations of church leaders still haven't fully embraced Christian-themed rap music.

"I do believe many of them are still using it as a gimmick and don't believe in it wholeheartedly. On the other side, you have more churches developing that use hip-hop as a major part of their services," Jermany says.

O'Brien, who also DJs local events in Austin, says he's constantly getting emails from young people excited to discover this style of music. A father of three, DJ D-Lite took his name from The Bible passage Matthew 5:16, which says "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." ■

**About the Author**

JASON JOHNSON
Jason Johnson is a freelance writer based in San Antonio. He has been a staff writer with *The Dallas Morning News, Boston Herald and San Francisco Chronicle*, covering such beats as demographics, city hall and education.

# Please Help Send a Girl to Camp This Summer!

Do you remember sleeping outside on a hot summer night and looking up, realize that you can't count all those stars? Seeing all those stars made you feel part of something big, so vast that you couldn't define it. But lying there, listening to the crickets, watching the stars, you thought and thought about how it might be defined until you fell asleep.

Camping is one of the most effective ways Girl Scouting has of helping girls feel that they are part of something big—and helping them develop the skills they need to participate in our great, wide world.

For some, going to camp is their first chance to get away from home for some fresh air. Girl Scouts of Eastern Pennsylvania has six Resident Camps and three Day Camps in Pennsylvania with programs for all age levels.

Support at any level will help to give girls this valuable opportunity, but consider the impact of the following levels:

- A week of Resident Camp for 4 girls: $1,000
- A week of Day Camp for 3 girls: $450
- A week of Resident Camp for 1 girl: $250
- A week of Day Camp for 1 girl: $150

A core value of the Girl Scout program is to include children from all economic circumstances. The camp community is enriched and strengthened by diversity.

**Make your donation today using one of these options**:

1. Go to www.gsep.org and click on the camperships symbol to donate online.
2. Call the Girl Scouts of Eastern Pennsylvania office at 866.564.2030, ext.1044, to make a credit card donation. For your convenience, payments can be made in monthly installments.
3. Fill out the form below and mail it to:
   Girl Scouts of Eastern Pennsylvania
   Attention: Development Dept.
   P.O. Box 27540
   Philadelphia, PA 19118

Girl Scouts®
of Eastern Pennsylvania
www.gsep.org

## ❒Yes! I would like to help send a girl to Girl Scout Summer Camp.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: (  ) _____ E-mail address: _____

**Payment Information:**

**❒Enclosed is a check or money order payable to Girl Scouts of Eastern Pennsylvania for** $_____.

**❒Please bill my:** ❒VISA ❒MasterCard ❒Discover ❒American Express (check off one, fill in information below)

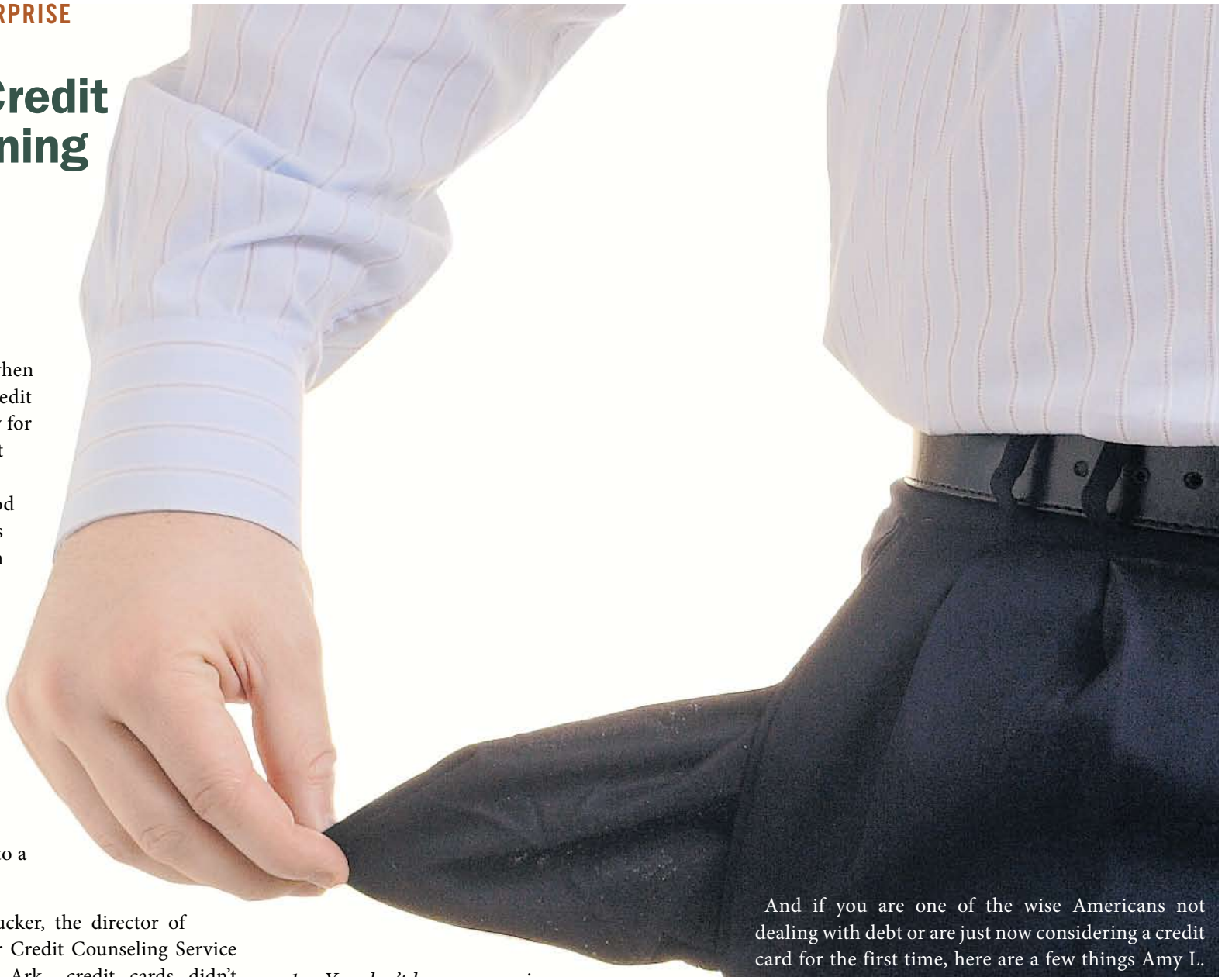
Card number |__|__|__|__|__|__|__|__|__|__|__|__|__|__|__|__| Expiration Date Month:|__|__| Year: |__|__|

Amount $_____ Signature of Cardholder_____

# Top Ten Credit Card Warning Signs

Are you at risk?

By Jake Singleton



There was a time when cash was king. Credit was reserved only for businesses. People didn't pay at the pump. And paying for products, good or services at a store was nothing like the scene in those Visa Checkcard commercials were everyone is queued up, happily paying for their products with plastic, until some thoughtless shopper pulls out a check book or has the audacity to reach for cash, causing the charge fest to come to a screeching halt.

According to Linda Tucker, the director of education for Consumer Credit Counseling Service in North Little Rock, Ark., credit cards didn't become available to the average consumer until the 1960s. Now, credit cards are everywhere and used by practically everyone. And just like many things coming out of the Sixties, the increased availability of credit cards has had a nasty backlash.

Last year, credit card consumers rang up more than $2.2 trillion in purchases and cash advances as overall credit card debt grew by 315 percent from 1989 to 2006, according to public policy research firm Demos.

With the rise in credit-based spending also came a rise in delinquent payments. According to CardTrack.com, the percent of people delinquent on their credit cards is the highest it's been in three years.

So how do you avoid the credit card trap and keep your debt at a manageable level? Here are a few telltale signs you might be over your head, according to financial planner Jeremy Vohwinkle's article "Beware of the Warning Signs of Too Much Debt."

1. *You don't have any savings.*
2. *You only make the minimum payment on your credit cards each month.*
3. *You continue to make more purchases on your credit card while trying to pay it off.*
4. *You have at least one credit card that is near, at, or over its credit limit.*
5. *You are occasionally late in making payments on bills, credit cards, or other expenses.*
6. *You don't even know how much total debt you actually have.*
7. *You use cash advances from your credit cards to pay other bills.*
8. *You bounce checks or overdraw you bank accounts.*
9. *You've been denied credit.*
10. *You lie to friends or family about your spending and debt.*

Shutterstock

And if you are one of the wise Americans not dealing with debt or are just now considering a credit card for the first time, here are a few things Amy L. Cooper of CardRatings.com says you should know:

1. *Choose wisely. Know your card's Annual Percentage Rate (APR), the interest rate that will be added monthly to any outstanding balances, and see if the rates are fixed or variable. Find out what the grace period is and review all fees, especially transaction fees. Look for any other charges such as special delinquency rates. Read the fine print carefully and shop around and compare cards.*
2. *Establish good credit card spending habits. Think about how you use your credit card. A credit card should be a convenient means of spending money that you have readily available. It's not a free pass to spend money that you don't have or will be borrowing.*
3. *Pay in full at the end of each month. This should be easy to do if you follow the first two rules.* ▮


# One University. Park.

Nontraditional education is a tradition at Park. We know professionals need continuing education that fits in with day-to-day demands. That's why we've developed degree completion, master's degree and graduate certificate programs to help you succeed without interrupting your career. You'll benefit from a flexible curriculum offered in our extensive Online program. We provide practical focus, high academic standards and a direct path to the education you need.

**Tell us what you need. We'll listen.**

PARK UNIVERSITY SM

**Call us today at (800) 745-PARK (7275).**
**Or visit us on the web at www.park.edu/online.**

**ONE UNIVERSITY.**
**YOUR WORLD.** SM

# Too Sensitive? Not Sensitive Enough?

Are we never gonna get it?

By Danielle Douglas

Midway through a rousing rendition of En Vogue's "Never Gonna Get It," Cilka and I, singing into "microphones" fashioned out of highlighters, burst out laughing. Over the past two years, this scene, usually performed before a captive audience of co-workers, has become a fixture in our workday. We've mastered the art of breaking up the monotony of corporate life with everything from musings on past episodes of "Family Guy" to reminiscing about old college boyfriends.

In spite of our vastly different ethnic backgrounds — Cilka is Slovenian and I'm Afro-Caribbean — we find common ground in our humanity. We're the same age, come from the same working-class strata, listen to much of the same music, hold similar political perspectives and are both first-generation Americans. All of those commonalities make for intriguing conversations and a pleasant work environment.

But when issues of race are introduced into the equation, everything changes. Despite our liberal leanings, we have internalized our experiences of race in immensely different ways, deeply influencing our understanding of society.

Take the controversy surrounding Lebron James' *Vogue* cover for instance. After scanning headlines about the infamous photo one morning, Cilka turned to me and cautiously opined that the situation was being blown out of proportion. She questioned if this was one of those times when folks were being hypersensitive to race. After all, she said, a lot of black people are quick to call everything racism. Wanting to maintain our camaraderie and cognizant of being in a work environment, I took a moment before responding to her assertion.

> *Both visibly heated, we stood at an impasse.*

I explained to her that given the basketball player's size, the pose in which he was placed, its historical context, and its allusion to vintage posters for the movie "King Kong," there was nothing at all hypersensitive about the backlash. This country has a long and sordid history of using media — images and words — to manipulate perceptions of ethnicity and race, often resulting in violence. Being compared to "apes" or "coons" can easily remain in one's subconscious, so naturally a depiction that references that imagery can be offensive.

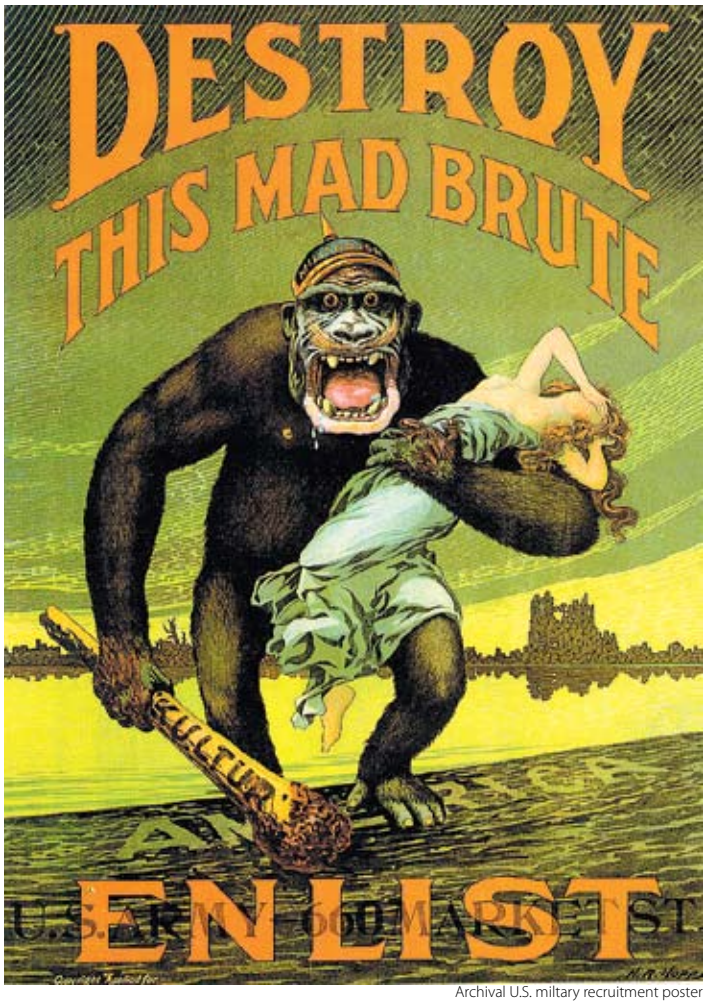
Though Cilka nodded her head as a gesture of empathy, I could sense the unwillingness to accept my perspective. I shook my head and told her that I didn't really expect her to understand. Without a moment's hesitation she replied that none of her black friends saw the matter as a big deal either.

In case my disgusted look wasn't enough of an indication of my disapproval of that wildly ignorant statement, I made sure to clarify. Neither I, nor her two black friends were elected mouthpieces for our race. When I don't agree with something she's said, I certainly don't use like-minded whites to validate my argument.

Both visibly heated, we stood at an impasse. No amount of silly songs or stories could detract from the fact that, at that moment, we were strangers. She fulfilled every preconceived notion that I held about white liberals — too sophisticated not to know about racial injustice, but too ensconced in skin privilege to care. And I'm almost certain that I fulfilled her notions of black militants — harboring centuries ancient hurts and quick to anger.

Such is life when you live in a world more concerned with disingenuous harmony than honest discourse. ■

Conde Nast



Archival U.S. miltary recruitment poster

BigStockphoto

## Dirt Roads

I live at the end of a long dirt road. And that's just fine with me.

But in my younger years I abhorred dirt roads. My attitude then was, "Give me pavement or give me death."

I couldn't wait to make a life for myself in the big city. It looked inviting and tempting with its flash, glitz and "bling bling." It seemed to offer comfort, security, wealth and endless entertainments.

Then came the day when I realized that those were all empty promises, and I've found that just a very little will do.

It gradually dawned on me that flash and glitz weren't really the most desirable part of life. Something within told me there was more.

But the dirt roads were still a problem.

So I left the city and moved to the country, just to try it out. My driveway was dirt, but the road in front of the house was paved. This seemed like a nice compromise: one foot on pavement, the other on dirt — a little bit country, a little bit rock-and-roll.

It didn't take long to discover that I had moved in the right direction. The serenity of a cool country morning, the feeling of room to move and breathe as well as the profound serenity it imparted slowly seduced me. That voice within said there was still more to discover in going totally country.

So I started a two-year search that landed me in rural country, where I found the ground I wanted to build on. But the only access was across a long dirt road that was either terribly dusty or disconcertingly muddy.

But I gritted my teeth, swallowed hard and took the leap. If driving dirt roads was the cost of living here, so be it. It seemed a small sacrifice to make for what I had found.

Like Indiana Jones in his search for the Holy Grail, I couldn't see the bridge to my goal until I sprinkled a little dirt and gravel on it.

Since that time, nearly 15 years ago, I've come to see dirt roads for what they are: a boundary that separates the substantive, vital and essential world from the symbolic, virtual and synthetic world we've created.

A dirt road teaches that life is not a smooth path with painted lines to keep you going in the right direction. Bouncing down a dirt road, you quickly learn that life is an uneven, challenging and demanding thing.

Dirt roads are to the human soul what grounding is to electricity—a way to avoid the harmful side effects of an otherwise useful power.

People who live at the end of a dirt road value one another more because they have learned to appreciate the effort others made to be where they are in life.

That other guy can't tailgate you on a dusty dirt road. Road rage is never a problem. Neither are traffic jams.

Dirt roads teach patience. You can't do 50 mph on a dirt road without winding up sideways or upside down.

When you do encounter another car going the other way on a dirt road, each slows and moves over to allow the other to pass. It's not just courtesy, either. It's simple caution to ensure a margin of personal safety.

Dirt roads teach frugality and planning. You only cross them when necessary. There are no quick trips to the store to do a little impulse buying of things that you really don't need and can't afford. Trips are planned and organized.

In my off-the-beaten-path opinion, everyone should know what it's like to live at the end of a dirt road. The world would be a much more pleasant place.

Not a bad '180' for a guy who hated dirt roads. ■

*– Anthony Larson*

# Cajun Country

## A Tantalizing Mix of Food and Music

By Randy Mason

Creole and Cajun are terms that are often used interchangeably, though the cultures they describe aren't really the same. What they share is a lineage from France, which left its mark on parts of Louisiana, especially those near the Gulf of Mexico.

Creole was coined in the 1700s to describe people of European heritage born in the New World. Over time, the term was broadened to include the inevitable mix of French, Spanish, African and other bloodlines that spread throughout the area — one that became part of the American South after 1803. Pinckney Benton Stewart Pinchback, the first African-American governor of a state, Louis Armstrong, Bryant Gumbel and Beyonce Knowles are among the list of famous Creoles.

Cajun refers to a group of French-Canadian exiles who migrated to Louisiana and northern regions of Maine in the 1760s when the British assumed control of Acadia — an agricultural community known today as New Brunswick and Nova Scotia. Many Acadians became wealthy landowners, assimilating into white American society, according to historical accounts. Others — mostly farmers, laborers and craftsmen — retained their French cultural roots. Today, Cajun Louisiana consists of 22 southwestern Louisiana parishes and is home to nearly 400,000 Cajun descendants.

It's well known that New Orleans, more than any other American city, reaped the benefits of French-flavored Creole culture. That's still visible today in everything from its food and architecture to its music and festivities. Jazz, for example, was born when European parlor music and African folk traditions met face to face in the red light district of the Big Easy.

But it wasn't long before strains of zydeco, jazz's more rowdy country cousin, also began to emerge from Cajun dance halls in the bayous to the west. The music is very much alive and kicking today in towns like Opelousas, Plaisance, New Iberia and Lafayette. The latter calls itself the Capital of French Louisiana, deftly letting both Creoles and Cajuns take a well-deserved bow! While it's nowhere near as urban as the Crescent City, there are plenty of eateries in town and roadhouses outside Lafayette to get pleasantly stuffed on bowls of gumbo and jambalaya. Crawfish, which come boiled, fried, or swimming in etoufee — that spicy southern stew derived from a French word for "smothered" — can be easily acquired on any journey.

Small communities such as Eunice, La., north of Lafayette, are bastions of Cajun culture. The Cajun Music Hall of Fame and Museum, along with the restored Liberty Theatre, are located in Eunice. Every Saturday from 6 to 7:30 p.m., willing participants have access to Rendezvous Des Cajuns — a variety show featuring Cajun bands.

Down in Louisiana, hot sauce is not a condiment. It's a way of life. Tabasco sauce, the gold standard by which all other hot sauces are judged, is still being made, as it has been since 1868, on nearby Avery Island. This landmass, literally formed from salt and surrounded by swamp and marsh, houses the venerable Tabasco factory. Since Edmund McIlheney first planted the peppers that seasoned his sauce, six generations of family members have overseen the operation. Many of the workers still choose to live out on the island, in the midst of lush foliage, tropical birds and gators. It's a company town like few you'll ever see. ■

Learn more about zydeco and other Creole/Cajun specialties at *louisianafolklife.com.*

Photo from BigStockphoto, Graphic from Shutterstock

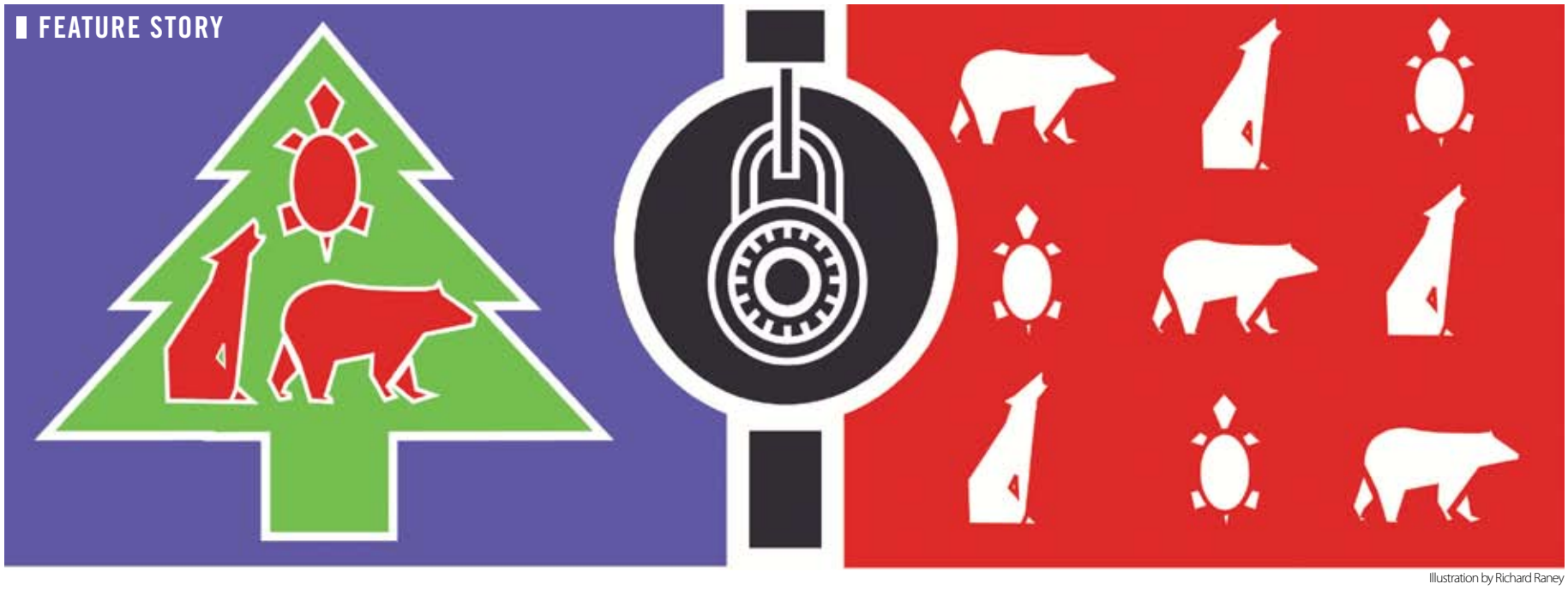


Illustration by Richard Raney

# DEFINING A PEOPLE

## Tensions have divided Native American tribes over the definition of "Indian"

By Jason B. Johnson

Central New York State may seem like an odd place for a war over the heart and soul of Indian country, but that is what is taking place on 32 acres known as the Oneida Indian Nation territory, where dozens of American Indian claim they've been wrongfully expelled from their ancestral tribes.

In states from New York to California, individuals are being involuntarily disenrolled from their ancestral American Indian tribes, as tribal authorities rule that certain groups of people are not entitled to tribal membership. This has resulted in bitter disputes over heritage and the definition of Native American.

"The Oneida people live in a state of fear that you can be disenfranchised at a whim," says Vicky Schenandoah, 46, who lives on those 32 acres. Schenandoah accuses the tribe's leadership of robbing her family of its birthright. "I am still a part of the confederacy. I still live on my ancestral homeland."

Recently, the issue has expanded to include African-Americans who claim membership in the Cherokee nation. Also at stake are hundreds of millions of dollars in casino gaming revenues. In a 2007 referendum vote, the Cherokee Nation of Oklahoma asked its voters to decide whether descendants of black slaves could maintain citizenship in the tribe. Voters said no.

In California, former members of the Pechanga band of Luiseno Indians are fighting a 2004 decision to expel 130 adult members from the tribe's census rolls.

"It seems to be an epidemic," says Laura Wass, head of the Fresno branch of the American Indian Movement, who wants the federal government to approve legislation establishing clear guidelines for tribal membership.

Advocate groups such as the American Indian Rights and Resources Organization (AIRRO) say there is a growing trend in which Indians and non-Indians are being stripped of their status and denied member services such as health benefits and income from gaming operations. Thousands nationwide have been kicked out of their tribes, including more than 2,000 in California alone, according to group leaders.

AIRRO and other activists want to amend the 1968 Indian Civil Rights Act so Indians can appeal tribal rulings and disputes to federal court if they feel their civil rights have been violated.

In the case of the Oneida tribe, which runs a successful gaming resort and casino, tensions have grown since 1993, when the casino went into operation and the tribe's leadership system was reorganized and power was concentrated into the hands of a few leaders, in place of the traditional Oneida tribal government, critics say.

About 50 people had lost their status by 1995, and dozens of other families, particularly members of the Wolf Clan, have complained of being denied their tribal rights without due process. Some complain of losing their heating assistance and their quarterly distribution from casino operations.

Vicky Schenandoah's sister, Danielle Schenandoah-Patterson, 36, says her trailer home was bulldozed by tribal leaders in 2004 as a result of the dispute.

Danielle Schenandoah-Patterson says she was removed from the tribe in 1995, after taking part in a protest against tribal leaders. "This has been going on since the casinos first came."

In a statement, Mark Emery, director of media relations, says: "The Oneida Nation does not comment on the affairs of other Indian nations. In the case of the

Shenandoahs, it is a complex issue but they have not been disenrolled as members."

But the Schenandoah family says the huge sums of money generated by Indian gaming have tainted the tribe. They claim the situation has gotten so bad that people have been disenrolled for simply voicing opposition to the tribal leadership.

"Disenfranchisement here is losing your voice. That means you can't have any say in anything," says Vicky Schenandoah, adding that "fear and intimidation" have replaced democracy in her tribe.

"In order to be reinstated you had to sign an allegiance note," Schenandoah says. "There's probably a core of us who have refused to sign an allegiance note, and I'm one of them."

Indian tribes are considered sovereign nations under federal law. As such, they can set their own requirements and guidelines for membership. American Indians are U.S. citizens and also citizens their respective sovereign tribes.

Critics say some tribes are expelling long-standing members after subjecting them to complicated genealogical investigations and demanding that they provide birth, death and marriage certificates going back several generations. In the past, members could prove their heritage using wills, baptismal or land records.

Since each tribe is sovereign, the federal government can do little more than issue advisory opinions on the validity of the expulsions, according to the Bureau of Indian Affairs.

Gaming exists in 28 states with more than 200 tribes. In 1987, the U.S. Supreme Court confirmed the authority of tribal governments to establish gaming operations free of state regulation. A year later, Congress passed the Indian Gaming Regulatory Act, which set up a framework for gaming with limited state involvement.

Revenue from tribal gaming grew from $6.3 billion in 1996 to $25 billion in 2006, according to data from the National Indian Gaming Commission.

The American Indian Movement's Wass believes the federal government must get involved in the controversy by setting basic standards for tribal membership to counter what she calls the "corrupting effect" of money on Indian country. She's written legislation called the California Indian Legacy Act; which would establish tribal membership based on blood and lineage.

"Congress must get involved and I believe that eventually they will get involved," says Wass, who notes that the Bureau of Indian Affairs has detailed records on tribal ancestry that can help establish proper membership. "It's easy to do. You show where your from. As long as you have full evidence, that fixes your membership."

Wass and others say the specter of hundreds to thousands of dollars a month in dividend checks from casino revenues has caused California tribes to remove hundreds of members from their rolls.

"Gaming has spurred this on. Especially here in California, where most of it is taking place, says Wass.

John Gomez, Jr., an AIRRO member, says he and his family were booted from the Pechanga after generations of inclusion. He says about 300 people have been removed from the Pechanga since 2004, and roughly 2,000 Indians across the state have been disenrolled since 2004.

Gomez says the tribes cite different reasons for their actions, such as a person having membership in another tribe or changes in enrollment standards.

"It happened just after California legalized tribal gaming and the tribes built large casinos and they started giving out payments in per capita installments," says Gomez. "All these tribes have casinos and the fewer members you have, the more money is distributed."

Gomez says membership disputes are arising because many Indians lack basic rights, something his group is trying to change. Gomez, who lives in southern California, near San Diego, says being denied by his tribal leadership generates mixed emotions.

"I was more sad than anything else. I had seen my grandmother and my uncle, who are in their 80s now, who were also disenrolled. It was just like knocking the wind out of you," says Gomez. "[But] nobody can take away my identity, and who I am, and where I come from."

In statements on the disenrollment debate, the Pechanga band of Luiseno Indians says numerous courts have upheld the inherent right of tribal governments to determine their citizenship.

"It is a long-held fact that tribal law determines citizenship. Tribes throughout the country have followed this established tribal law for generations," according to a statement. "For the people of Pechanga, this is about determining who is a rightful citizen and who was enrolled under false pretenses. Knowing this and continuing to suggest that tribal citizenship issues surfaced only after gaming is ridiculous, irresponsible, and simply distorts the facts. Pechanga, for instance, took disenrollment actions years before a casino was even thought of."

Sandra Avila, 61, a Pinoleville Pomo Nation member in Ukiah, Calif., says her membership has been in limbo since 1994, when she stopped receiving tribal services, but never got a written declaration that she was no longer a member of the tribe. Avila, who lives in a trailer on property controlled by a tribal trust, previously earned about $25,000 a year as a hairdresser, but has been on disability for over a year, and must survive on an $893 monthly support check.

"They haven't said I'm a member or not a member. I don't get any services, I don't get a penny of the gaming money," says Avila. "I could really use the extra money from the gaming, even if it's only $100 or $200." Pinoleville officials did not return calls seeking comment.

And in Latenville, Calif., Gene Sloan says more than 20 members of his family were disenrolled by the Latenville Rancheria leadership in 1995. He claims it was in retaliation for raising questions about how revenues from tribal gaming were being spent. Sloan says the official reason he was given was because his deceased father held membership in the Yurok Nation, a neighboring Northern California tribe, which invalidated them for membership in his mother's Laytonville tribe.

"That was the main reason — the casino. Since 1995 we haven't had the right to vote on our tribal constitution," says Sloan, 65. "The first few years there was a lot of anger. [Now] we just don't associate with them."

Sloan's wife, Alice, says they and other family members can't participate in tribal ceremonies and have lost out on jobs and scholarship aid. The family has hired a New Mexico-based attorney to appeal their status.

"Our daughters, who were working for the tribe, have lost their jobs. It's just been a horrible situation," says Alice Sloan, 52. "Tribes are supposed to provide for the members. [But] one granddaughter who was supposed to go to college couldn't get any grants [while] another granddaughter, who was still a member, did get grants."

The membership debate expanded in March 2007, when the Cherokee Nation voted to amend its constitution to clarify eligibility for Cherokee citizenship, approving changes that require the ability to trace one's lineage to one Indian ancestor listed on the base roll of the Cherokee.

That act effectively removed some 2,800 so-called Cherokee freedmen

from the tribe. The freedmen are descendants of slaves owned by Cherokee farmers — more than a thousand blacks walked the Trail of Tears along with the Cherokee. The Treaty of 1866 abolished slavery in Indian Territory and made the freedmen part of the Cherokee nation.

In response, California Congresswoman Diane E. Watson introduced an amendment to limit funds to the Cherokee Nation of Oklahoma if the tribe fails to uphold the membership rights of the freedmen. The amendment was attached to a measure that provides housing assistance to American Indians and Alaska Natives.

Watson says the operation of seven gaming facilities nationwide have made the Cherokee leadership more concerned with profits than with the history and integrity of the nation.

"The Cherokees have become more of an industry than a tribe," says Watson. "The [1866] treaty was a signed agreement between the United States and the Cherokee Nation."

Cherokee records show about 2 percent of Cherokees held slaves before the emancipation of 1863. Tribal leaders say the March 2007 vote requiring Indian ancestry for citizenship had nothing to do with race and everything to do with who is a Cherokee.

*"I was more sad than anything else... It was just like knocking the wind out of you. But nobody can take away my identity."*

*— John Gomez, Jr.*

Cherokee officials says the nation "embraces our mixed-race heritage," and is proud of its thousands of members who share African-American, Latino, Asian and other ancestry. They called Watson's efforts a "misguided attempt" to deliberately harm Cherokee citizens for exercising their sovereign rights. Last November, the National Congress of American Indians passed a resolution opposing Watson's measure.

"Indian Country sent a strong message today that is nothing less than a scorched-earth assault on tribal sovereignty that threatens all Indian nations," Cherokee Nation Principal Chief Chad Smith says. When the group condemned the bill, he called it a "slippery slope of congressional interference" with intra-tribal affairs and the work of the courts.

Cherokee officials claim Watson's measure would cut services for tribal members and eliminate 6,500 jobs in Oklahoma.

Wass says the Cherokee freedmen cases highlight the need for Congressional involvement in membership disputes. "These are full-blooded Indians and part-blooded Indians being severed," says Wass. "The freedmen case is going to bring light to Congress."

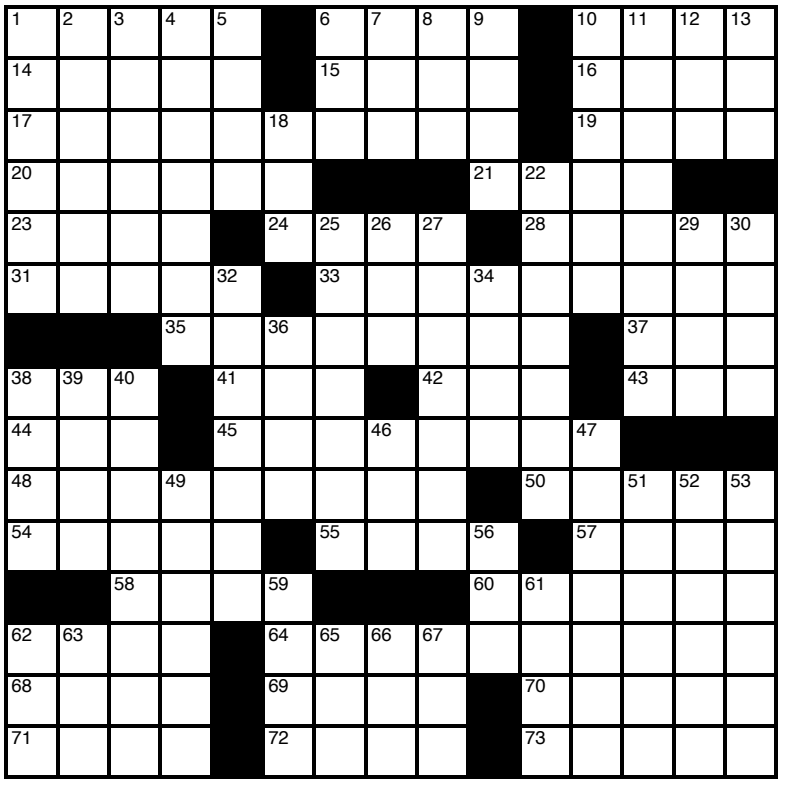
It's not clear whether tribal critics will succeed in convincing the federal government to get more involved in the debate over tribal membership. Advocates for the disenrolled say they have no plans to end their efforts.

Vicky Schenandoah says she and others will continue to challenge tribal leaders until reforms are enacted to make the tribe more democratic.

"I'm Oneida. I was born into my Clan [Wolf]," says Schenandoah, whose membership in the tribe was passed down through her mother's line, as is the custom. "I'm still an Oneida Indian, even if I don't get benefits." ▮

# Hardly Unanimous

By Vic Fleming



## Across

1. Actor Rathbone
6. "Fernando" group
10. Not brightly colored
14. Unanimous
15. Animal's resting place
16. Many years
17. Start of a quote by Thomas Jefferson
19. Yucatan denizen
20. Get ripe
21. In dreamland
23. Many years
24. Put __ on (limit)
28. Dreadlocks wearer, for short
31. Largish combo
33. Part 2 of the quote
35. Sent back, in a way
37. Gal's partner
38. __ Moines
41. Voice-master Blanc
42. Witchy woman
43. Second Amendment rights grp.
44. Rocket's trajectory
45. Antagonizes
48. Part 3 of the quote
50. Abide
54. Furry wear
55. Shoe fillers
57. Jai __
58. Bump from office
60. "Sounds good to me!"
62. Put in a mailbox
64. End of the quote
68. Plum or palm
69. Church-bell sound
70. French landlord's income
71. Listening organs
72. Part of of a flower
73. Crested ridge

## Down

1. Outlaw or villain
2. Pungent cheese
3. Tone down
4. Added, as energy
5. Wolf's glance
6. Tap beverage
7. Exclude
8. Razor brand
9. Word before code or map
10. Lower in dignity
11. The speed limit is posted on one
12. "Whichever"
13. Org. that awards merit badges
18. Stephen of "Angie"
22. __ the gap (facilitated a transition)
25. Let one's temper subside
26. Sahara's continent: Abbr.
27. Driving hazard
29. Series of performances
30. "Green Darkness" author Seton
32. Jewish houses of worship
34. "Pikes __ or Bust!"
36. Offender, in copspeak
38. Emcee's spot
39. While starter
40. Large sailing vessel
46. Saturn SUV introduced in 2002
47. Overconfident gait
49. Gives the slip to
51. Director __ May
52. Anne who wrote "Plan B: Further Thoughts on Faith"
53. Encumbrance holder
56. Up to, informally
59. They come to those who wait
61. "Mississippi Masala" director __ Nair
62. Title for Jeanne d'Arc
63. Roaring Twenties, e.g.
65. Soccer goal
66. Charlotte of "The Facts of Life"
67. Spreading tree

Puzzle answers on page 7.



30 minutes or less
ilikepraxis.com


"30 Minutes or Less" is created by Jeremy Luther exclusively for RiseUp Publications.

# Noodles: The Cross Cultural Treat

Versatile, comforting, and cheap

By Linda Weidmaier

Served cold or hot, sauced or buttered, with vegetables, meat, dairy, or broth; noodles are integral ingredients of cuisines all over the world. They're inexpensive — one pound of dry noodles equals roughly two pounds of cooked noodles — and versatile. They complement almost all other foods, and are essential comfort food in nearly every culture the world over.

In English, "noodle" is a generic term for unleavened dough, from which noodles are made in countless shapes. The terms noodles and pasta are almost always synonymous. While most traditional noodles in Western countries are made from durum semolina wheat flour, Asian cultures have long created noodles using rice, potato and bean starches. In recent years, American pasta makers have taken a cue from other cultures and gone beyond traditional wheat flours to create noodles made from whole wheat and whole grains.

In 2005, a 4,000-year-old bowl of noodles was unearthed intact in China. But, according to Gregg Piazzi, director of culinary operations for P.F. Chang's China Bistro, it's actually been 5,000 years since Chinese people began making noodles as a way of preserving grains they had grown for use throughout the year, A constant culinary staple in Chinese culture, long noodles are said to represent long life.

The idea that Marco Polo brought pasta to Italy from his travels throughout Asia has been a topic of much debate and uncertain conclusion, according to Mark Prece, corporate chef for Kansas City-based American Italian Pasta Company. "Noodles were used in Persia, as far back as 4 B.C.," he says.

Noodle-based sweet and savory kugel dishes have been a German staple for more than eight centuries, with varieties of this dish adopted in Poland, Hungary, and among members of the Jewish faith. In southern Germany, Austria, Switzerland and France, spatzle — egg noodle — dishes often accompany meat entrees, accented with sauce or gravy.

Commercial pasta production began in Italy around 1400 A.D. Dried noodles soon became a shipboard staple for European explorers. World traveler, Thomas Jefferson, brought macaroni pasta to the United States in the late 1700s. Americans began producing pasta commercially in the mid-1800s.

Shutterstock

The versatility of noodles makes them an ideal platform on which to pile high indigenous foodstuffs. In northern Italy, where residents raise plenty of livestock and minimal crops, sauces often incorporate butter, cream, cheese and meat. Italians who live near the sea frequently incorporate fresh fish and shellfish in their pasta dishes.

Japanese noodles are made from many ingredients, including buckwheat for soba noodles used to punctuate hot soup. Udon wheat noodles often appear in soup too, topped with poached eggs, rice cakes and tempura. Korean cuisine also favors buckwheat and wheat noodles in soups. Nearly transparent, "cellophane" noodles made from potato, canna or mung bean starch frequently appear in Chinese stir-fried dishes or spring rolls. Reshteh noodles that closely resemble angel hair pasta appear in Persian/Iranian and other Middle Eastern cuisines — often fried or grilled and combined with rice. And it's not only in American college dorm rooms that instant noodles are hugely popular — Nepalese and Indian residents can't get enough of instant Wai Wai noodles. ▮

To learn more: ***Pasta*** by Eric Treuille, Anna Del Conte & Ian O'Leary, DK Publishing, Inc., April 2007; ***The Pasta Bible: The Definitive Sourcebook,*** with over 1,000 Illustrations by Christian Teubner, Silvio Rizzi & Tan Lee Leng, Whitecap Books, Limited, Sept. 30, 2004; ***The Complete Book of Pasta and Noodles*** by the editors of Cook's Illustrated, Crown Publishing, September 2002.

# P.F. CHANG'S GRILLED PRAWNS AND GARLIC NOODLES WITH LEMONGRASS SAUCE

Shutterstock

**1 pound large prawns, shell on, split down backside (butterfly)**
**Set prepared prawns aside**
**1 each, lemon wedge (garnish)**

## Lemongrass Sauce:

**1 stick butter, unsalted**
**1 fluid ounce olive oil**
**1 tablespoon lemongrass, minced (or sub. ½ teaspoon lemon zest)**
**½ teaspoon lemon zest**
**½ teaspoon Shaoxing wine (or substitute dry sherry)**
**½ teaspoon ginger, minced**
**1 teaspoon garlic, minced**
**½ tablespoon red fresno chili, minced**
**½ tablespoon jalapeno, minced**
**1 teaspoon soy sauce**
**1 each scallion, finely chopped**
**1 teaspoon sea salt or kosher salt**
**½ teaspoon sesame oil**
**Simmer all lemongrass Sauce ingredients for 1 minute. Pour half the sauce over prawns and let marinate for 1 hour. Reserve remaining sauce to drizzle over grilled prawns.**

## Garlic Noodles:

**2 tablespoons butter, unsalted**
**1 teaspoon olive oil**
**½ teaspoon garlic, minced**
**½ teaspoon shallot, minced**
**8 ounces chow mein noodles (or substitute pasta and follow directions on package)**
**Kosher salt and black pepper to taste**

**DIRECTIONS**

Simmer butter with seasonings for 3 minutes over very low heat. Place noodles in boiling water and boil for 2 minutes. Drain well. Do not rinse with water. While noodles are still hot add seasoned butter and toss well. Add kosher salt and black pepper to taste

Grill prawns flesh side down for 1 to1-½ minutes. Flip prawns and cook until just done. Place garlic noodles on serving dish. Place grilled prawns over garlic noodles. Pour remaining lemongrass sauce over grilled prawns. Garnish with lemon wedge.

# Bring It

Wherever you've been, whatever your experiences, Verizon wants you to put it to work. After all, it's the diverse talents, experiences, backgrounds, and viewpoints of each of our employees that helps us successfully connect with our customers. The population is changing and along with it, so is the marketplace. So, bring it in, bring it on—and bring your diversity to work. Because it's your smarter, bolder, faster ideas that will move our innovations forward at light speed.

DiversityInc 2008 TOP 50 COMPANIES FOR DIVERSITY®

Verizon and it's business units Verizon Telecom, Verizon Business, Verizon Wireless, Verizon Corporate, and Verizon Services Operations—are honored to be the only company ever named twice, 2006 and 2008, as No. 1 on the *DiversityInc* list of Top 50 Companies for diversity.

**Bring it here www.verizon.com/jobs** EOE

verizon

UNDERSTANDING OUR DIFFERENCES ● BRIDGING OUR DIVISIONS ● CELEBRATING OUR COMMONALITIES