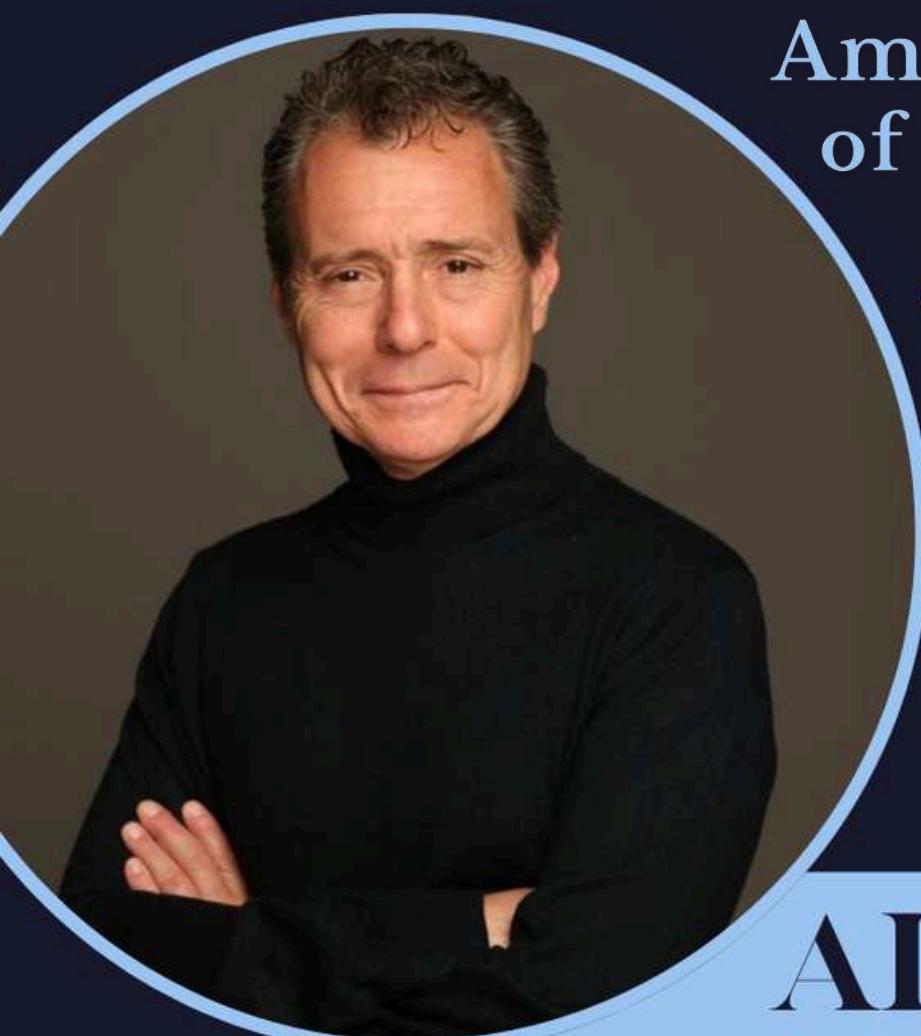


CASCARRABIAS



VAMUN25'

American School
of Puerto Vallarta



7:50 AM — 4:00 PM
April the 2nd, 2025

**ALBERTO
PELÁEZ**

WAR CORRESPONDENT



mbonnin25@aspv.edu.mx
bzazueta@aspv.edu.mx



vamun.2025



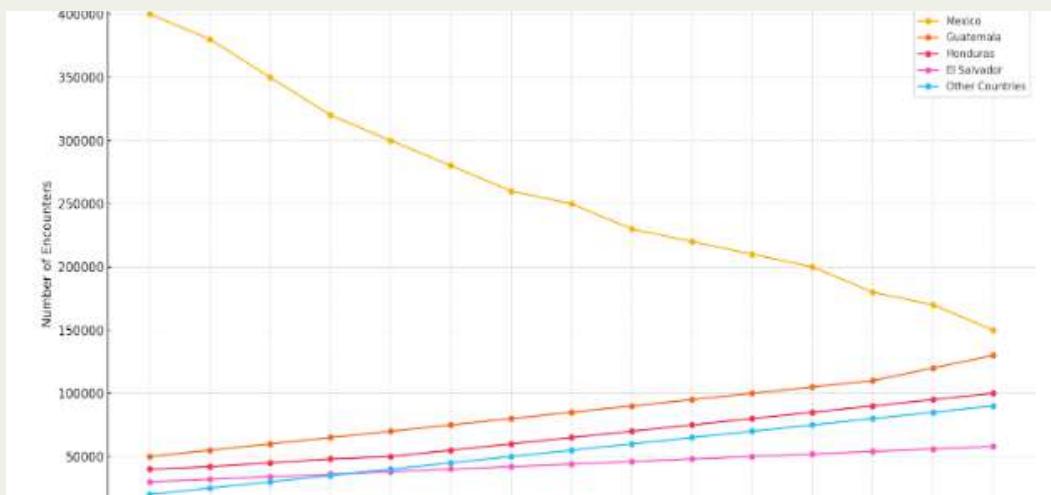
vamun.25

A close-up, high-angle shot of the Mexican flag. The flag is slightly crumpled and draped, showing the central coat of arms against a white background. The eagle is perched on a cactus, holding a snake in its talons. The background features horizontal stripes of red, white, and green.

NOTICIAS NACIONALES

La migración ilegal hacia los Estados Unidos ha sido un desafío constante para México, ya que, además de ser un país de origen de migrantes, recientemente se ha convertido en un puente por el que transitan personas de diversas nacionalidades. Con el regreso de Donald Trump a la presidencia de los Estados Unidos, este reto podría intensificarse debido a sus políticas más estrictas y la presión ejercida sobre México para contener el flujo migratorio.

Los patrones de migración ilegal hacia los Estados Unidos han cambiado significativamente en los últimos 15 años. Antes, la mayoría de los migrantes que cruzaban la frontera eran mexicanos; sin embargo, estas cifras han disminuido considerablemente, mientras que el número de migrantes provenientes de otros países latinoamericanos ha aumentado. Este cambio ha generado nuevos desafíos para México, que ahora debe adaptar sus políticas migratorias y reforzar su colaboración con Estados Unidos para gestionar el flujo migratorio de manera más efectiva.



Las razones por las que los migrantes intentan llegar a los Estados Unidos varían según su país de origen. Existen diversos factores, como la pobreza, la falta de oportunidades, la violencia, el crimen organizado y los conflictos sociales, económicos y políticos, que han impulsado el aumento del número de migrantes que cruzan la frontera.

Actualmente, el grupo más grande de migrantes que intentan cruzar ilegalmente a los Estados Unidos proviene del Triángulo Norte (Guatemala, Honduras y El Salvador). Estos países enfrentan pobreza, falta de educación y sequías que han afectado gravemente la agricultura, el principal sustento de la mayoría de la población. Además, la violencia de pandillas ha sido un factor clave en estos altos índices de migración, con la excepción de El Salvador, donde el presidente Nayib Bukele ha implementado medidas extremas para reducir el crimen. Aun así, en Guatemala y Honduras, la situación sigue siendo crítica, lo que impulsa a cientos de miles a emigrar cada año.

El segundo grupo más numeroso de migrantes proviene de Venezuela, donde la población huye de una crisis económica y humanitaria. La hiperinflación ha provocado una escasez severa de alimentos y medicinas, mientras que la represión del gobierno de Nicolás Maduro ha obligado a millones de venezolanos a salir del país en busca de mejores condiciones de vida. Ha habido protestas en Venezuela durante años, pero estas han sido reprimidas violentamente, lo que deja pocas opciones para la población.

México, aunque hoy en día es principalmente un país de tránsito para migrantes del resto de Latinoamérica, también enfrenta problemas de violencia relacionados con los carteles y el crimen organizado, lo que obliga a muchos ciudadanos a huir en busca de refugio en los Estados Unidos. Finalmente, en Colombia, persisten la pobreza y la violencia del crimen organizado, lo que lleva a algunas personas a solicitar asilo en los Estados Unidos, aunque en menor cantidad en comparación con otros países.

México asume costos significativos para manejar el flujo migratorio. Proveer servicios básicos, atención médica y seguridad a los migrantes que llegan a la frontera norte genera presión en ciudades como Tijuana y Ciudad Juárez, donde la demanda de servicios está en constante crecimiento, pero los recursos son insuficientes. Además, en estas ciudades existe una alta explotación laboral de migrantes ilegales que aún no han cruzado la frontera estadounidense. Los migrantes también son vulnerables a robos, secuestros y extorsión por parte de grupos del crimen organizado. Las mismas rutas migratorias utilizadas por los migrantes son empleadas para el tráfico de drogas y personas, lo que aumenta la presión sobre las autoridades mexicanas, quienes deben equilibrar la protección de los migrantes con la seguridad de la población local.

La presión sobre México para contener el flujo migratorio se ha intensificado con políticas como "Quédate en México", que obliga a los migrantes a esperar en el país mientras sus solicitudes de asilo son procesadas en los Estados Unidos. Este programa ha sido fuertemente criticado, ya que expone a los migrantes a condiciones inhumanas y constantes violaciones a sus derechos humanos. Sin embargo, los Estados Unidos no han brindado suficiente apoyo a México para mitigar estos problemas.

El regreso de Donald Trump a la presidencia está teniendo un impacto significativo en las políticas migratorias, ya que ha endurecido las medidas contra la migración ilegal. Entre sus planes destacan la ampliación del muro fronterizo, el aumento de agentes de la Patrulla Fronteriza, deportaciones masivas y restricciones a los programas de asilo.

Para México, esto significará mayor presión para contener a los migrantes antes de que lleguen a la frontera, algo que ya se ha visto con la administración de Trump presionando a Claudia Sheinbaum para desplegar tropas de la Guardia Nacional en la frontera sur mexicana con el fin de frenar el flujo migratorio desde Centroamérica. Es probable que el gobierno de Trump exija a México medidas más estrictas y amenace con imponer aranceles si el país no coopera. No obstante, México no está suficientemente preparado para manejar un flujo migratorio tan alto, lo que podría derivar en mayores críticas por violaciones a los derechos humanos de los migrantes.

El aumento de migrantes varados en México debido a las políticas de Trump podría fortalecer las redes de tráfico de personas y explotación laboral en la frontera, lo que a largo plazo podría generar una crisis humanitaria en ciudades fronterizas donde ya existen problemas relacionados con la migración.

El regreso de Trump a la Casa Blanca representaría un cambio importante en la política migratoria de los Estados Unidos, con un impacto directo en México. La presión para contener a los migrantes aumentará, y los costos para México serán tan elevados que dificultarán la correcta gestión del flujo migratorio, lo que podría empeorar las condiciones de derechos humanos en el país.

Las decisiones que México tome en los próximos años serán clave para definir su estrategia frente a la crisis migratoria y su relación con los Estados Unidos. Lo que está claro es que la migración ilegal no se resolverá únicamente con presión sobre México, sino con soluciones de cooperación internacional que aborden las causas principales de la migración y protejan los derechos de los afectados.

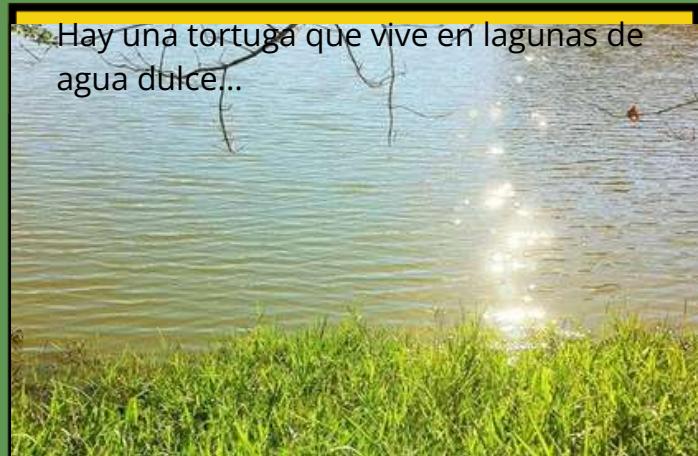
La Tortuga Casquito

Paul y Alessandro

En la Ciudad de Puerto Vallarta...



Hay una tortuga que vive en lagunas de agua dulce...



Se llama la Tortuga Casquito. ¡Esta especie está en peligro de extinción!



Es considerada la tortuga más chiquita del mundo. mide de 7 a 10 cm de largo.



Los machos tienen una mancha amarilla en su cabeza y las hembras no.



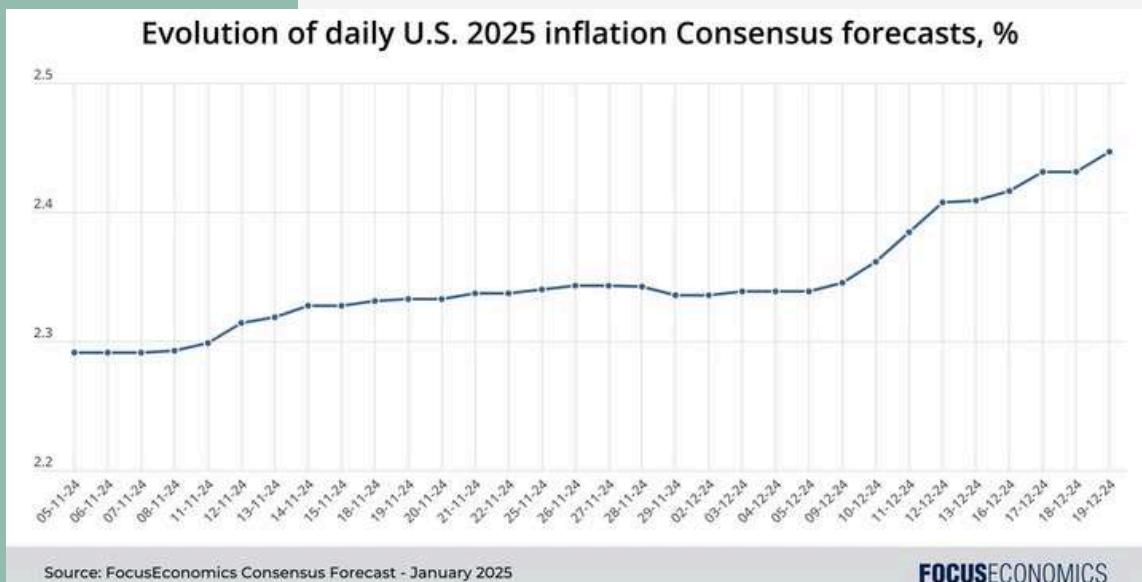
Estas tortugas tienen muchas amenazas. Cada año quedan menos en la ciudad.



INTERNATIONAL NEWS



U.S. INFLATION



In recent weeks the world has been hit by a wave of constant threats about tariffs and trade deficits. In this unit we studied how trade deficits are linked to other variables such as inflation. In this paper students departed from an economic premise inflation and trade deficits are the two sides of the same coin, you can't fight one without causing the other. Therefore, the program to reduce inflation and reduce the trade deficit is a lie, distorting trade will cause higher inflation. Inflation is a major economic problem that all governments ought to keep under control to avoid major economic distress that will inevitably hurt low income and middle income families the hardest. The cost of trade barriers can't be completely predicted, it will bring higher inflation in the short run, but it may cause other problems as supply chains get damaged or altered. In the last days we have seen Canada turning from the US oil market to sell oil to China. This move will affect US industries for the next 10 years at least, as Canada will have to keep its shipments and that oil won't go towards the US anymore. This exercise aims to clarify the difference between economics and politics, which sadly are mistakenly interchanged many times.

THE U.S. ECONOMY ON A TIGHTROPE:

Taming Inflation Must Take Priority Over the Trade Deficit

The United States is facing one of the most challenging economic choices it has had in recent years, between taming inflation and reducing its record \$1.2 trillion trade deficit in 2024, a deficit that has been driven by the strong consumer demand for imports as well as a strong US dollar that had made American goods less competitive in overseas markets. It is almost impossible to address both problems simultaneously since inflation-fighting efforts usually strengthen the dollar, making imports cheaper and exports more costly and thus exacerbating the trade deficit. On the other hand, trying to minimize the trade deficit using loose monetary policy or tariffs will tend to raise inflation. The latest inflation report indicates that prices increased 3.0% yearly, with core inflation rising 3.3%, depicting ongoing pressure on prices disproportionately affecting mainly low-income households. Some of the key contributors to such an increase include fuel oil (+6.2%), gasoline (+1.8%), used cars and trucks (+2.2%), and food (+1.9%), depicting how inflation bites at essentials directly. Housing costs refuse to budge; rents are increasing by 4.4%, further putting pressure on the family budgets. Meanwhile, the strong US dollar, aided by robust interest rates, has contributed to reduced export growth, particularly in sectors such as auto, industrial goods, and raw materials, as auto exports dipped by \$10.8 billion due to Chinese. Chinese electric vehicle industry competition and recent American auto plant strikes. President Trumps newly imposed tariffs on China, Mexico, and China worsened the situation. Even though such trade restrictions might reduce imports and reduce the deficit in the short run, they will also increase costs to consumers, igniting inflation by adding to the price of imported goods, especially automobiles, electronics, and drugs, items that represent a large portion of the US imports. The resulting economic uncertainty has also precipitated foreign currency devaluations, further pushing up the dollar's value and potentially further expanding the trade deficit. Given this decision, controlling inflation has to come before trade deficit reduction since inflation directly impacts family buying power, particularly in low-income Americans, and is a greater risk of social disorder. The Federal Reserve has to maintain high interest rates so that inflation will still move towards the target of 2%, no matter the possibility of a stronger dollar widening the trade gap. Policymakers should avoid larger-than-needed tariffs because they would feed into prices without addressing the underlying inflationary forces. Finally, to tackle the imposing economic challenge faced by the United States, the focus must remain on taming inflation, even if that means allowing the trade deficit to grow. As mentioned before, hand inflation erodes purchasing power, but it disproportionately targets low-income households. For example, the experimental federal data states that low-income households experience approximately 10% higher inflation over time than high income households. This blunt disparity intensifies the economic stress, as everyday essential goods like groceries and

basic services consume more of the limited income. Historically, social unrest is tied hand in hand with financial strain; studies have analyzed and have found that significant unrest events are commonly "followed by a one percentage point reduction in GDP six quarters after the event" (Harun), highlighting the scarring effect of a society impacted by socio-economic instability. A key manipulator of inflation is the fluctuation in oil prices. As of February 20th, 2025, West Texas Intermediate (WTI) crude oil prices stood at \$72.18 per barrel, a 53% increase compared to the approximate cost of \$47.22 in 2015. The price of oil is a pivotal aspect in inflation because an increase directly impacts a wide range of industries, from transportation to production costs, leading to higher costs for goods and services across the whole economy. The US Federal Reserve System thoroughly investigated the effects of oil inflation in advanced economies, indicating that a 10% rise in oil prices can evaluate the Consumer Price Index (CPI) by nearly 0.4%, underlying oils' consequential influence on overall inflation. To conclude, even though Trump may see making exports less competitive as weak due to it worsening the trade deficit, maintaining a strong dollar and high interest rates need to be the priority as they are crucial in the control of inflation, providing economic stability within the country by giving consumers the purchasing power they so desire. Policymakers must focus on investing in financial areas such as national energy production to stabilize fuel prices and lessen the country's dependence on imports. These strategies can help relieve the severe inflationary pressures citizens are living with today without resorting to the aggressive tariffs (which could further increase consumer prices) the president seeks to impose. If such price stability is achieved, it will result in a well-being factor not only for society but as well as for the future economy.

By: Cloe Ellsworth

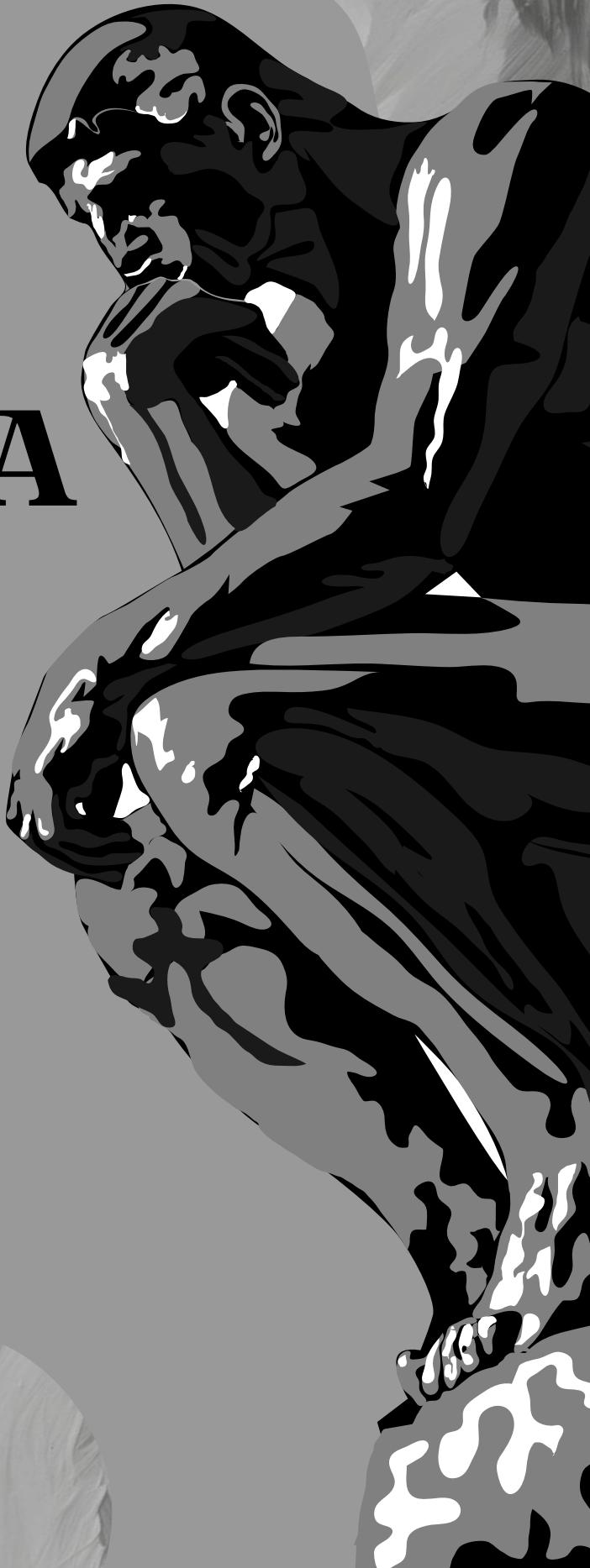
ADDRESSING INFLATION IN THE UNITED STATES

Trump's administration has led to issues regarding a trade deficit and inflation due to a stronger U.S. dollar and an increase in imports. The Commerce Department's Bureau of Economic Analysis (BEA) announced that the U.S. trade gap increased by 24.7% to \$98.4 billion. "Price pressures are persisting at a time of significant uncertainty about the outlook for the economy just weeks into President Trump's second term in the White House" (Colby Smith, 2025). Lower interest rates increase the value of the U.S. currency (dollar), and as a consequence decrease the currency of developing countries like Mexico (peso). Since the dollar value is significantly higher than the Mexican peso, the U.S. will import more than it exports because it is cheaper to buy foreign goods. Other countries will also reduce importing goods from the U.S. because it is more expensive, which will decrease the net exports (exports-imports) in the United States. All of these issues will increase imports and decrease exports, which will lead to a larger trade deficit. The ongoing issue or question is can we fight inflation and reduce the trade deficit? The answer is not complex at all, it is simply no. If we fight inflation, the value of that country's currency will go up and its exports will be more expensive, which is why they will import more, creating a greater trade deficit. If the country tries to fight the trade deficit by avoiding imports similar to what Trump is doing with the tariffs, inflation will increase. There is no way that economists could target and improve both issues, which is why the choice of which to target is inevitable. It is important to understand that politics and economics are two very separate concepts, but their interconnectedness stands in the way of improving the economy. In other words, there are many economic views and solutions to target these issues, but Trump's administration won't implement them because they don't align with their political agenda. The obstacle of political relations with other countries limits the actions that the government can take to improve their situation. The Federal Reserve Board claims that the U.S. wants to achieve an inflation rate of 2%, while they are currently experiencing inflation of 3%. A possible way to target inflation that Trump's administration should consider is to increase

interest rates by decreasing the money supply through the Federal Reserve selling bonds in open market operations. "Selling securities removes money from the system, raises rates, makes loans more expensive, and decreases economic activity" (Adam Heyes, 2024). The actions of selling these securities ensure lower inflation, which therefore targets the problem and results in an increase in the purchasing power of consumers. Through selling securities, the Federal Reserve could effectively implement contractionary monetary policy, and therefore reduce inflation. While this solution does not directly address the increase in the trade deficit, it is a likely course of action, since it doesn't directly go against Trump's agenda. The government of the United States can directly address the issue of low purchasing power by increasing interest rates, which ultimately decreases inflation. Despite the solution being effective at targeting inflation, it fails to address the trade deficit, which reflects the complexity of economics, as these two issues can't both be resolved.

SECCIÓN FILOSOFÍA

¿Qué es el amor?



What is Love

By: Anonymous



What is love? Love is like giving a gun pointed toward your heart to someone and trusting them not to pull the trigger. Some people spend their whole lives looking for this trusting and vulnerable love, for someone who will love them back, a best friend, a soulmate. The Greeks embraced this idea and used to say humans were born with four arms, four legs, and two faces, but one day, Zeus decided to split them up in half as a punishment for their pride, forcing them to spend their lives searching for their other half. No one knows when they'll find someone, but along the way, one must experiment, have fun, and take chances, because if it is meant to be, it will be.

Now, don't confuse love with the idea of loving someone; it is not the same. There's a saying, "Don't cross oceans for people who won't even cross puddles for you." That is not love. One cannot give up on love, but one can hand a gun to someone who will pull the trigger on them. So instead, find the person who will see your vulnerabilities and give you theirs in return.



ANÁLISIS FILOSÓFICO DE LA PELÍCULA INCENDIES

Por Brenda Zazueta

En la clase de filosofía, realizamos una actividad de análisis basada en la película Incendies (2010), dirigida por Denis Villeneuve. Esta película narra la historia de dos hermanos gemelos, Jeanne y Simon, quienes tras la muerte de su madre, Nawal, descubren un pasado lleno de secretos y conflictos ligados a la guerra civil en Medio Oriente. A través de una serie de cartas y pistas, los hermanos reconstruyen la historia de su madre y enfrentan dilemas éticos, políticos y existenciales sobre la identidad, la violencia, la guerra y la justicia.

Para analizar la película, nos basamos en diversas corrientes filosóficas. Desde la perspectiva de Platón, observamos cómo los protagonistas experimentan un proceso de iluminación similar a la alegoría de la caverna, en el que pasan de la ignorancia a la verdad. La búsqueda del conocimiento es central en la historia, pues las revelaciones sobre su pasado transforman su visión del mundo. Aristóteles, por su parte, nos permitió reflexionar sobre la justicia y la virtud, aspectos fundamentales en la toma de decisiones de los personajes. Su concepto de catarsis también es clave para comprender el impacto emocional de la película y cómo el espectador experimenta una purificación a través del sufrimiento representado en la historia.

Hannah Arendt nos ayudó a entender el contexto de violencia a través de su concepto de la "banalidad del mal", que explica cómo los actos atroces pueden volverse parte de la cotidianidad en sociedades marcadas por la guerra. Esto nos llevó a cuestionarnos sobre la responsabilidad moral de quienes participan en conflictos bélicos. Desde el existencialismo de Jean-Paul Sartre, analizamos la libertad y la responsabilidad de los personajes al enfrentar las verdades que descubren. La idea de que el ser humano debe darle sentido a su propia existencia se ve reflejada en la forma en que Jeanne y Simon deciden qué hacer con la información que reciben.

Como parte de la actividad, los alumnos de esta clase, redactaron una carta desde la perspectiva de uno de los personajes de la película. A través de esta carta, exploraron los dilemas filosóficos y éticos que plantea la historia, integrando las ideas de los filósofos estudiados. La intención era que cada alumno se pusiera en la piel de un personaje y reflexionara sobre el impacto de la verdad, la justicia y la identidad desde una perspectiva filosófica. Este ejercicio no solo permitió un análisis, sino que entender la problemática de la película y esto fue el resultado:

Queridos Jeanne y Simón:

Escribo estas palabras para que se lean en un tiempo que ya no me pertenece, desde una historia que ahora ustedes conocen. He guardado silencios tan ruidosos como la guerra misma, y en esos silencios, he llevado la carga de decisiones que no siempre supe si fueron mías o condenas impuestas por el destino. Ahora que han caminado por las sombras de lo que fue y es mi vida, deseo que comprendan lo que significa amar cuando el amor no es un refugio, sino una constante batalla.

Cuando era joven, creí que el amor era absoluto, que su fuerza bastaba para derribar muros y desafiar normas. Un día, amé con un fervor que desafió a mi familia, a la religión y a la violencia que todo lo rodeaba. Pero aprendí que el amor no es solo un acto de entrega, sino también una lucha contra quienes lo temen. Amé y fui castigada por ello. Perdí a mi primer amor, a mi hijo, fui arrancada de mi hogar y convertida en un objeto del odio de los otros. Sartre decía que el amor es una lucha de libertades, una tensión entre el deseo de poseer y el temor a ser poseído. ¿Cómo puede una madre no sentir que es poseída por el amor de su hijo? Y, sin embargo, me arrebataron esa parte de mí, convirtiéndome en prisionera del dolor y del tiempo.

Fui condenada a sobrevivir en una guerra donde el amor se convierte en arma. Fui obligada a callar cuando quería cantar, a ceder cuando quería resistir, a seguir viviendo cuando todo en mí había sido aniquilado. ¿Puede el amor sobrevivir a la guerra y al odio? Viví entre verdugos que no conocían más lenguaje que la violencia. ¿Dónde encaja el amor cuando el mundo solo conoce la destrucción? Pero, incluso en los momentos más oscuros, entendí que el amor no es un instinto, sino una elección, una condena que asumimos cuando decidimos seguir amando a pesar de la desesperanza. Amar es decidir continuar existiendo, incluso cuando todo nos invita a desaparecer.

Cuando encontré a mi hijo otra vez, ya no era el niño que me fue arrebatado; sino el rostro de mis pesadillas, el verdugo que encarnaba todo lo que había sufrido. ¿Cómo se puede amar cuando el amor ha sido deformado por el horror? ¿Es posible perdonar? Sartre decía que estamos condenados a la libertad, que cada acto es una elección y que en ello radica nuestra responsabilidad. Así, elegí, no odiar. Ver en él no solo al que me destruyó, sino también al que una vez me perteneció. Elegí el perdón, no porque él lo mereciera, sino porque mi amor debía ser más fuerte que el destino que nos condenó.

Y a ustedes, mis hijos, les pido que no se dejen consumir por el rencor. La verdad de nuestra historia es cruel, pero no debe ser su prisión. Ustedes también son libres de elegir cómo vivir con ella. El amor no es solo ternura y felicidad; es renuncia, es dolor, es decidir seguir adelante cuando todo parece indicar que no hay camino posible. Condenarse a la vulnerabilidad, pero también es la única forma de resistir al absurdo de la existencia.

Les dejo esta carta no como una carga, sino como un puente. No quiero que mis silencios se conviertan en su condena. Elijan el amor, no como una esperanza ingenua, sino como una decisión consciente. Porque incluso en medio de la destrucción, amar sigue siendo el único acto verdaderamente libre.

Con todo el amor que aún sobrevive,

Nawal

Queridos Jeanne y Simón:

Escribo estas palabras para que se lean en un tiempo que ya no me pertenece, desde una historia que ahora ustedes conocen. He guardado silencios tan ruidosos como la guerra misma, y en esos silencios, he llevado la carga de decisiones que no siempre supe si fueron mías o condenas impuestas por el destino. Ahora que han caminado por las sombras de lo que fue y es mi vida, deseo que comprendan lo que significa amar cuando el amor no es un refugio, sino una constante batalla.

Cuando era joven, creí que el amor era absoluto, que su fuerza bastaba para derribar muros y desafiar normas. Un día, amé con un fervor que desafió a mi familia, a la religión y a la violencia que todo lo rodeaba. Pero aprendí que el amor no es solo un acto de entrega, sino también una lucha contra quienes lo temen. Amé y fui castigada por ello. Perdí a mi primer amor, a mi hijo, fui arrancada de mi hogar y convertida en un objeto del odio de los otros. Sartre decía que el amor es una lucha de libertades, una tensión entre el deseo de poseer y el temor a ser poseído. ¿Cómo puede una madre no sentir que es poseída por el amor de su hijo? Y, sin embargo, me arrebataron esa parte de mí, convirtiéndome en prisionera del dolor y del tiempo.

Fui condenada a sobrevivir en una guerra donde el amor se convierte en arma. Fui obligada a callar cuando quería cantar, a ceder cuando quería resistir, a seguir viviendo cuando todo en mí había sido aniquilado. ¿Puede el amor sobrevivir a la guerra y al odio? Viví entre verdugos que no conocían más lenguaje que la violencia. ¿Dónde encaja el amor cuando el mundo solo conoce la destrucción? Pero, incluso en los momentos más oscuros, entendí que el amor no es un instinto, sino una elección, una condena que asumimos cuando decidimos seguir amando a pesar de la desesperanza. Amar es decidir continuar existiendo, incluso cuando todo nos invita a desaparecer.

Cuando encontré a mi hijo otra vez, ya no era el niño que me fue arrebatado; sino el rostro de mis pesadillas, el verdugo que encarnaba todo lo que había sufrido. ¿Cómo se puede amar cuando el amor ha sido deformado por el horror? ¿Es posible perdonar? Sartre decía que estamos condenados a la libertad, que cada acto es una elección y que en ello radica nuestra responsabilidad. Así, elegí, no odiar. Ver en él no solo al que me destruyó, sino también al que una vez me perteneció. Elegí el perdón, no porque él lo mereciera, sino porque mi amor debía ser más fuerte que el destino que nos condenó.

Y a ustedes, mis hijos, les pido que no se dejen consumir por el rencor. La verdad de nuestra historia es cruel, pero no debe ser su prisión. Ustedes también son libres de elegir cómo vivir con ella. El amor no es solo ternura y felicidad; es renuncia, es dolor, es decidir seguir adelante cuando todo parece indicar que no hay camino posible. Condenarse a la vulnerabilidad, pero también es la única forma de resistir al absurdo de la existencia.

Les dejo esta carta no como una carga, sino como un puente. No quiero que mis silencios se conviertan en su condena. Elijan el amor, no como una esperanza ingenua, sino como una decisión consciente. Porque incluso en medio de la destrucción, amar sigue siendo el único acto verdaderamente libre.

Con todo el amor que aún sobrevive,

The background of the poster features a high-angle aerial photograph of a vast desert landscape. In the distance, dark, rugged mountain peaks rise against a clear blue sky. The foreground is dominated by light-colored, sandy terrain with subtle textures and shadows. A large, white, torn-paper-style banner stretches horizontally across the middle of the image, containing the title text.

ALTER EGO



Cuaderna vía y otras vías

Durante la Edad Media, el Arcipreste de Hita escribió *El libro del buen amor*, textos narrativos o líricos escritos en cuaderna vía. Los alumnos de onceavo grado, para celebrar el amor, escribieron textos en cuaderna vía. Algunos decidieron romper con las estructuras, pero todos recordaron eventos, personas, cosas que aman. Grandes amistades, eventos añorados...

Si yo te amo a ti es porque...

Michelle Abonce Perez

Si yo te amo es porque todo me conoces,
sabes bien cuál es mi voz si estoy entre las voces,
y mis aspiraciones tú bien las reconoces,
compartimos nuestras canciones con altavoces.

Si yo te amo es porque tú me impides mentir,
siempre sabes cómo, con amor, logró admitir.
mil y un sentimientos tú me haces siempre sentir,
contigo siempre sé que me voy a divertir.

Si yo te amo, es porque tú brillas en la tierra,
contigo nunca siento que estoy en una guerra,
y tú me das paz cuando la verdad se destierra,
como el amor, la guerra nunca se aferra.

Si yo te amo es porque al amor tú lo defines,
somos libres como en el mar nadan dos delfines.
Memorias revivir como si estoy en los cines,
en la lucha del amor, vencimos los confines.

Brisa, luz y mar **Sofía Silva**

Las olas me susurran con dulces melodías,
y danzan en la arena con sutil armonía,
se me llena el corazón de la pura alegría,
y con cada movimiento siento su energía.

Por el horizonte contemplo un azul sin fin,
los sueños navegan sin miedo dentro de mí,
y su canto que me arrulla hasta hacerme dormir,
en este mar, mi mente encuentra donde existir.

Bajo el cielo infinito, el sol brilla en su fulgor,
y su luz se desliza, trazando un gran ardor,
el viento me besa, tan dulce como el amor,
y me envuelve la noche con mágico esplendor.

Los delfines saltan con gracia en la ola serena,
con saltos que despiertan la risa en cada escena,
las estrellas se ocultan en aguas que son bellas,
y entre corales nadan peces en aguas buenas.

Almas Encerradas

Maria M.

Aunque somos separados por mar y por
tierra,
la memoria de tu risa me mantiene en guerra.
Entre la espada y la vida, la flama se aferra,
que por más que me haga daño, el fuego me
entierra.

Una y otra vez, cayendo al mismo precipicio,
son las esmeraldas de tus ojos, mi mal vicio.
Sus perlas deslumbrantes me tienen en
delirio,
que al mirarlas, mi cuerpo pierde su sacrificio.

No es algo prohibido, ni tampoco es un
secreto,
es un eco en el oído, mi propio decreto.
Alegra la sombra, ilumina mi sujeto.
Son dos almas perfectas, condenadas al
veto.

Un poema al amor propio **Pascal Young**

¿Qué soy sin ti? Una idea que en sombras se disuelve,
la brisa vagabunda que nunca se resuelve.
Tu eres la llama que enciende mi ser cuando vuelve,
pero cuando mas te busco, mas fuego me envuelve.

Te alzó con mi amor, pero luego yo te derribó,
me exiges a ir mas lejos, mas quedo aquí cautivo.
Eres la voz que me empuja, y el miedo en que me inhibo,
la paz que me acoge, la guerra en la que yo vivo.

Por ti, hojas cafés de otoño se vuelve mi pelo,
para tí mi mente es un ruido, un mar en desconsuelo.
Por ti mis ojos sufren, dos pozos sin destello,
con sombras perennes que los cubren como velo.

Por ti he contemplado quien soy, hasta el borde de mi ser,
por ti he roto mis límites, vuelvo a renacer.
Por ti cuando me apagan, nunca paro de arder,
y aun entre cenizas, tú me logras encender.

Te ignoro como un padre sordo a su hija al gritar,
empuja sin medida, sin tiempo de parar.
Batalla etérea que se desgarra sin poderla evitar,
mi cuerpo te pide tregua, aprendo a descansar.



The seasons changed

Olivia Lybrand

I had known him for a while,
But never really knew him.
Quiet, smart, yet distant
My best friend's brother,
A shadow in the background,

My curiosity always lingered
But words were never exchanged.

It was late April,
The air was heavy, and everything changed.
I wasn't looking for anything.
Not for someone,
Not for love

I didn't want to like him
Let alone fall in love with him.
I swore it wouldn't happen
But the seasons changed,
And without realizing, I was his,
And he was mine.

A quiet undeniable shift, A click.
Of two people coming together,
Like the wind that gently sweeps through the trees-
I found myself tangled in him.
his voice became my favorite song,
Soft and carrying.
His hands, my favorite touch.

I never imagined becoming so attached,
But truth be told,
If the world were cast in black and white,
The thing I'd miss most
Would be the color of his eyes-
Eyes that hold the warmth of the sun,
A shade that feels like home.

Sixteen and seventeen
What a beautifully and complicated age
To fall in love
Some might say we don't really know what love is
But I think we do.

What makes this age so special
is how deeply we feel
And how we learn to love with everything we have.
We may still be kids,
But emotion is all we know
it's everything we hold onto

Renacer

Maria José González

La vida me ha dado la tormenta y el albedo,
heridas, traición, el vacío, y constante miedo,
y la fe y el alma que siempre ofrezco y yo cedo,
memorias se pierden en el tiempo, ¡gran enredo!

Lecciones aquí y allá que ni el cielo limita,
la vida pinta mis días con su dulce cita,
los sentimientos en cada palabra ya escrita,
y el alma está ya cantando en su luz infinita.

Abraza con mis manos mi bello corazón,
mi lema: las cosas pasan por una razón,
ahora, sin miedo, fuera de mi caparazón,
ya brillando está mi esencia como un gran monzón.

Mil ideas me surgen, mas la lengua me abandona,
diré estas palabras para que no sea monótona,
lo mejor es amar la gran vida, luz que entona,
para esto también tienes que sanar, tu voz dona.

Al sanarte, tu alma crece sin limitación,
la vida te abraza con dulzura y religión,
y tras toda tormenta, tiembla celebración,
y en el pecho resuena un eco de evolución.

Ahora, en este nuevo año, me mantengo en mi zen,
renacer, brote en la oscuridad, hallé mi zen,
ya mi mente es un templo que respira en su zen,
un aura de fuego, me mantengo en modo zen.

La vida con cada canto, una dulce catarsis,
en cada paso, una nueva gran metamorfosis,
bajo el brillante cielo, la vida halla elipsis,
amando la vida, siempre hallamos nuevo génesis.

así termino mi texto lleno de poesía,
digo lo que pienso, lo expreso con cortesía,
si sigo escribiendo, se vuelve mi biografía,
¡y creo que puedo hacer una gran antología!



Desde que te perdí **Dalí Olvera**

Desde que te perdí, la luz está muy mojada:
el pálpito que acogemos, voz que no se apaga.
Entre tus rizos y tus besos de agua sagrada,
ese beso que me diste marcó tu llegada,

y ese halago que me diste fue fuego que embriaga.
Los días se pasan sin ti, las noches se alargan
sin tu amor, sin tus besos. Mi alma sola amarga.
¡Ey! dame una señal, mi corazón se embriaga.

Eres inevitable tú, como respirar.
Qué ironía de la vida, el amor al llorar
iluminé la distancia, al vacío al pasar.

Yo, tantas risas en llantos que lloro al pensar.
sí, fui tu amor clandestino, el viento sin hallar.

Desde que te perdí, ya no huele más como antes,
ni las guayabas ni los pistilos
bien llovidos.

Desde, que te perdí,
desde que te perdí,
desde que te perdí,
qué va ser de mí.

Poema **David Ramos**

Crear mi propio mundo donde todo es posible:
camino por los cubos, que son infinito,
usar la imaginación y construir lo imposible.
Llegando a mi casa, mis amigos son a quienes
invito.

Explorando una cueva, me encuentro un
diamante,
mi inventario está lleno de oro tan brillante.
Con miedo a perder mis tesoros importantes
Ya debo regresar a mi casa en este instante.

Con mi espada en la mano y el escudo
bloqueando,
destruyo a los creepers que ya estaban
explotando.
Mientras se pone el sol, yo me quedo ahí
pensando.
Llegar al fin del juego, éso es lo que estoy
buscando

Mamá **Pablo Stone**

Mamá, tan hermosa, brillas con gran
alegría,
tú siempre me proteges, me cuidas
cada día.
El sol es tu risa, y felicidad me daría,
tu gran amor es la luz que me
bendeciría.

Mamá, tan buena, me cuidas con todo
tu amor,
con hermosas palabras me quitas el
dolor.
Tu gran amor me acompaña y me da
su calor,
como un tierno abrazo que ahuyenta
mi gran temor.

Tú eres mi hogar y mi refugio y mi
alegría,
con solo un abrazo me alegras mi día.
Tu amor siempre me protege de
noche y de día,
con solo mirarte me das toda mi
energía.

El adiós llegó temprano **Bella Perniaux**

Bajo el sol caluroso reímos las dos,
sin pensar que el futuro nos traía un adiós.
Las tardes eran largas, y el viento nos llevó,
pero el destino cruel, nos separó y nos dejó.

Las manos entrelazadas, las almas sonrientes
como las dos estrellas brillando en las corrientes.
El mundo abría ante nosotras, lleno de poder,
y el viento nos susurraba sueños por hacer.

Y corríamos sin prisa, el tiempo no importaba,
nos la pasábamos juntas, creando memorias
Yo me fui, dejándola desarrollar sin mí
y aunque ahora estemos lejos, el recuerdo es sincero.

Tiempo nos separa, pero en mi gran corazón,
te llevo conmigo, guardada en cada canción.
Aunque nuestro camino cambió, siempre hay lugar,
donde nuestras risas volverán juntas a sonar.

Espero que la vida te haya tratado bien,
que tus sueños se florezcan, y el sol brille fuerte.
Las horas han volado, y el tiempo cruel también,
pero te seguiré buscando para tenerte.

Día de la Bandera Mexicana

La Bandera que hoy conocemos como la de México fue establecida el 24 de febrero de 1934. Ese día en México celebramos “El día de la Bandera”, el cual nos recuerda los significados importantes que contiene nuestra bandera: la lucha por los ideales de libertad por los cuales fue creada. Asimismo, celebramos la unión nacional que representa. Es apreciada no solo por los mexicanos, sino también internacionalmente por su estética y composición.

Los colores en la bandera no están establecidos sólo por estética, sino que le dan símbolo a la sangre, unión y esperanza de México. El color rojo representa la sangre derramada en la lucha por un México libre, es la sangre de héroes. El color blanco representa un México unido y la paz a la que se piensa llegar después de la sangrienta guerra. Por último, el color verde significa el sentimiento de esperanza, cómo México nunca debe bajar la cabeza y siempre ver adelante. Los colores no son coincidencia, y tampoco lo es que nuestra bandera sea hermosa.

En el centro de nuestra bandera, se encuentra un águila posada en un nopal con una serpiente en su pico, aquello muestra nuestra historia y pasado. El águila sagrada es una insignia a Huitzilopochtli, dios de la guerra, y está vinculado con el sol. Representa la fuerza, el poder, el carácter de guerrero y la valentía de México.

Esta imagen expresa el relato de peregrinación de Aztlán y la fundación de Tenochtitlan en 1325. El águila devorando la serpiente muestra y simboliza la victoria del Sol sobre sus enemigos.

Para el día de la bandera, cocinar un postre mexicano es esencial. El Chocoflán tiene origen mexicano, creado alrededor de 1990. Aunque no está claro quién lo inventó, cada vez se vuelve más famoso por el ingenio culinario y la creatividad en la cocina. Preparamos un Chocoflán delicioso, el cual coincide con una capa de flan y otra de pastel de chocolate. Esta receta es conocida como el flan imposible, pero con paciencia se puede lograr.



CHOCOFLÁN + MÉXICO

Ingredientes:

Caramelo:

- 4 cucharadas de azúcar
- 1 cucharada de agua

“Pastel de chocolate/brownie”

- 125g. de chocolate para fundir
- 90 g. de mantequilla templada
- 2 huevos
- 125 g. de azúcar
- ⅓ de harina de trigo
- 3 cucharadas de cacao en polvo
- Pizca de sal
- ¼ cucharadita bicarbonato de sodio

Flan

- 1 taza de leche
- 4 huevos
- 85 gr de queso crema
- 1 lata de leche condensada
- 1 cucharadita de vainilla

Pasos:

Preparar el pastel de chocolate/brownie

Derretir la mantequilla en el microondas.

Trocear el chocolate y añadirlo a la mantequilla caliente.

Batir hasta que el chocolate se derrita completamente.

En otro bol:

Cascar los huevos.

Echar el azúcar.

Batir hasta que la mezcla se blanquee y espese.

Combinar ambas mezclas y mezclar con una espátula.

Agregar la harina, el cacao en polvo, el bicarbonato de sodio y una pizca de sal.

No sobremezclar y dejar aparte mientras se prepara el flan.

Preparar el flan

Licuar la leche condensada, la leche, el queso crema, los huevos y el extracto de vainilla.

Preparar el caramelo líquido:

Echar el azúcar y el agua en una sartén a fuego medio.

Cuando cambie de color y se vea dorado, apagar el fuego.

Engrasar el molde con harina y mantequilla o usar un spray desmoldante.

Colocar el caramelo en el fondo del molde.

Verter la mezcla de chocolate en el molde.

Agregar la mezcla del flan encima de la preparación del pastel.

Cubrir el molde con papel aluminio.

Colocar el molde en una charola grande para asar.

Añadir una pulgada de agua en la charola para hornear a baño maría.

Horneado y presentación

Hornear durante 50 minutos o hasta que, al insertar un tenedor, salga limpio.

Reposar a temperatura ambiente por 1 hora y 30 minutos o hasta que enfrie.

Colocar un plato encima del molde.

Dar la vuelta rápidamente para desmoldar el chocoflán en el plato.

Agrega caramelo o cajeta encima del flan. ¡LISTO PARA COMER!

Personal Narratives

FLOWERS

I pick up Valentina for our one-month anniversary. She holds

I pick up Valentina for our one-month anniversary. She holds a

bouquet of flowers Consisting of red and white carnations, a red

bouquet of flowers. Consisting of red and white carnations, a red

gerbera daisy standing in the center, and a large amount

gerbera daisy standing in the center, and a large amount

of baby's breath surrounding it. I enjoy the act of giving but

of baby's breath surrounding it. I enjoy the act of giving but

I rarely get to experience the other side. I was taught to embrace

I rarely get to experience the other side. I was taught to embrace

feelings, which is why this "simple" act changed me forever.

feelings, which is why this "simple" act changed me forever.

Valentinas flowers taught me that I was worthy of abundance,

Valentinas flowers taught me that I was worthy of abundance,

Something I had never encountered outside my inner-circle.

something I had never encountered outside my inner-circle.

Once I learned what receiving truly felt like I enjoyed

Once I learned what receiving truly felt like I enjoyed

giving even more than before.

giving even more than before.



I knew grandma was sick but I didn't think it was

I knew grandma was sick but I didn't think it was

this bad, she looks weak. When I was born, she was

this bad, she looks weak. When I was born, she was

diagnosed with cancer and her only wish was to see me

diagnosed with cancer and her only wish was to see me

I get baptized. Eighteen years later, I am dreading the day

get baptized. Eighteen years later, I am dreading the day

I have to say goodbye to her. "I am sick, that's"

I have to say goodbye to her. "I am sick, that's"

why I am all puffy." I say to hide the fact

why I am all puffy." I say, to hide the fact

that I am crying. "I am not ready to let her go,"

that I am crying. "I am not ready to let her go"

Instead of being sad, I remain optimistic. I picture

Instead of being sad, I remain optimistic. I picture

us singing "Hermoso Cariño" at my graduation with mixed

us singing "Hermoso Cariño" at my graduation with mixed

emotions. Consuelo Munguía is ever present.

emotions. Consuelo Munguía is everpresent.

Jine

Marco Meza

| My coach stands at the front of the locker room holding the new roster.

My coach stands at the front of the locker room holding the new roster.

| The room is mute, and I am trying to maintain my composure. He clears his

The room is mute, and I am trying to maintain my composure. He clears his

| throat and slowly reads out names. I think about all the times my legs

throat and slowly reads out names. I think about all the times my legs

| needed a rest, but I pushed through because I knew what I wanted. I wanted

needed a rest, but I pushed through because I knew what I wanted. I wanted

| to hear my name.

to hear my name.

MM

| Then, it finally happens - "Marco Meza"

Then, it finally happens - "Marco Meza".

| I can not resist smiling, my sacrifices paid off. I did it! It is only

I can not resist smiling, my sacrifices paid off. I did it! It is only

| the beginning. There is loads of work ahead, and I'll continue pushing myself,

the beginning. There is loads of work ahead, and I'll continue pushing myself,

| as I've always done.

as I've always done.

AA

CONEXIONES GLOBALES



DEI

DIVERSIDAD, EQUIDAD
E INCLUSIÓN

DEI EN LA PRÁCTICA: ¿INCLUSIÓN REAL O MARKETING CÓRPORATIVO?

Las políticas de Diversidad, Equidad e Inclusión (DEI) han adquirido un papel central en el discurso público y corporativo de los últimos años. Sin embargo, la aplicación real de estos principios se encuentra constantemente en tela de juicio: ¿son estrategias genuinas para fomentar una sociedad más justa o simples maniobras de marketing para mejorar la imagen de marcas y figuras públicas?

El caso de Karla Sofía Gascón ilustra cómo la inclusión puede convertirse en una herramienta de consumo más que en una transformación estructural. La actriz fue celebrada por su nominación al Oscar como una muestra del progreso en la industria del cine hacia una mayor diversidad. Sin embargo, en cuanto emergieron viejos tweets suyos con contenido racista, la misma maquinaria que la encumbró se encargó de destruirla (Porcel, 2025).

Este fenómeno es un reflejo de la manera en que el marketing corporativo se ha apropiado de la ética. Antes, las estrategias publicitarias se centraban en la imagen estética de las celebridades; hoy, en cambio, buscan construir figuras moralmente virtuosas. Pero, como se ve en el caso de Gascón, estas figuras son fácilmente descartables cuando dejan de ser útiles para la narrativa dominante. Se les convierte en símbolos para luego derribarlos cuando ya no sirven a la causa del momento (El País, 2024).

Las empresas y la industria del entretenimiento han comprendido que la diversidad vende, pero la pregunta sigue en pie: ¿realmente estas políticas generan un cambio estructural en la inclusión de grupos históricamente marginados? Como señala Innerarity (2023), las políticas de la identidad son necesarias para garantizar una democracia inclusiva, pero también son objeto de críticas tanto desde la derecha como desde ciertos sectores de la izquierda. Mientras unos las acusan de fragmentar la sociedad, otros las ven como distracciones de la lucha económica.



Sin embargo, la verdadera inclusión no se trata solo de "posicionarse" a favor de una causa en redes sociales o de lanzar campañas publicitarias con mensajes progresistas. La inclusión efectiva requiere cambios estructurales en la educación, en las oportunidades laborales y en el acceso equitativo a recursos y derechos. De lo contrario, las políticas de diversidad corren el riesgo de convertirse en un simple adorno dentro de un sistema que sigue reproduciendo exclusiones.

La paradoja actual es que, mientras la inclusión se vende como un valor esencial, sigue estando mediada por intereses corporativos y políticos. La historia de Karla Sofía Gascón es solo un ejemplo más de cómo la inclusión puede ser utilizada como moneda de cambio en un mercado donde la moralidad es flexible y desecharable. El verdadero desafío está en pasar de la narrativa a la acción, en hacer que la diversidad y la equidad no sean solo parte del marketing, sino principios rectores de una transformación social real (Sotelo, 2025).

CIVIL DISOBEDIENCE AND NONVIOLENT PROTEST

11TH GRADE WORLD LITERATURE



While researching Mahatma Gandhi and Civil Disobedience, 11th grade World Literature students explored the historical and cultural context of Gandhi's philosophy of peaceful protest. Through research and analysis of a nonviolent movement of their choice, my students evaluated the lasting impact of Gandhi's philosophy by comparing it to other movements for social justice and resistance throughout history, drawing connections between his methods and those used by figures such as Martin Luther King Jr. and Nelson Mandela.

THE SALT MARCH

By: María José González

Throughout history, non-violent movements have effectively demonstrated opposition to injustices without using force to bring about social and political change. Nonviolent resistance aims to achieve change through peaceful methods like protest, civil disobedience, and noncooperation without using or threatening violence. It highlights issues that a group or individuals believe need to change to improve their situation. The Salt March, also known as the Salt Satyagraha stands as one of the most famous nonviolent acts of civil resistance. Led by Mahatma Gandhi in colonial India in 1930, it waged against the British oppressive salt taxes by peacefully protesting their independence. But could nonviolent resistance help overthrow the British Empire? The Salt March proved that the power of millions of Indians working together for a common cause could bring British rule down, drawing worldwide attention to the Indians' broader fight for independence.

Driven by the crushing injustices of the oppressive British policies regarding the salt tax, fueled the start of a campaign of massive satyagraha. The Salt Act of 1882 prohibited Indians from self-producing and selling salt; forcing them to incur a heavy salt tax charged by the British sellers. Gandhi highlighted the essential role of salt in every household diet, by emphasizing, "Next to air and water, salt is perhaps the greatest necessity of life" (History, Sky). He was convinced that challenging this unfair policy through a massive protest would encourage Indians to unite and strike against British rule. Despite this, while some questioned his focus on salt, arguing why such a small thing was prioritized during the national struggle, he understood its symbolic power. Gandhi acknowledged that by affirming "With this (salt), I am shaking the foundations of the British Empire" (History, Sky); clearly pointing out its potential to unify masses of Muslims and Hindus to revolt against British oppression. The real power of this protest came from its nonviolent approach, and its focus on such an ordinary yet vital resource, proving that even small acts can make history and change the world.

The Salt March was a carefully planned and supported protest; carried out on March 12, 1930, led by Gandhi and 79 of his followers. They walked 385 km from Sabarmati Ashram to Gujarat to the coastal town of Dandi with the intention of producing salt. Over 24 days, the group stopped in villages along the way, convincing others to join the movement. Due to this, thousands of Indians joined the march, turning it into a massive crowd. Gandhi's commitment to nonviolence and his inspirational leadership were crucial in inspiring participants to remain peaceful, despite facing provocations. According to The Nonviolence Project, the march culminated on April 6, when Gandhi illegally made salt from seawater, a direct act of defiance against British law (Hayasi, Nadya). This symbolic act started an uprising of civil disobedience and chains of boycotts of British goods and homemade salt production. Moreover, History.co explains that Gandhi emphasized the salt tax as a symbol of both national and social injustice, aiming to unite India's oppressed masses. And that he recognized that involving the poor was key to reaching the shared goal of independence (History, Sky). Indeed, the protest depicts the people's union across social and economic classes, marking it the turning point in the fight for independence. As a consequence, the British made a significant amount of arrests, and 2 months later, Gandhi was put behind bars, along with thousands of others including important leaders like Jawaharlal Nehru. Despite this adversity, the Salt March demonstrated the effectiveness of using peaceful resistance and collective action in opposing colonial control and became a historically influential event in the Indian independence movement.

The Salt March had a lasting impact that went well beyond its initial objectives, achieving remarkable success by bringing worldwide attention to the Indian independence movement and exposing the British government's exploitation of India. The news and photographs of the Salt March not only highlight the peaceful nature of the protesters but also the harshness that the colonial authorities delivered, drawing attention to their moral strength. Furthermore, the movement brought together Indians from all regions, religions, and social classes, uniting them in the fight for independence. According to Wikipedia, "Although over 60,000 Indians were jailed as a result of the Salt Satyagraha, the British did not make immediate major concessions" (Salt March). Even though the salt tax was not immediately repealed, the march reinforced the Indian independence movement's commitment and set up the conditions for further negotiations. Furthermore, the consequences of the Salt March led to a turning point in India's campaign for independence, as Britannica declares "Gandhi was released from custody in January 1931 and began negotiations with Lord Irwin aimed at the satyagraha campaign. A truce subsequently was declared, which was formalized in the Gandhi-Irwin Pact that was signed on March 5" (Pletcher, Kenneth). Gandhi's abilities in politics are implied by transitioning from protesting to negotiating agreements which paved the way for him and India with opportunities to bring the independence movement into not a national, but rather an international focus. Therefore, Pletcher ascertained that he endorsed this agreement by "representing the Indian National Congress, to attend the second session (September-December 1931) of the Round Table Conference in London." (Pletcher, Kenneth). This step played a crucial role in order to help India's cause to get global greatly. It not only proclaimed how the Salt March strengthened the nation internally but it also powered India's struggle for independence into the global spotlight, making it a critical topic in worldwide political discussions.

Historically, the Salt March proved that the power of millions of Indians united for a common cause could shake the foundations of British rule, becoming a historical moment in the fight for independence. What started as a protest against the unfair salt tax became a powerful symbol of social injustice, highlighting Gandhi's remarkable ability to turn a simple resource into a unifying force. Through careful planning and peaceful resistance, the march inspired thousands across India to work together and join the movement, demonstrating the strength of collective action against oppression. Would you rather stay silent in the face of injustice or would you stand up for what you believe in? The success of this non-violent protest went beyond its initial goals, drawing international attention to the Indian independence struggle and setting essential negotiations like the Gandhi-Irwin agreement. Just like Gandhi and the millions of Indians who marched together, it serves as a meaningful address that even with small actions, when motivated by purpose and determination, can lead to meaningful and lasting changes. In a world still filled with injustice and inequality, the Salt March reminds us that when people stand together and believe passionately with courage and determination, peaceful resistance can create real and long-lasting change.

Australia's Fight for Equality

By: Olivia Lybrand

For over 220 years, the world has been striving for equality for people with disabilities. Australia has played a significant role in advocating for disability rights through national policies and global agreements. Australia's struggle for equal rights for people with disabilities has been marked by decades of advocacy, activism, and most importantly, peaceful protests. Despite the progress made in recent years, individuals with disabilities have long faced systemic barriers to equal education, employment, and accessibility. In response to these injustices, disabled people and their allies have organized peaceful protests to raise awareness and demand change. These protests, rooted in the principles of nonviolent resistance, have played a crucial role in challenging discriminatory policies and fostering greater social inclusion. These nonviolent demonstrations have been crucial in combating discrimination, influencing legislative challenges, and promoting inclusion for individuals with disabilities, helping to break down systemic barriers to education, employment, and accessibility.

The fight for disability equality began in the middle of the 20th century when societal mistreatment and widespread discrimination of disabled persons were regularly occurring. Disabilities were commonly viewed through a medical lens in the years following World War II, when the treatment and rehabilitation of an individual were prioritized over inclusion. People with disabilities became institutionalized and excluded from the general population, which supported the idea that they were just a burden to society (History of Australia's disability movement). During the 1960s and 1970s, however, these deeply ingrained beliefs and practices began to be challenged by a wave of social activity. Inspired by international movements for social justice and civil rights, the disability rights movement in Australia began to catch the attention of many. Activists, many of whom had disabilities themselves, started calling for equal citizenship and basic rights. More access to public areas, jobs, and education was demanded by the movement. The unwavering support of people and organizations like "Disabled People International" (DPI) helped deconstruct societal attitudes toward this marginalized group. By the late 1980s, Australia had begun to see the emergence of more inclusive policies, such as the introduction of the disability services act of 1986, (Disability Services Act 1986) which made a turning point in the fight for disability rights. These early struggles laid the groundwork for the larger, more organized protests and campaigns that would follow, as disabled Australians continued their fight for equality.

Initially, these protests were carried out on a small scale, involving as few as 10 participants. Still, over time, they increased attention and support, from not only citizens of Australia but the world. As awareness grew, the size and impact of these protests grew dramatically, with some later movements involving over 6 million participants. One particularly pivotal moment occurred on June 24th, 1979, in Sydney when disability activists disrupted the official opening of the eastern suburbs relay, protesting its lack of accessibility. Railway planners previously rejected making the facilities accessible due to the high costs. During the protest, attendees physically harassed and jostled the activists, while footage of this incident was widely broadcasted. The public was given a peek at the injustices people face on a daily basis, and with this public exposure, the state government was deeply embarrassed. (McIntyre, Iain) Leading to swift action by the state government, transport subsidies, and accessible taxi services were introduced. The media coverage of this event marked a turning point in public awareness of disability rights. Genni Batterham was one of the activists involved in the movement, she recalls her personal experience of that day, emphasizing their rights to access the railroads just as anyone is able to. (Genni Batterham Protests at the Opening of Bondi Junction Railway Station) the change was made that day, when society saw a glimpse of the truth of how people with disabilities lived on a day-to-day basis, how simple things like riding the train were not accessible, and once they challenged the authority they were mistreated even further.

In 1981, during the international year of the disabled person, members of the Women with Disabilities Feminist Collective (WDFC) staged a powerful protest at the spastic society's Miss Australia's quest in Melbourne, challenging, and demanding patronizing portrayals of disabled individuals in mainstream society. Their disruption of the event, which was supposed to celebrate disabled women through a beauty contest, was a direct call for autonomy and dignity, rejecting the charity-driven narrative that often framed disabled people as objects of pity (McIntyre, Iain). Lesley Hall, a founding member of the WDFC, famously carried a placard that read, "Spastic Society Oppresses Women", with the letters stylized in a way that evoked Nazi symbolism, emphasizing the oppressive nature of these charity-driven spectacles. Hall and her colleagues argued that these "beauty quests" which raised funds in the name of disabled people, reinforced the idea that they were inferior and incapable of achieving true equality. Instead, they called for the full integration of disabled people into society and the abolition of such demeaning events, believing that true social change could only be achieved through positive, inclusive attitudes and services that respected disabled people's autonomy and rights (Hall Lesley).

Non-violent protests have played a crucial role in the fight against, discrimination, legislative challenges, and the encouragement for the inclusion of people with disabilities. They have also helped to dismantle structural barriers to access, work, education, transportation, and the ability to contribute to society. Despite the ongoing fight for equality of people with disabilities, it's easy to focus solely on what they are fighting for while forgetting to ask why something as fundamental as equality is a struggle? Inclusion is not just a right; it's a moral imperative. Throughout history, society has made significant strides for inclusivity, with a particular focus on advocating for the rights and fair treatment of people with disabilities. Countless peaceful protests, movements, and organizations around the globe have united in the shared goal of fostering equality. Australia's approach and involvement in the disabled rights movement is an exceptional example of a country that has changed their society's views and laws of equality with relentless time, dedication, passion, and the use of non-violent protesting. Australians have transformed their community into a place where differences are celebrated.

VIETNAM WAR DRAFT RESISTANCE

By: Hazel Daniels

Throughout history, hundreds of nonviolent protests that have commandeered societal norms to reshape public policy, often leaving a long-lasting footprint. The Vietnam War— a conflict spanning nearly 2 decades — sparked an anti-war movement that profoundly shaped American society. In 1964, the United States government began drafting young men for military service in Vietnam. Initially, most citizens complied, driven by patriotic duty, but as the war escalated, a wave of resistance emerged. Fueled by fear, moral outrage, and demands for peace, the anti-draft movement unified diverse groups in opposition. The widespread terror of the Vietnam War gave rise to a solidified anti-draft movement, motivated by a desire for peace and the rejection of government policies. However, despite the movement's efforts, the draft system still exists in the United States today. Though it was failed to abolish the draft, the movement remains as a tribute to the importance of nonviolent resistance in directing history.

As the Vietnam War dragged on and as casualties continued to mount, Americans increasingly began to question its necessity, with the draft becoming the focal point of resistance. The anti-draft movement developed a growing diverse coalition that brought together people from all walks of life, bringing together: students, veterans, civil rights activists, and ordinary citizens. With one another, they formed a powerful force that challenged the government's war policies, relying on peaceful protests, civil disobedience, and public advocacy to highlight the cost of human lives and morals in the war. A major contributing figure in the anti-war movements was the organization Students for a Democratic Society (SDS), a radical group of student activists that emerged in the 1960s. Deeply critical of the Vietnam War, the SDS' efforts played a very crucial role in raising awareness and engaging young Americans, shaping the broader anti-war movement.

Tom Hayden, a noted writer, activist, politician, and renowned figure in the SDS, played a significant role in shaping the course of American History. He believed that social justice and equality were fundamental to building a better society and viewed the Vietnam War as both immoral and harmful— not only to American soldiers, but also to Vietnamese civilians. His activism included organizing the 1968 Democratic National Convention Protests in Chicago, to hold government officials accountable. His belief in challenging government power is reflected in his words: "We are people of this generation, bred in at least modest comfort, housed now in universities, looking uncomfortably at the world we inherit." (Hayden). Emphasizing the need to critically evaluate history in order to prevent unjust wars from occurring in the future.

Similarly as to what Britannica notes, as U.S. involvement in Vietnam kept going, Hayden began leading demonstrations against the war. He traveled to Vietnam multiple times, including a controversial visit to Hanoi in 1972, to further understand the conflict and to advocate for peace. His activism reached its highest point in 1968, in the Democratic National Convention protests in Chicago, where he was arrested and charged with starting riots. After many years in court, he was then eventually released of all charges (Schaffer). His unwavering commitment to nonviolent resistance and action, highlighted Hayden as a prominent leader in shaping a broader anti-war movement— mobilizing public opposition to the draft policies.

In 1966, the Vietnam War draft protests gained significant momentum, particularly as a result of the actions of African Americans who opposed fighting for the nation that denied them basic human rights. The murder of African American Vietnam navy veteran, Sammy Younge, due to race discrimination was a driving force for this movement. This tragic and sudden event launched the Student Nonviolent Coordinating Committee (SNCC), leading to a public denunciation of the Vietnam War, arguing that it was unreasonable for black individuals to support and fight for a country that oppressed them. Students in McComb, Mississippi, organized a powerful response and wrote up a declaration that highlighted the absurdity of the situation, unanimously agreeing that "Negro boys should not honor the draft [and] mothers should encourage their sons not to go" (Democracy Now). These actions marked a significant turning point in the civil rights movement's opposition to the war effort.

The protest against the draft extended beyond declarations, reaching prominent figures, such as professional boxer Muhammad Ali. The famous boxer was an open critic of the war, stating that it was hypocritical for any Black Americans to fight for freedoms that they did not receive at home. In a speech regarding the subject of Ali's decision on the note for his draft, he boldly stated, "I'm not going to help nobody get something Negroes don't have. If I'm going to die, I'll die right here fighting you. You are my enemy.... you my opposer when I won't have freedom, you my opposer when I want justice." (PBS) Ali's resistance culminated in his refusal to step forward during a drafting ceremony, leading to a 10,000 dollar fine, and a five-year prison sentence, stripping him of his heavyweight boxing title. Ali often got together for a collaboration with Martin Luther King junior, discussing the injustices that the draft forced forward, and the racial inequality that pervaded American society.

Their differing ideologies, led the two prominent figures to share a complex bond. While King championed nonviolent civil rights movements and activism, Ali aligned himself with the nation of Islam's more militant vision of black uprising and empowerment. Despite their multiple ideological differences, the two men shared common ground; surrounding the difficulties of growing up in segregation, facing racial discrimination, yet they both grew up to be two of the most influential black figures in America. In Blakemore's paper, she discusses how Ali and King faced backlash for their activism by the late 1960s. Racists targeted King for advocating the inherent dignity and equality of Black Americans and fighting for economic justice, while Ali faced backlash for his unapologetic embrace of Black pride, evidenced by his name change in 1964 and vocal resistance to the Vietnam War. (Blakemore). Both men became strong symbols of courage and defiance, standing firm against the racism and injustice that the societal system contains, despite facing mass criticism. Their shared reliance and commitment to fighting oppression and injustices underscored the larger picture of the struggle for equality and civil rights in this unstable time.

The Vietnam War draft resistance movement was a groundbreaking moment in American history, uniting diverse groups in opposition to war and injustice. Through protests, advocacy, and the courage of prominent figures like Tom Hayden, Muhammad Ali, and countless others, the movement challenged societal norms and exposed the moral and human costs of war. While the draft system persists today, the legacy of the anti-draft movement endures as a powerful reminder of the impact of nonviolent resistance. It underscores the ability of ordinary citizens to challenge authority and fight for justice, leaving an everlasting mark on the nation's history.

By: Cole Etter

Nonviolent protests and civil disobedience have long been effective tools for driving change and challenging injustices, especially in the United States Civil Rights Movement. In recent years, the Black Lives Matter(BLM) movement has grown in attention due to it being a great example of nonviolent activism, police brutality, addressing systemic racism, and social inequality faced by Black communities. Sparked by high-level cases of police violence, BLM captured global attention through peaceful protests and social media advocacy. While the movement has made considerable strides, such as increasing awareness and advocating for reforms, it has also encountered obstacles, such as backlash and slow systemic change.

It all started in 2012 when there was a devastating shooting of Trayvon Martin, where a social media post using the #BlackLivesMatter was first presented. The movement gained popularity in 2014 when Michael Brown and Eric Garner died, and most recently in 2020, when a white police officer murdered George Floyd by the use of his knee on Mr. Floyd's neck. The reason for this protest originates from previous racial prejudice and police violence in the United States. As we know throughout history up to 1865, when the people of the United States, most commonly the British, used the Native Americans, or African Slaves for their "dirty work." This form of racial injustice along with segregation and discrimination, adds up to be something worth fighting for. The goal is to highlight to the public what they have been going through, in hopes of an end goal of generational change. Written by the Black Lives Matter community, they emphasize their coming times when they say, "We envision a future fully divested from police, prisons, and all punishment paradigms and which invests in justice, joy, and culture."(Black Lives Matter) This vision serves as a compelling reminder that the battle for racial equality and justice is a long-term effort toward a brighter, and more inclusive future.

The main leaders of BLM are Alicia Garcia, Opal Tometi, and Patrisse Cullors, who are 3 black women who took a stand and created #BlackLivesMatter after Trayvon Martin died. Although these are the original women who started this movement, many people worldwide, from different ethnicities and backgrounds, have come together to stand for the Black Lives Matter movement. This is most likely caused by the endorsements by Nike, along with many other famous people like Kamala Harris, Jay-Z, and Lebron James, who brought worldwide attention to this issue through social media, and influenced others to participate with them. Unfortunately, it created more social and ethical duties for the athletes when they were taking a knee before their games, to raise awareness for this issue and advocate for equality. As Angela Davis says, "We've never witnessed sustained demonstrations of this size that are so diverse."(Bakare) The large numbers of people helped spark recognition worldwide, creating more donations and awareness. Ever since the rise of Black Lives Matter, people have been advertising BLM signs on their cars, lawns, and sometimes shirts. This is a way of silently illustrating solidarity with those in the Black community. Specifically in Gainesville, Florida, organizations have taken a step towards revealing the marginalized groups, such as painting murals affirming the lives of the black racial violence victims. Still, they would often get crossed out or covered with graffiti from non-supporters. Fortunately, this doesn't stop them, and they continue to paint new slogans and murals advocating for equal rights. As we can see, BLM has grown globally to raise awareness for equality, inspiring others to take actions, and persist in the fight, even through opposition.

When you weigh out the pros and cons of the Black Lives Matter movement, it is clear that nothing much has changed. Having recognition for the discrimination they've faced has benefited our knowledge of how we can change the ways we act, and treat them. On the other hand, it is unfortunate to say that the protests have caused a significant amount of turmoil. This includes the use of tear gas and pepper spray, many beatings, and, on rare occasions, the firing of sponge or rubber bullets. As the ongoing investigation continues, there has been an increase in the use of tear gas not only at BLM protests but also globally. Patrick Wilcken, an author who has been active in the field of human rights for over ten years, argues that "The ongoing misuse of tear gas by police forces around the world is reckless and dangerous."(Wilcken) Tear gas causes severe irritation to the eyes and lungs, causing people to uncontrollably cry tears, and have an extremely harsh runny nose. According to the Heritage Foundation, many people believe participating in the BLM protests is a cry to secure the rights of life, liberty, and the pursuit of happiness, which has caused debates on the balance of exercising the First Amendment rights. It has commonly brought attention to other races around the world, and caused them to start saying "All Lives Matter", but this response has been criticized because the reason is being brought away from the original message of the Black Lives Matter movement.

In light of this information, we can firmly declare that Black Lives Matter has captured global attention through their strategies of civil disobedience and social media advocacy. Although the movement has faced criticism and sparked debates, it has undeniably brought these critical issues to the forefront of the public. During our day, it is extremely important to shine a light on the unfair treatment Black communities still face and push ourselves to work toward a fairer, more equal world. The Black Lives Matter protests resonate in our current world, as the continuous battle against racial inequality and systematic injustice calls us to take action to build a more equitable and inclusive society. Addressing these deeply rooted struggles and encouraging collective action, pushes us to envision a world in which fairness and equality are not just goals but realities for all.

NON VIOLENT PROTEST ON THE 43 OF AYOTZINAPA

BY: PASCAL YOUNG

What would you do if the person you loved the most, one afternoon, never came home for dinner and vanished without a trace? That is the feeling of a dagger plunging deep into your chest, the feeling of the cold steel ripping through the void where your heart beats. It's the numbness of your skin, your legs collapsing under your weight, your lungs desperately grasping for the air that won't come. It is the infinitesimal moment where your brain becomes nothing, but every aching nerve in your body magnifies each and every sensation; this is pain. But what is a pain to you? Is it fiscal? Is it emotional, that storm that drowns you in infinite silence? Close your eyes and take a deep breath. Try to awaken that dormant feeling, every inch of your skin, every fiber in your muscles suffering under the dull burning sensation, or maybe it's that dark fog that sits at the back of your mind and clouds your existence, creating a disgusting ache in your chest with the pressures of the word on top, weakening your soul, leaving it fragile. Now imagine that agony, as consuming as it may seem, is nothing but a mere shadow to the pain of losing a child. You lose the one sole thing on this planet that you have nurtured and created with every thread and strand of your being; it's your essence being ripped from you, it's your unconditional love, your anger, your patience, your hope, your sacrifice, your failure, your pride, your protection, you are a part of them.

This is the cold and brutal reality for thousands of families in Mexico, especially for 43 families in Iguala, Guerrero, where moms lost their daughters, a little kid who lost his only older brother, his one unconditional friend, a grandparent was left with no grandson, and most importantly a kid with a future lost the guiding hands of his parents. Their faces laughs, thoughts, and emotions become just another number, another statistic for the papers to publish. But what about that family? Their dinner table is embodied by an empty chair, a room with an unused bed where dreams used to float every night. You read the paper and feel a superficial sorrow for some minutes about the tragic heading; your life moves on, and your ignorance is bliss, but their life stands still, gray and emotionless. These are the roots of las Madres Buscadoras, women who barge through the chaotic walls of cartel violence and government manipulation; these women stand stronger than any other on this planet; through such grief, they find a way to stand up for their disappeared children. They embody the spirit of peaceful protest, only armed with shovels with the hope of digging the remains of their loved ones and photographs to make you realize that it was an actual human that was ripped from his right to live.

Yet throughout their nonviolent protests, representing the rawest human emotions, the gruesome and unyielding truth is confronted: movements like theirs, as heartbreaking and just seeking as they are, rarely find themselves being successful; they are another rat in a maze, a maze constructed by the authoritarian regimes whose power is found in fear of bloodshed, leaving those who fight wandering hopelessly through the ominous walls of lies, corruption, manipulation.

It's September 26th, 2:30 am; there is a screaming silence in the air; blood slowly traverses the cracks of the grim cobblestones, making its way to the nearby sewer where it will disappear for good. The town is Iguala, Mexico; bullet holes puncture the walls that surround lifeless buses, witnesses to the horror of a night that lives in the consciousness of a reprieved nation. On this night, 43 students from the Ayotzinapa Rural Teachers College vanished, brutally dragged away by the same men and forces that were supposed to stand up and protect them, then handed over to those who would guarantee their endless silence.

These young men were no criminals; they were students, full of aspirations to someday see a better future for the country they called home. This was their only crime, to dream, to speak out and protest against a government that had abandoned them in the depths of their rural state, Guerrero. What followed that night was a terror beyond the comprehension of anyone; students were butchered and shot down like animals, and others were beaten to death and thrown into the back of trucks. Those who survive reminisce over how the earth trembled under their feet as loads of bullets shot at them, the agonizing screams that begged for life, and the chaos that engulfed the environment as unarmed kids ran in all directions fleeing "seeking help; we reached a media gathering point, hoping to expose the brutality. Before we could speak, armed men arrived in vans, opening fire immediately. We hit the ground as journalists scattered for safety. The night descended into a living nightmare. Two comrades fell before our eyes, their lifeless bodies marking the depth of violence. Others sustained grave injuries, and we soon discovered Edgard had been shot. He lay bleeding in the street, barely conscious." recalls a survivor of the night (Laksam). But the true horror of Iguala is not the sheer violence that occurred but more so what followed: a wall of silence, deceit, and injustice. What was the government's response? Was it justice? On the contrary, it was denial, manipulation, and scapegoating. Reports were altered, torture investigations being held against the government were sabotaged, and evidence was buried, just as if those 43 lives could be erased off the paper, leaving a blank page for the high-ups in command to re-write the actual truth and as the BBC states bluntly, "No hay justicia para los pobres, solo silencio" ("There is no justice for the poor, only silence"), (Russel) a quote evoked from the heart of a broken father living in a broken system. And it was this silence, the suffocating silence in the town of Iguala, that lit a fire that burns today in the hearts of the families that have been left behind.

The tragedy that occurred in Ayotzinapa was not an isolated incident; it was the reflection of a country whose system is rotting from within, a place where over twelve thousand people disappear each year buried in deep clandestine graves and where the line between criminals and authority becomes a blur becoming one (Verza). In this void, the aftermath of blood and betrayal, the Madres Buscadoras find their motivation. Ironically, the government believed that because they had stripped away the rights of poor rural workers, they would not search for their sons; for them, the 43 were not just another number. Instead, they acted as the last drop to spill the nationwide reminder that Mexico soil is soaked in the blood of those who disappeared. The group of fierce and courageous women and men march every year on the 26th not only to commemorate their children but for every mother who has ever been robbed of a future with those who are supposed to outlive them. They will march because if they do not dig, if they do not search, then nobody will.

When one is at its most vulnerable when all bounds feel broken, that is when the true resilience shines; these women, chained together by tragedy, face a system that obligates them to bluntly brand themselves as "No somos criminales, somos madres buscando a nuestros hijos" ("We are not criminals; we are mothers searching for our children"), (Durán) through each scream they embrace banners with photographs of their missing children, and as they traverse through the intersections of Mexico city, their echos break the silence of the state (Gonzalez). From the beginning, these mothers anchored their protest in the virtues of nonviolence despite being met with heavy physical repression. In 2015, a year after the brutality, grieving families took to the streets in a peaceful march to demand answers from federal authorities. They walked for miles and miles through crowded streets, turning corners. When the moment to reach the main avenue came, murmuring filled the crowd, and people understood bluntly that the same country that had raised them was stitching their mouths shut, repressing them of their voices; they were met with a blockade of riot police, who stood firmly imposing the wrath of the system, they were ordered to intercept the march using tear gas that ripped through the lungs of mothers and blinding fathers, attacking them physically with the sole intention to repress the courageous protesters. Such hostility from the state did not deter the movement. Instead, the mothers understood that they needed to adapt. They were facing political predators, so they organized silent vigils where the darkness of the night consumed the protest, and the only light that shimmered was that of the candles illuminating the face of the disappeared; these acts had a deeper meaning; they embodied the detachment from the protest, it was not to incite chaos, but the shine the inextinguishable light on those who couldn't see it due to the dirt cementing their bodies underground. With this tactic in place, they traveled to the most remote corners of Mexico, visiting rural communities forgotten by the men who run the country and sharing their stories with those who shared such grim realities; they began to stir support across the nation, weaving slowly just as they did in their free time, a movement that would soon uncover and affirm the reality in which the country functioned.

To this movement, the government solidified its corrupt system around what is known as the "historical truth," one where the manipulation and disinformation paint a picture in which it's claimed that the local police handed the students over to a criminal gang, who then killed them and burned their bodies in a dump. Instead of crumbling under the pain inflicted by those who were supposed to help, the mothers refused to accept this final narrative, leading them to contact independent experts, such as the Interdisciplinary Group of Independent Experts (GIEI), who were able to discredit the version presented by the government, citing a "lack of evidence and forensic inconsistencies" (GIEI). This turnaround of events galvanized the passion of women such as Ceci Patricia Flores, a leader amongst the Madres Buscadoras, who herself has lost two seconds to enforced disappearance and has received countless threats to her life for clandestine digging. These figures of resilience were crucial for the movement that occurred on January 12th, 2015, less than a year after the bloodshed; families marched with tenacity towards the heavily armed gates of the 27th Infantry Battalion military base in Iguala due to heavy suspicion of the military involvement in the disappearance. Screams filled the air, the sounds of blaring sirens from the armada to block out the chants pierced eardrums, yet the shouts of, "¡Vivos se los llevaron, vivos los queremos!" ("They were taken alive, we want them back alive!") prevailed as hundreds of rural communities gathered at the doorstep of the armed forces. The peaceful protest escalated, the number of people began to multiply, and the demonstrators began to barge into the gates unintentionally, demanding answers from those who were believed to hold crucial information; riot shields pushed back with aggression, and commands were passed to dismantle the protest, and in minutes chaos began to break out, objects flew from the military base as the family where pushed back forcefully. The protest would eventually dismember, and later reports would indicate that several parents sustained injuries from stones being allegedly thrown by the military personnel (Castillo). When the maximum system of security is capable of such acts of violence and violations of human principles, where the politicians bury evidence faster than the bodies themselves, what is there to do? In the months following, the families took the fight to international forums, sending urging messages to organizations such as The United Nations and the Inter-American Commission of Human Rights, begging for intervention in the case. In late 2015, the United Nations Working Group on Enforced or Involuntary Disappearances labeled the Ayotzinapa case "emblematic of the crisis of disappearances in Mexico," heavily insisting on the government providing a thorough investigation. On a similar page, the Inter-American Commission on Human Rights has kept a close eye on the case, monitoring it and offering technical assistance while placing the systemic failure of Mexico's justice system under the global spotlight.

But truly, what power does any international organization have over a corrupted nation that strives to have an uncompromising grip over disappearance and disinformation? The candles lit at every vigil, though luminescent in a symbolic manner, are but a faint and insignificant spark to the blazing fire of systemic corruption that is consuming the country's core. The shades behind Peña Nieto's administration which proclaimed the "historical truth," a narrative carefully constructed over four years specifically designed to close the case, something achieved in 2018, finally silencing the families, was in other terms, a calculated insult to rural Mexico and the nonelites of the country. Yet the mothers refuse to accept any final proclamation. Days pass without responses, the sleepless nights wonder into dark states of imagination where that lingering what-if becomes a reality, each answer is vaguer than the past, officials of the state are puppets to their higher commands, intricate webs of violence saturate the streets, the word bureaucracy becomes a synonym to greed, and again another mom suffers. Yet, on that crisp morning in September, she will take one step after another, walk, and keep walking. Her feet will throb, but that won't matter; she will hold her head high as much as the lingering pressure seeks to pull her stare down to her shoes, becoming a slave to doubtfulness; she will keep walking, she will scream, she will scream the name of the boy she loved so fiercely, so profoundly, till the point where her throat burns, and her lungs ache, at the brink where words can't escape her mouth anymore, all for that boy that she tucked into bed one last time, and she tries, with every inch of herself, every cell in her body, refusing to let the memory of her son fade into obscurity, she screams on and on with the sole intention to be louder than their lies, but at the end, she remains a whisper in the storm.

is January 2025; it's been over a decade, 123 months and 2 weeks, to be precise, since 43 students vanished, never to return home, leaving their families in a relentless cyclone of despair and unanswered questions. Evidence has surfaced only to disappear again, the town is haunted by the rumors of where the bodies might lie, and the case has been closed and reopened and being manipulated at every corner. The remains have been "found," yet the case today is unsolved, the truth buried under the levels of corruption. No matter how many years go by, how many parents, brothers, and students take the streets, the case will be the wound of a nation that refuses to heal. But why so? Maybe the bodies will never be found, and parents will die without ever knowing what happened. Still, something did become uncovered that night: a dark web that has been woven throughout decades between the government, military, and organized crime, a political weapon that does not care for its own blood. Now, it's essential to go back and truly understand how, from the beginning, the government's actions were underlined by deceit. A basic layout of what occurred is presented by the government; they propagate what is known as the infamous "historical truth." The first version is the discovery of mass graves on the outskirts of Iguala, which was announced with little to no forensic study, a questionable statement that the bodies, in fact, belonged to the missing students. As the town fell into a state of anguish, forensic analysis was pressured on, and with evidence mounting up on itself, it was discarded that the 28 bodies found were, in fact, those of the students; instead, they belonged to cartel-related violence. With pressure building up on the government, someone guilty had to be named a scapegoat; in this case, it fell on Igualas mayor and his wife; they were linked with cartel involvement and were held accountable for the disappearances. The bodies were not yet found; what was the government's response, another version of the "historical truth" claiming that the students had been incinerated in a landfill in Cocula? This narrative was constructed carefully and echoed by the officials with the sole intent to silence the outrage and shield those who were guilty. However, independent forensic experts, the Argentine Forensic Anthropology Team, piece by piece dismantled this "reality," proving the level of the impossibility of such an event. The area in which the 43 boys had been burned was barely a couple meters wide; the intensity of the fire would not have been able to reach the necessary temperatures to even burn one body to the point of no DNA recognition, let alone 43, in order to achieve this the whole dumpster would have been put up in flames. The same investigators found freshly cut saplings, not even 5 months old, used to ignite the fire. But most shockingly, in 2022 leaked drone footage from the Guacamaya documents fully displayed how the Marina personnel arrived at the site days before to set up the scene and tamper with the evidence, the stage was being set up for one of the most grotesque cover-ups in the history of Mexico.

If the facade is torn off, the raw and terrifying reality lies behind the alliance between two local authorities that were in play that night, the military and the Guerreros Unidos cartel. A student survivor recalled from his memory, "The municipal police at the back of the third bus opened the door and took around 20 of our companions. They threw them on the sidewalk and started taking them away." (Russel) Why? What reason would the police have to commit such heinous actions? In two words, calculated operation, everything that occurred that night was far from random. The public record states that the students boarded four buses that night, all of which were intercepted, their passengers brutally assaulted, and disappeared, all while the police seemed to be searching for something. However, the public record did not state that there was a fifth bus that night; however, it was left untouched, ironically escorted by police and military vehicles to the freeway exit. Intercepted communications carried out by the FBI revealed that every Friday, a bus loaded with heroin would depart from Iguala with a final destination in Chicago, an operation that was monitored at all times by both the military and the cartel. What day did the students leave? Friday, September 26th. Text messages known as the Chicago Chats lay communication between cartel leaders and Colonel Jose Rodrigues Perez, the top general at the Iguala military base, indicating the whereabouts of the students, peeling back another layer to the grandiose lie.

Yet the betrayal extended further, far from that one tragic night. Years before any students ever disappeared, the military had already infiltrated the Ayotzinapa Normal School. Every student was part of a brotherhood, but little did they know that a close friend, Julio César Patolzin, was, in fact, a soldier who served as an informant for the military. He had been assigned one task: to monitor and report the activities, more specifically, the ideologies circulating in the school. In a hypocritical move, as the night of terror began to unfold, Julio Cesar became one of the 43; he was abandoned by the institution he served, just as the same institution abandoned its citizens. The Guacamaya leaks exposed C4, a highly effective surveillance system employed by the army. That night, the "higher-ups in Mexico City received reports of the student's every move," (Russel) the newly emplaced CCTV system in Iguala was tampered with moments before the occurrence, and the angles of the city cameras were altered to avoid the key moments, evidence that would later become the undeniable against the army. The government became desperate; it was a chess game, the king was falling, and the Jaque Mate was becoming ominous. They needed people to embody the false narrative they were addressing, and torture became one of the pillars on which the government crafted such a tale. If they wanted you to take responsibility for the disappearance, you did, they did not care whether or not you wanted to; you were tortured until you believed you committed such crimes. Over 60 videos of such actions surfaced, most of them led by Tomas Zeron, the former head of the Criminal Investigation Agency and right hand to Peña Nieto. Due to his "truth" through the confessions made by innocent individuals pushed to their very limits, the case of the vanished 43 was able to be closed and finalized. Zeron would later flee to Israel to avoid any type of prosecution; a man who has nothing to hide does not act with deceit, and ironically, Israel is one of the few countries without extradition treaties with Mexico.

Time passed, and in 2018, AMLO enhanced the case of the 43 as a political tool; he promised to reopen the investigations, allowing him to win over the hearts of the rural voters. He stayed true to his word and reopened the case, but what followed came to show what the country leaders are made out of. It seemed that at every meeting the suffering parents had, every question was stalled, key information and documents recollected dust as they were kept classified, and again, the cries for justice that each family evoked were responded to with silence. The military involvement could not be questioned. Yet over 20 arrest warrants for military personnel and generals linked to the attacks were quietly dissolved under AMLO's administration. Most significantly, one stood out: Salvador Cienfuegos, Peña Nieto's former Secretary of Defense. The right hand to the ex-president was arrested at LAX airport by the DEA due to 4 charges of drug trafficking and ties to the Jalisco Nueva Generación Cartel. When sent back to Mexico under a deal that his charges would remain imposed, AMLO himself not only dismissed such charges but honored him with a military medal, going to show that the man and his institution who once promised to fight for the truth now stood proudly as criminals walked free, their roles in bloodshed and tragedy erased under the weight of corruption.

Throughout their nonviolent protests, the families of the 43 students have underlined the rawest human emotions: grief, anger, and unwavering hope. Each march, each chant, each cry for justice only takes them one step closer to the aching truth: movements like theirs, as heartbreaking and just seeking as they are, rarely find themselves being successful; they become trapped behind the infinitesimal walls of corruption, lies, and authoritarian power. But this is not only their struggle; it is ours, too. Every day, the roots of corruption grow more profoundly under the soil we walk over. Narco politics has become more normalized, and the media has embraced songs about criminal corporations that are responsible for the deaths of thousands of individuals whose only actual crime was being born in a country that embraces avarice over common well-being. You and I have fallen under the temptations of corruption that this country has to offer. It may be the casual cop searching for Mordida (when a cop implies being paid off) or the empires of money laundering schemes operated in the city we call home; we have become passive bystanders in normalizing a corrupted way of thinking. Yet within us lies the capacity of resistance in its purest form; as much as our ego covers it, nonviolence emanates within. Protest it with all your will. It does not require you to take it to the streets chanting, and holding banners, but the next time your morality is questioned, don't seek the comfort of corruption; embrace integrity, for if not all, you are doing is feeding a system that grows off the blood spilled of those buried in the deep underground. The families of the 43 have taught us that tragedy is a spark for rebirth because "They sought to bury them, not knowing they were seeds." (Hernandez)

COMMUNITY



WHERE DO YOU FIND PURPOSE IN LIFE?

BY: ANNABELLE PERNIAUX

My purpose in life is deeply rooted in the influence of my mother, who I see as my role model and my constant source of strength. She continuously inspires me to pursue excellence in all I undertake, instilling in me the importance of resilience, empathy, and optimism. Through her, I have come to understand what love is—unwavering support no matter the circumstance. Her constant positive outlook encourages me to adopt the same perspective, empowering me to see growth opportunities in every situation.

The impact my mum has had on my values is profound. She has taught me important lessons in kindness, compassion, and recognizing good in others. Obstacles have marked her life yet she has confronted each one with overpowering strength that I deeply admire. Her determination, courage, bravery, and generosity exemplify the meaning of what it is to live with purpose. My mum gave me a nurturing home, a happy childhood, and an unwavering sense of belonging, all of which I am immensely grateful for. Her drive and aspirations prove that purpose is making a difference in your and others' lives.



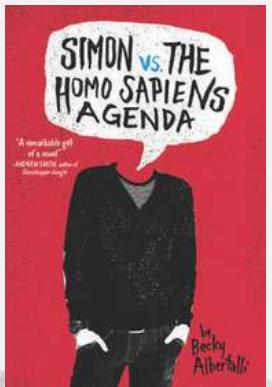
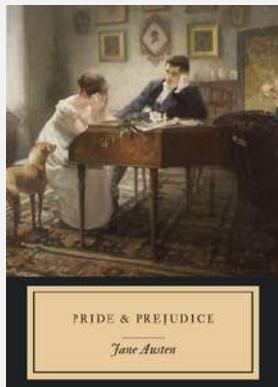
Moreover, her resilience teaches me that regardless of how challenging a situation may be, perseverance is essential since those moments may lead to new opportunities. When I'm older I hope to be just like her. I want to adopt her qualities that bring joy to those around her. Her warmth that brings out a smile in everyone, her compassion for everyone she cares about, her ability to inspire, her commitment to excellence, and her genuine care for others. One day, I hope to embody the bravery she has taught me throughout my life. My mum has shaped me into a person who strives to persevere, and for that, I'm deeply grateful. Thank you for all you've given me.

LIBRARY NEWS



Library News: February

February gives readers two important holidays: Valentine's Day and Black History Month. Find inspiration in titles that celebrate these themes, and there's no better place to look than our library displays.



Authors have explored expressions and nuances of love with all sorts of characters, settings, and conflicts. Whether you check out a classic like *Pride and Prejudice* or pick up *Simon vs. the Homo Sapiens Agenda*, romance novels aren't just about two people falling in love. Characters like Elizabeth Bennet and Simon show us the importance of being true to yourself and prioritizing your own self growth. When you do so, your relationships with others will fall into place.

For Black History Month, the variety of genres to read is limitless. There are classic favorites, like *The Color Purple*, or modern fantasies based on traditional African mythology: *Skin of the Sea* or *Children of Blood and Bone*. Teen dramas, like *Seton Girls* and *Ghost*, address issues that young adults face, regardless of their race, and award-winning novels, like *The Black Kids* and *Just Mercy*, tackle the complex topics of racial relations in society. Decolonize your reading list with authors from diverse backgrounds this February.



Growing as a reader means trying new genres and authors. The shelves of the ASPV Library contain a multitude of stories to give you the confidence to further your education, pursue our dreams, and serve as a compassionate, responsible citizen.



GAME





CREATING GAMES ON ROBLOX

BY: DAVID RAMOS

Roblox is a platform that powers imagination, allowing anyone to create their own games. Developing games is a fun way to express creative ideas and turn them into interactive experiences. On Roblox, you can design any type of game you can think of, which keeps the community engaged with fresh content.

Many developers create new games because older ones eventually lose popularity, and players are always looking for something new. There are various types of games you can make, such as survival, horror, escape, magic, or simulation. The concept depends on your vision. For example, if you create a survival game, you need a map and a story about how players ended up there. If you develop a simulation game, it should mix real-life scenarios with fictional elements to create an engaging experience.

A great example of this is Cleaning Simulator, where players clean a hotel. While the concept is based on reality, the game includes fictional twists, like characters who are different types of food and a final "dirt boss" at the end. This combination of realism and creativity is what makes games engaging. As Roblox's CEO David Baszucki once said, "Roblox is not just a game. It's a platform where people create, collaborate, and build immersive experiences" (Baszucki, 2017).

I have created small game projects to play with my friends, and some that anyone in the world can enjoy. The key to a successful game is engaging gameplay and something people find enjoyable. As game developer John Carmack once said, "In the end, a game doesn't have to be perfect. It has to be fun" (Carmack, 2012). If a game lacks these essential elements, people simply won't play it.

Making Roblox games takes time and effort. But if you dedicate yourself to creating something well-designed, you might develop the next big game that players will love. As game designer Shigeru Miyamoto famously said, "A delayed game is eventually good, but a rushed game is forever bad" (Miyamoto, 2011). This reminds us that taking the time to refine and improve a game can lead to something truly special.

ACERCA DE LA PORTADA



Usé una aplicación digital que imita la pintura tradicional. Me inspiré en la naturaleza y vida marina igualmente el logo de nuestra escuela, el tiburón, y los avances tecnológicos del mundo. Mi proceso comenzó con hacer una ciudad semi futurística y luego agregar un tiburón que parece haber sido modificado y modernizado, equilibrando los elementos y luego trabajando texturas y colores para lograr un efecto artístico que fusiona lo natural y lo tecnológico.

-Paulina Pasquel

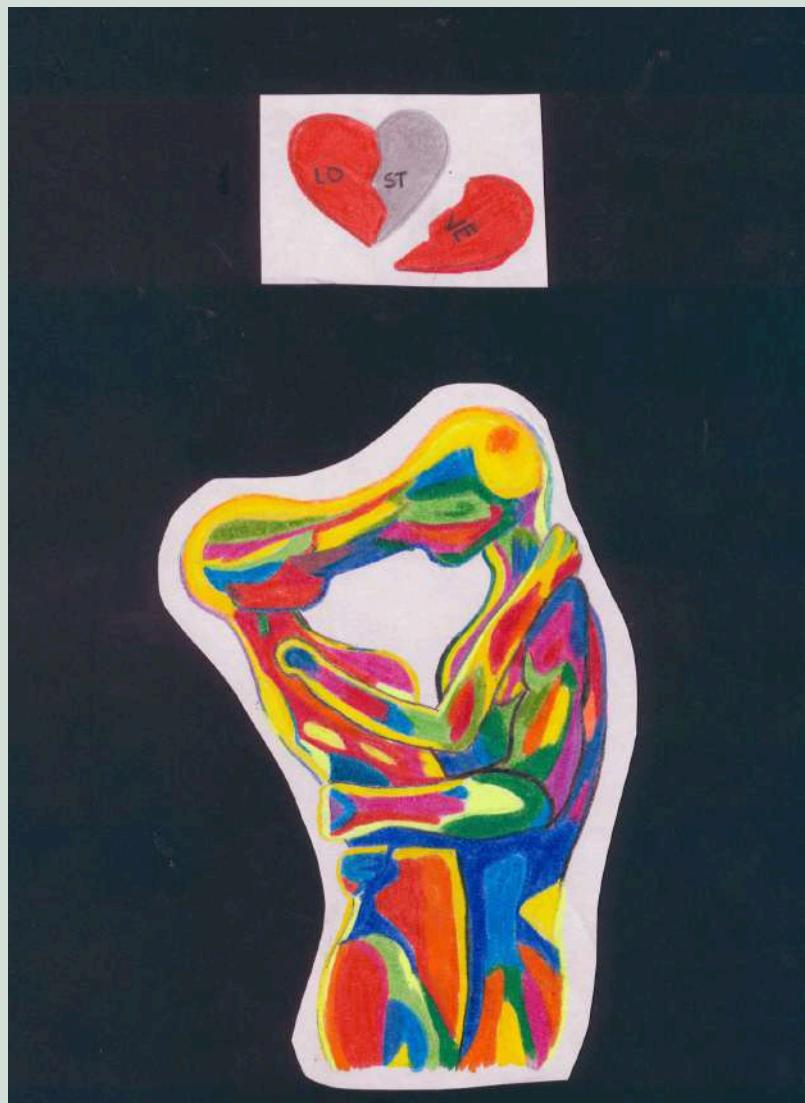


ART

2025

B Y : A L E G R A S I L V A

Love-Lost

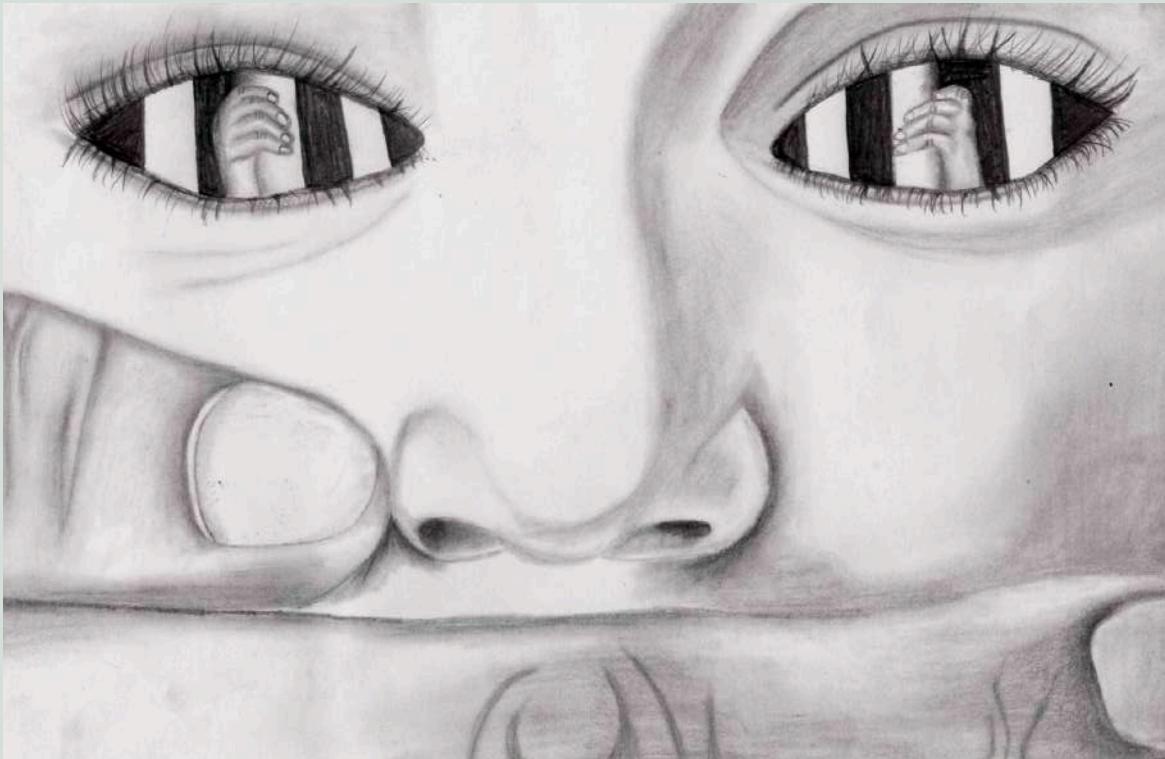


Their souls recognize each other in ways their minds can't understand, tied by a love that feels both a gift and a burden. An unseen force brings them together, but something always keeps them apart. When they hold each other, it's more than love—it's a desperate attempt to hold onto something slipping away. They are soulmates, deeply connected, yet they resist the bond that completes them. Their colors blend, but the intensity overwhelms them, making them wonder if they're in love or just lost in each other. They crave closeness but fear it, want freedom but can't let go. It's as if the universe brought them together but won't make it easy, forcing them to face themselves through each other. They live in a constant push and pull, caught between love and longing, connection and distance—never sure if they're meant to be or if they're destined to stay apart.

My artwork represents the confusion between being in love and feeling lost. I used colored pencils to create a vibrant and striking effect, making the piece stand out beautifully. The image shows two people hugging each other but pulling apart, showing how hard it is for them to let go. The colors help express their emotions, the soft tones for love and warmth, and darker shades for sadness and separation, however, all blending together in the end to capture the complexity of love.

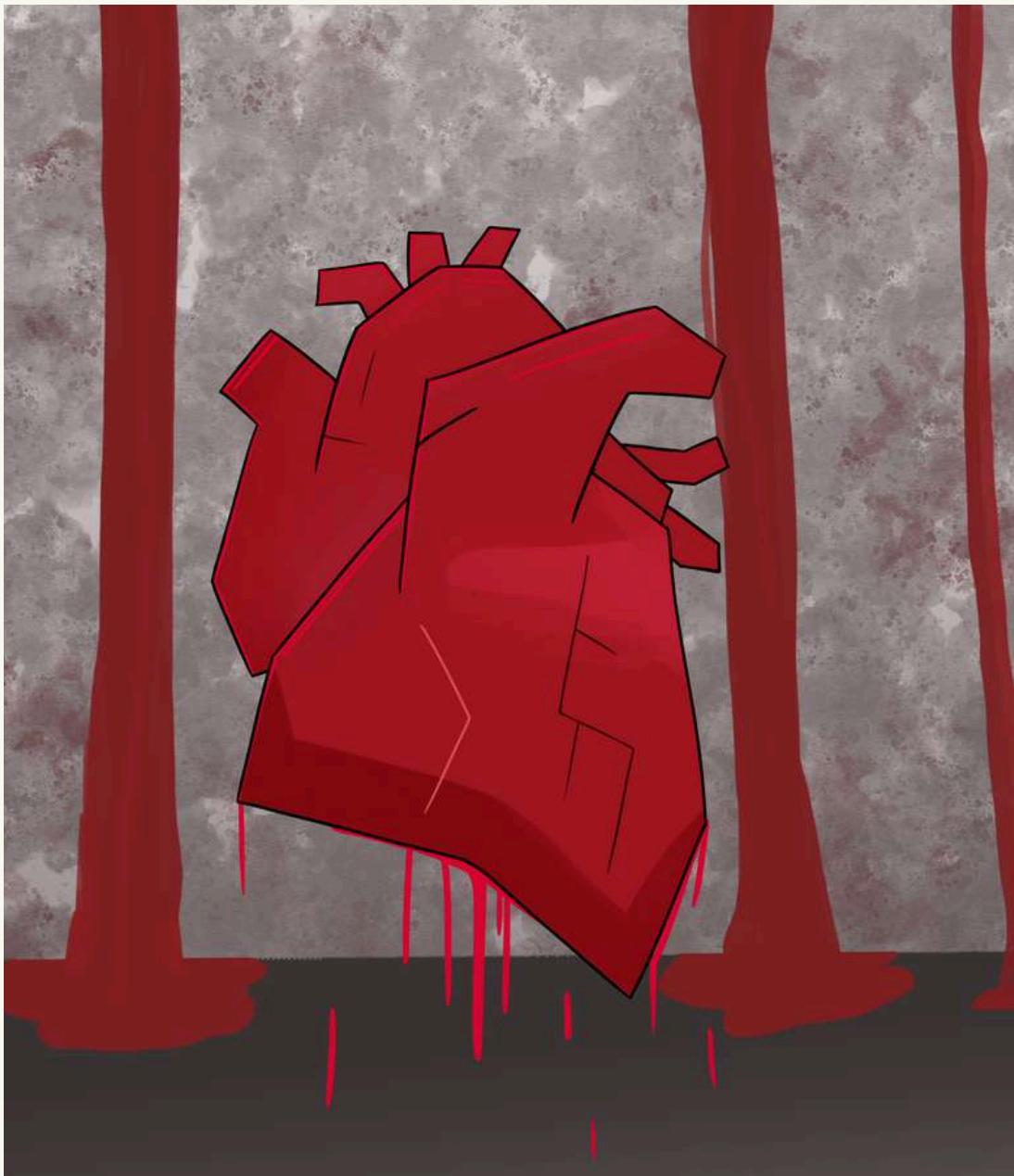
B Y : M A I R I M Á V A L O S

Scars on Paper



This drawing is based on the book “Heart Berries” by Terese Marie Mailhot. It is about the memoirs of the writer, who is an Indigenous woman, who tells us about her life full of trauma, abuse, mental health struggles, and questions of identity. Throughout her life, Mailhot struggles with the feeling of being silenced and controlled, both by society's expectations and the mental health effects of her trauma. Every detail in this drawing has a very symbolic meaning.

The hand covering her mouth symbolizes how society and her pain made her feel as though she had no right to express herself, and the eyes in the drawing have hands locked like prisoners, reflecting how Mailhot felt trapped within her suffering. She talks a lot about how her pain and mental illness control her, limiting her ability to live freely. However, throughout the book, she finds ways to break free from that control and tell her story despite the problems. The drawing also illustrates the idea of how society tries to silence Indigenous women. Despite this imposed silence, Mailhot finds the strength to talk about her emotions, past, and identity as a Native American woman.



APART

Kenneth McGregor

Heart: I used sharp angles and bright red to represent not an emotion, but a state of violence

Contrast: I tried using a contrast of grey with bright colors to show how we sometimes struggle to accept something new even when it is beautiful or something we really desire



HS ART

Mateo Ferrara

I drew this image that exemplifies the song "Lost" by Frank Ocean, especially the lyric "Lost in the thrill of it all." I believe this image portrays how even in the mostly exciting and thrilling moments of our lives we can find ourselves lost, in feelings, emotions, and much more. Just like this astronaut, completely lost in space.



MS ART

Sarah Silva

These are leaf prints
made with watercolor to
practice painting and
stamping

BIBLIOGRAFÍA

MIGRACIÓN

U.S. CUSTOMS AND BORDER PROTECTION. "SOUTHWEST LAND BORDER ENCOUNTERS." CBP, HTTPS://WWW.CBP.GOV/NEWSROOM/STATS/SOUTHWEST-LAND-BORDER-ENCOUNTERS.

MÉDICOS SIN FRONTERAS. "MIGRACIÓN HACIA ESTADOS UNIDOS: RUTAS DESBORDADAS Y PELIGROSAS." MSF ARGENTINA, HTTPS://WWW.MSF.ORG.AR/ACTUALIDAD/MIGRACION-HACIA-ESTADOS-UNIDOS-RUTAS-DESBORDADAS-Y-PELIGROSAS/.

"EL ALTO COMISIONADO DE LA ONU PARA LOS REFUGIADOS ADVIERTE SOBRE LA CRISIS MIGRATORIA EN AMÉRICA LATINA." BBC MUNDO, HTTPS://WWW.BBC.COM/MUNDO/ARTICLES/CLJY37KZE9NO.

ARCE, JOSÉ MIGUEL. "CIENTOS DE MILES DE NICARAGÜENSES HUYEN DE LA CRISIS POLÍTICA Y ECONÓMICA." THE NEW YORK TIMES EN ESPAÑOL, 27 DÉC. 2022, HTTPS://WWW.NYTIMES.COM/ES/2022/12/27/ESPAÑOL/NICARAGUA-MIGRACION-ESTADOS-UNIDOS.HTML.

RUBÍ, EDUARDO. "MIGRACIÓN Y DERECHOS HUMANOS: EL CASO DE LOS MIGRANTES EN MÉXICO." ASUNTOS CONSTITUCIONALES, HTTPS://WWW.ASUNTOSCONSTITUCIONALES.COM/PDF/2-ERUBI.PDF.

"MÁS DE LA MITAD DE LOS MIGRANTES IRREGULARES QUE LLEGAN A MÉXICO HUYEN DE LA VIOLENCIA EN SUS PAÍSES." EL PAÍS, 6 MAR. 2024, HTTPS://ELPAIS.COM/MEXICO/2024/03/06/MAS-DE-LA-MITAD-DE-LOS-MIGRANTES-IRREGULARES-QUE-LLEGAN-A-MEXICO-HUYEN-DE-LA-VIOLENCIA-EN-SUS-PAISES.HTML.

"HISTORIA DE LA MIGRACIÓN EN COLOMBIA." MINISTERIO DE RELACIONES EXTERIORES DE COLOMBIA, HTTPS://WWW.CANCILLERIA.GOV.CO/COLOMBIA/MIGRACION/HISTORIA.

HUMAN RIGHTS WATCH. "VENEZUELA." WORLD REPORT 2024, HTTPS://WWW.HRW.ORG/WORLD-REPORT/2024/COUNTRY-CHAPTERS/VENEZUELA.

CASTILLO GARCIA, ANA LUISA, ET AL. "POLÍTICA MIGRATORIA Y DERECHOS HUMANOS EN MÉXICO." ESTUDIOS FRONTERIZOS, VOL. 15, NO. 1, 2014, HTTPS://WWW.SCIENO.ORG.MX/SCIENO.PHP?SCRIPT=SCI_ARTTEXT&PID=S1870-75992014000100006.

HUMAN RIGHTS WATCH. "MÉXICO NO PUEDE SOLUCIONAR LA CRISIS FRONTERIZA DE E.E.U.U." HRW, 24 MAY 2021, HTTPS://WWW.HRW.ORG/NEWS/2021/05/24/MEXICO-CANNOT-SOLVE-US-BORDER-CRISIS.

HUMAN RIGHTS WATCH. "SOLICITANTES DE ASILO EN MÉXICO ENFRENTAN ABUSOS EN LA FRONTERA SUR." HRW, 6 JUNE 2022, HTTPS://WWW.HRW.ORG/NEWS/2022/06/06/MEXICO-ASYLUM-SEEKERS-FACE-ABUSES-SOUTHERN-BORDER.

HUMAN RIGHTS WATCH. "REMAIN IN MÉXICO: OVERVIEW AND RESOURCES." HRW, 7 FEB. 2022, HTTPS://WWW.HRW.ORG/NEWS/2022/02/07/REMAIN-MEXICO-OVERVIEW-AND-RESOURCES.

JUSTICE FOR IMMIGRANTS. "REMAIN IN MÉXICO." JUSTICE FOR IMMIGRANTS, FEB. 2019, HTTPS://JUSTICEFORIMMIGRANTS.ORG/WP-CONTENT/UPLOADS/2019/02/REMAIN-IN-MEXICO_EN.PDF.

WOLA. "ABUSOS EN LA FRONTERA E.E.U.U.-MÉXICO: FALLAS EN PROTEGER DERECHOS." WOLA, HTTPS://WWW.WOLA.ORG/ES/ANALISIS/ABUSOS-FRONTERA-EEUU-MEXICO-FALLAS-PROTEGER-DERECHOS/.

HUMAN RIGHTS WATCH. "REMAIN IN MÉXICO: OVERVIEW AND RESOURCES." HRW, 7 FEB. 2022, HTTPS://WWW.HRW.ORG/NEWS/2022/02/07/REMAIN-MEXICO-OVERVIEW-AND-RESOURCES.

JUSTICE FOR IMMIGRANTS. "REMAIN IN MÉXICO." JUSTICE FOR IMMIGRANTS, FEB. 2019, HTTPS://JUSTICEFORIMMIGRANTS.ORG/WP-CONTENT/UPLOADS/2019/02/REMAIN-IN-MEXICO_EN.PDF.

HUMAN RIGHTS WATCH. "QUEDATE EN MÉXICO." HRW, HTTPS://WWW.HRW.ORG/ES/TAG/QUEDATE-EN-MEXICO.

DÍA DE LA BANDERA MEXICANA

HTTPS://WWW.GOB.MX/SIAP/ARTICULOS/24-DE-FEBRERO-DIA-DE-LA-BANDERA-295375?IDIOM=ES#:~:TEXTO-POR%20EJEMPLO%2C%20EL%20COLOR%20ROJO, HACE%20REFERENCIA%20A%20LA%20ESPERANZA.

HTTPS://WWW.GOB.MX/INAFED/ARTICULOS/DIA-DE-LA-BANDERA-DE-MEXICO-ORGULLO-NACIONAL-LIBERTAD-JUSTICIA-Y-NACIONALIDAD#:~:TEXTO-A%20MEDIADOS%20DEL%20SIGLO%20XIX,SANGRE%20DE%20LOS%20H%C3%A9ROES%20NACIONALES.

THE SALT MARCH

SKY HISTORY. "GANDHI'S SALT MARCH: THE TAX PROTEST THAT CHANGED INDIAN HISTORY."

"HISTORY ACCESSED 14 DEC. 2024."

"SALT MARCH." WIKIPEDIA ACCESSED 14 DEC. 2024.

HAYASI, NADYA. 19 AUG. 2021. "THE SALT MARCH." THE NONVIOLENCE PROJECT, UNIVERSITY OF WISCONSIN. ACCESSED 14 DEC. 2024.

PLETCHER, KENNETH. "INDIAN INDEPENDENCE MOVEMENT." ENCYCLOPAEDIA BRITANNICA. ACCESSED 14 DEC. 2024.

NON VIOLENT PROTEST ON THE 43 OF AYOTZINAPA

ALGARIN, JOSE DE JESÚS. "NO SOMOS CRIMINALES, SINO MADRES BUSCANDO A NUESTROS HIJOS: CARAVANA." SUCESOS DE VERACRUZ, 15 JAN. 2025, HTTPS://SUCESSODEVERACRUZ.COM/NO-SOMOS-CRIMINALES-SINO-MADRES-BUSCANDO-A-NUESTROS-HIJOS-CARAVANA.

CASTILLO, RAFAEL. "PARENTS OF MISSING STUDENTS INJURED IN CLASHES WITH SOLDIERS AT MEXICAN MILITARY BASE." VICE, 15 JAN. 2025, HTTPS://WWW.VICE.COM/EN/ARTICLE/PARENTS-OF-MISSING-STUDENTS-INJURED-IN-CLASHES-WITH-SOLDIERS-AT-MEXICAN-MILITARY-BASE.

GONZALEZ, GEO. "QUIÉNES SON LAS MADRES BUSCADAS DE MÉXICO?" AGENCIA PRESENTES, 15 JAN. 2025, HTTPS://AGENCIAPRESENTES.ORG/2024/05/09 QUIENES-SON-LAS-MADRES-BUSCADAS-DE-MEXICO/.

HERNANDEZ, ANABEL. A MASSACRE IN MEXICO. BROOKLYN NEW YORK, VERSO, 2020.

LAKSMAN, MARIELA. "DECADE AFTER AYOTZINAPA TRAGEDY, SURVIVOR FIGHTS FOR JUSTICE AS 43 STUDENTS REMAIN MISSING." ORATO WORLD, 15 JAN. 2025, HTTPS://ORATO.WORLD/2024/12/16/DECade-AFTER-AYOTZINAPA-TRAGEDY-SURVIVOR-FIGHTS-FOR-JUSTICE-AS-43-STUDENTS-REMAIN-MISSING/.

RUSSEL, SIMON. "AYOTZINAPA: EL ENCUBRIMIENTO EN EL CASO DE LOS 43 ESTUDIANTES DESAPARECIDOS." YOUTUBE, uploaded by BBC NEWS MUNDO, 15 MARCH 2024, HTTPS://WWW.YOUTUBE.COM/WATCH?V=V3JHLM0RTNE.

RUSSEL, SIMON. "AYOTZINAPA: LA NOCHE EN QUE DESAPARECIERON 43 ESTUDIANTES EN MÉXICO." YOUTUBE, uploaded by BBC NEWS MUNDO, 24 FEBRUARY 2024, HTTPS://WWW.YOUTUBE.COM/WATCH?V=9EFJAWLS18C.

RUSSEL, SIMON. "AYOTZINAPA: LOS GIROS EN LA INVESTIGACIÓN DE LA DESAPARICIÓN DE LOS 43 ESTUDIANTES." YOUTUBE, uploaded by BBC NEWS MUNDO, 15 MARCH 2024, HTTPS://WWW.YOUTUBE.COM/WATCH?V=JXJV2D49XZ0.

RUSSEL, SIMON. "AYOTZINAPA: QUIÉNES SABEN QUÉ PASÓ CON LOS 43 ESTUDIANTES DESAPARECIDOS." YOUTUBE, uploaded by BBC NEWS MUNDO, 15 MARCH 2024, HTTPS://WWW.YOUTUBE.COM/WATCH?V=PUSUVR06VV5.

VERZA, MARIA. "MEXICO'S MISSING STUDENTS: AYOTZINAPA." AP NEWS, ASSOCIATED PRESS, 15 JAN. 2025, HTTPS://APNEWS.COM/ARTICLE/MEXICO-MISSING-STUDENTS-AYOTZINAPA-FC8BD404A2C8966E8EE7533E0101753.

AUSTRALIA'S FIGHT FOR EQUALITY

BEAUTY QUESTS: A DOUBLE DISERVICE BEGUILED, BESEECHED AND BOMBARED - CHALLENGING THE CONCEPT OF BEAUTY | STORIES | OUR SITE. (N.D.). HTTPS://OURSITE.WWD.ARG.AU/STORIES/BEAUTY-QUESTS-A-DOUBLE-DISERVICE-BEGUILDED-BESEECHED-AND-BOMBARDED-CHALLENGING-THE-CONCEPT-OF-BEAUTY

CIVIL RIGHTS MOVEMENTS | NATIONAL LIBRARY OF AUSTRALIA (NLA). (N.D.). HTTPS://WWW.LIBRARY.GOV.AU/RESEARCH/RESEARCH-GUIDES/0/PROTEST-AND-DISSENT/CIVIL-RIGHTS-MOVEMENTS

DISABILITY SERVICES ACT 1986. (N.D.). HTTPS://WWW.AUSTLII.EDULAU.CGI/BIN/VIEWDB/AU/LEGIS/CTH/NUM.ACT/D/SA1986213/

NATIONAL FILM AND SOUND ARCHIVE OF AUSTRALIA (NFSIA). (2014, FEBRUARY 28). GENNI BATTERHAM PROTESTS AT THE OPENING OF BONDI JUNCTION RAILWAY STATION [VIDEO]. YOUTUBE, HTTPS://WWW.YOUTUBE.COM/WATCH?V=DB_XT10NX5M

PEOPLE WITH DISABILITY. (2022 JULY 7). HISTORY OF AUSTRALIA'S DISABILITY MOVEMENT - PEOPLE WITH DISABILITY AUSTRALIA. PEOPLE WITH DISABILITY AUSTRALIA -. HTTPS://PWD.ORG.AU/ABOUT-US/ABOUT-DISABILITY/HISTORY-OF-AUSTRALIAS-DISABILITY-MOVEMENT/

THE COMMONS SOCIAL CHANGE LIBRARY. (N.D.). IAIN MCINTYRE. THE COMMONS. HTTPS://COMMONSLIBRARY.ORG/BY/IAIN-MCINTYRE/CHATGPT. "WEBSITES TO RESEARCH DISABILITY RIGHTS IN AUSTRALIA" CHATGPT, OPENAI, 9 DEC. 2024, CHAT.OPENAI.COM.

WAS THE BLACK LIVES MATTER MOVEMENT SUCCESSFUL?

THE EDITORS OF ENCYCLOPAEDIA BRITANNICA. "BLACK LIVES MATTER | DEFINITION, MOVEMENT, GOALS, HISTORY, AND INFLUENCE." ENCYCLOPEDIA BRITANNICA, 1 JAN. 2025, WWW.BRITANNICA.COM/TOPIC/BLACK-LIVES-MATTER/SUBSEQUENT-PROTESTS-GEORGE-FLOYD-AHMAD-ARBERY-AND-BREONNA-TAYLOR.

"ABOUT BLACK LIVES MATTER - BLACK LIVES MATTER." BLACK LIVES MATTER, 31 MAY 2024, BLACKLIVESMATTER.COM/ABOUT.

HSLU LIBRARY: A BRIEF HISTORY OF CIVIL RIGHTS IN THE UNITED STATES: THE BLACK LIVES MATTER MOVEMENT. LIBRARY.LAW.HOWARD.EDU/CIVILRIGHTSHISTORY/BLM.

CAMPBELL, BY ADINA. WHAT IS BLACK LIVES MATTER AND WHAT ARE THE AIMS? 12 JUNE 2021, WWW.BBC.COM/NEWS/EXPLAINER-53337780.

"MEANING BEHIND THE MOVEMENT: BLACK LIVES MATTER." UNM UCAM NEWSROOM, NEWS.UNM.EDU/NEWS/MEANING-BEHIND-THE-MOVEMENT-BLACK-LIVES-MATTER.

PHIRI, ARETHA, AND MICHELLE M. WRIGHT. "BLACK LIVES MATTER BUT SLAVERY ISN'T OUR ONLY NARRATIVE." THE CONVERSATION, THECONVERSATION.COM/BLACK-LIVES-MATTER-BUT-SLAVERY-ISNT-OUR-ONLY-NARRATIVE-137016.

2020 BLACK LIVES MATTER PROTESTS » UNIVERSITY ARCHIVES » UF LIBRARIES » UNIVERSITY OF FLORIDA. UNIVERSITYARCHIVES.UFLIB.UFL.EDU/EXPLORE-OUR-PROJECTS/2020-BLACK-LIVES-MATTER-PROTESTS.

#BLACKLIVESMATTER: NOTABLE CELEBRITY MOMENTS. WWW.INFLUENCERINTELLIGENCE.COM/BLOG/BV/BLACK-LIVES-MATTER-NOTABLE-CELEBRITY-MOMENTS.

"VIOLENCE AGAINST BLACK LIVES MATTER PROTESTERS - BERKELEY HUMAN RIGHTS CENTER." BERKELEY HUMAN RIGHTS CENTER, 31 JAN. 2024, HUMANRIGHTS.BERKELEY.EDU/PROJECTS/VIOLENCE-AGAINST-BLACK-LIVES-MATTER-PROTESTERS.

AMNESTY INTERNATIONAL. "GLOBAL: FRESH EVIDENCE OF POLICE MISUSE OF TEAR GAS LEADING TO PROTESTERS' DEATHS AND INJURIES - UPDATED INVESTIGATIVE WEBSITE." AMNESTY INTERNATIONAL, 8 AUG. 2022, WWW.AMNESTY.ORG/EN/LATEST/PRESS-RELEASE/2021/02/GLOBAL-FRESH-EVIDENCE-OF-POLICE-MISUSE-OF-TEAR-GAS-LEADING-TO-PROTESTERS-DEATHS-AND-INJURIES-UPDATED-INVESTIGATIVE-WEBSITE.

THE HERITAGE FOUNDATION. "BLM'S LEFTIST AGENDA HAS LITTLE TO DO WITH BLACK LIVES." YOUTUBE, uploaded by THE HERITAGE FOUNDATION, JUN 30, 2020, HTTPS://WWW.YOUTUBE.COM/WATCH?V=8J68P5L-GJQ&T=755

GONZALEZ, MIKE. "THE AGENDA OF BLACK LIVES MATTER IS FAR DIFFERENT FROM THE SLOGAN | THE HERITAGE FOUNDATION." THE HERITAGE FOUNDATION, WWW.HERITAGE.ORG/PROGRESSIVISM/COMMENTARY/THE-AGENDA-BLACK-LIVES-MATTER-FAR-DIFFERENT-THE-SLOGAN.

BAKARE, LANIE. "ANGELA DAVIS: 'WE KNEW THAT THE ROLE OF THE POLICE WAS TO PROTECT WHITE SUPREMACY.'" THE GUARDIAN, 28 JULY 2022, WWW.THEGUARDIAN.COM/US-NEWS/2020/JUN/15/ANGELA-DAVIS-ON-GEORGE-FLOYD-AS-LONG-AS-THE-VIOLENCE-OF-RACISM-REMAINS-NO-ONE-IS-SAFE.