

Conexiones



E Pluribus Unum

E pluribus unum está incluido en el Sello de Estados Unidos siendo uno de sus signos distintivos en su creación.

E pluribus unum es una frase latina, uno de los primeros lemas nacionales de los Estados Unidos, que significa «De muchos, uno» (e «de, a partir», *pluribus* «muchos» [abl.], *unum* = «uno» [acus.]).

El lema alude a la integración de trece colonias americanas para crear un solo país, aunque hoy en día también toma otra definición, dada la naturaleza plural de los Estados Unidos como consecuencia de la inmigración. El lema tiene 13 letras y fue escogido por el primer comité del Sello de los Estados Unidos en 1776, al comienzo de la Guerra de la Independencia de los Estados Unidos. Este lema había sido sugerido originalmente por Pierre Eugene DuSimitière. Cuando el Congreso Continental aprobó este lema para el sello en 1782, simultáneamente se aprobaron otros dos lemas: *Annuít Coeptis* («[Dios] asiente [nuestros] comienzos») y *Novus Ordo Seclorum* («[un] nuevo orden de los tiempos»)

En 1956, *E pluribus unum* fue reemplazado por *In God We Trust* («En Dios Confiamos») como el lema nacional de los Estados Unidos por United States Code Título 36, Parte A, Capítulo 3, Sección 302. Los dos lemas son incluidos en las monedas Estadounidenses.

Es también el lema de Sport Lisboa e Benfica.

Origen de la frase

La frase originalmente vino de *Moretum*, un poema atribuido a Virgilio, aunque el autor original no es conocido. *Moretum* es un tipo de ensalada. El poema termina con un listado de los ingredientes que se necesitan. La línea lee, *color est e pluribus unus*, que refiere a la combinación de los ingredientes.

Es muy probable que usted conozca algunas de estas frases, ya que es fácil encontrarlas en billetes, monedas y en los sellos oficiales de este país, así, una vez mas de puede apreciar lo importantes que somos todas las personas, sin importar su origen, ya que todos nosotros formamos una sola nación, es decir, De todos se forma uno.

Obtenido de "http://es.wikipedia.org/wiki/E_Pluribus_Unum"

Adaptación de Enrique González

Bienvenidos
a la página Hispana
de

CONEXIONES

Amigo Hispano, esta página es para ti!
Ayúdanos a construirla

Queremos escucharte, comparte con la comunidad tus:

- Comentarios
- Quejas
- Denuncias
- Historias de éxito
- Anuncia tu negocio con nosotros

Conéctate con:

Enrique González
egonzalezqt@hotmail.com
(970) 874 0514

Clínicas en las escuelas de Delta!

Quien? Niños, 0-18 años, sin a seguridad o con obstáculos para recibir ayuda medica como lenguaje o transporte

Que? Chequeos libres, vacunas libres, y libremente visitas por problemas crónicas.

Donde y cuando? Citas de las 8:45a.m.- 2:30 p.m.

Marzo 2: Delta Center, 822 Grand Ave. Delta

Marzo 9: Hotchkiss K-8, Hotchkiss

Marzo 16: Crawford School, Crawford.

Marzo 23: Paonia Elem., Paonia

Marzo 30: Cedaredge High School, Cedaredge

Llame 874-9517 ext. 38 hable con Robbie o Amanda

Resistencia a los antibióticos

¿Qué son antibióticos?

Los antibióticos son medicamentos que combaten (o previenen) infecciones causadas por bacterias. Los antibióticos no pueden combatir infecciones virales tales como resfriados y gripe.

¿Qué es resistencia a los antibióticos?

Cuando las bacterias son expuestas varias veces a los mismos antibióticos, después de un tiempo los antibióticos no las pueden combatir más. Los antibióticos matan muchas bacterias, pero usualmente no matan todas. Las que quedan después de que usted termina de tomar el antibiótico son lo suficientemente fuertes para resistir el antibiótico en el futuro. La resistencia a los antibióticos se está convirtiendo en un problema común en muchas partes de los Estados Unidos.

¿Por qué me debo preocupar acerca de la resistencia a los antibióticos?

Si usted toma antibióticos que no pueden combatir las bacterias que supuestamente éstos deben matar, su infección puede durar más tiempo. En vez de mejorar, la infección puede empeorar. Usted podría tener que ir varias veces a visitar al médico. Podría tener que tomar distintos medicamentos o ir al hospital para que le pongan antibióticos dentro de las venas.

Al mismo tiempo, sus miembros de familia u otras personas con las que usted entra en contacto podrían contraer la bacteria resistente que usted tiene. Entonces, estas personas podrían tener infecciones que son difíciles de curar.

Cada vez que usted tome antibióticos cuando no los necesita usted aumenta la probabilidad de que algún día le dé una enfermedad causada por una bacteria resistente.

Entonces, ¿cuándo está bien que tome antibióticos?

Los antibióticos son aceptables para tratar enfermedades que son por causa de una bacteria. Estas enfermedades incluyen infecciones tales como faringitis por estreptococo, infecciones del tracto urinario e infecciones de oído.

¿Cuándo no se necesitan antibióticos?

Los antibióticos no son necesarios ni tampoco funcionan en enfermedades tales como resfriados, gripe (influenza) o mononucleosis que también se conoce como mono.

Usted no debe pedirle a su médico que le dé a usted o a su hijo antibióticos para enfermedades virales. En vez de eso, pregúntele a su médico lo que usted puede hacer para sentirse mejor mientras su cuerpo está combatiendo la infección.

¿Cómo debo tomar los antibióticos que mi médico me prescribe?

Siga las instrucciones de su médico cuidadosamente. Su médico le dirá que se tome todo el antibiótico. No guarde parte del antibiótico para la próxima vez que se enferme.

¿Qué más puedo hacer para disminuir el riesgo de resistencia a los antibióticos?

Lávese las manos con agua y con jabón antes de comer y después de que usa el baño. Lavarse las manos con regularidad le ayudará a mantenerse saludable y a prevenir la propagación de bacterias y virus.

Pregúntele a su médico si usted ya tiene puestas todas las vacunas que necesita para protegerse de las enfermedades.

Fuente

Escrito por el personal editorial de familydoctor.org.

In Loneliness, Immigrants Tend the Flock

By DAN FROSCH

ROCK SPRINGS, Wyo. — Somewhere in Wyoming's vast, barren sagebrush country, Lorenzo Cortez Vargas pokes his head out of the rickety camper where he lives and stares into the dirt.

Mr. Vargas, a shepherd from Chile, spends his days and nights on lonesome stretches of the Rockies, driving 2,000 sheep across Colorado and Wyoming as part of a federal temporary worker program he signed up for more than a year ago.

But like the other shepherders, or "borregueros," in the West, Mr. Vargas has barely any contact with his new country, where he earns \$750 a month for working round the clock without a day off. He lives alone in the crude 5-foot-by-10-foot "campito" with no running water, toilet or electricity, save for a car battery he has rigged to a small radio. A sputtering wood-burning stove is his only source of heat in winter, a collection of faded telephone cards his only connection to home.

"They never tell you exactly what it's going to be like," Mr. Vargas, 28, said in Spanish. "But you've got to stick it out here. What are you going to do?" Shepherding has long occupied the bottom rung of migrant labor. Most borregueros speak no English; many have only a vague idea of where they are and no knowledge of their legal rights as documented immigrants. The herders enter the country under the H-2A temporary agricultural worker program, which allows companies to hire foreigners if no Americans want their jobs.

The harsh, solitary lives of foreign shepherders in the American West have remained virtually unchanged for more than a century. And government oversight of their circumstances remains piecemeal. Ranchers say that paying the workers more would crush an industry long in decline. But over the past year, legal and immigrant rights groups have begun a campaign to improve the treatment of borregueros in Colorado and Wyoming, states where their plight is particularly unforgiving.

"It's like going back in time," said Thomas Acker, a Spanish professor at Mesa State College in Grand Junction, Colo., who hopes to persuade the state legislature to raise herders' wages and to require ranchers to improve their standard of living. "That these men are required to live under these conditions for such long periods is inhumane."

Their ramshackle campitos often leave the men exposed to the bone-chilling winds and searing summers of the high desert and mountain regions where they toil. Miles from even the smallest town, shepherders bathe with melted snow or water that is trucked in and use shovels to bury their waste. They eat canned food and the occasional meat, which is also hauled in by ranch workers, but the food often freezes in the winter and spoils in the summer.

"The living conditions are bad," José Ruiz, a former shepherd from Chile, said in Spanish. "The food is bad. The access to bathrooms, showers is nothing. In some ranches, it's horrible."

Since the end of the 19th century, men from the Basque region of Spain have been herding sheep in the American West, attracted by a shortage of local workers who would endure such a life. William A. Douglass, emeritus professor of Basque studies at the University of Nevada, Reno, said in an interview that shepherding "placed a man in a situation which at times bordered on total social isolation."

By the mid-1980s, with improved economic conditions in Basque country, ranchers turned mostly to South American shepherders who qualified for H-



Kevin Moloney for The New York Times

José Ruiz, a former shepherd from Chile, at a "campito" in Wyoming. The harsh lives of foreign shepherders in the American West have long been unchanged.

2A visas.

Because the Fair Labor Standards Act of 1938 exempted shepherders from having to be paid the minimum wage, the Labor Department has relied on statewide surveys to determine their prevailing wage. In Wyoming, ranches pay herders \$650 a month. Colorado ranches, like the one Mr. Vargas works for, pay \$750.

Peter Orwick, the executive director of the American Sheep Industry Association, said that because of the growing cost of fuel, feed and other necessities, the number of sheep raised by ranchers had declined by 60 percent since 1993. Paying higher wages to the 1,500 shepherders working in the United States would force many ranches to close, Mr. Orwick said, adding that shepherders fare better here than in their home countries.

"Because they get food and board, they have no fixed costs other than their phone and postage," Mr. Orwick said. "If it weren't an attractive job for them, they wouldn't be here."

Besides low pay, Mr. Ruiz said, shepherders endure harsh working conditions and sometimes abusive treatment from the ranchers who hire them.

Over the past decade, the Wage and Hour Division of the Labor Department has conducted more than 100 investigations into mistreatment of shepherders. But because of the itinerant nature of their work, it is nearly impossible to study and document what is occurring. Colorado and Wyoming inspect campitos annually, but federal standards require only the barest amenities.

"The first thing that comes to mind is that this is a modern day form of indentured servitude," said Jennifer Lee, a lawyer with Colorado Legal Services, which has been lobbying for improvements. "It is shocking how these men live."

Of seven shepherders interviewed, four said they had not been paid, despite being on the job up to eight months. Current and former shepherders told of contracting tick-borne illnesses and also of sustaining serious injuries after being thrown from horses. Rarely, they said, did they receive prompt medical treatment.

Virtually all the herders agreed that their working and living conditions were worse than in their home countries but that they needed the money. Wages here, they said, ranged from slightly to significantly more than they earned in South America.

Most borregueros are too frightened of losing their jobs and of being punished to complain, Ms. Lee said, and rarely do they know whom to complain to other

than their bosses.

In 2000, the Labor Department filed a lawsuit accusing a Colorado ranch, John Peroulis & Sons Sheep, of beating, starving and exploiting its shepherders for 10 years. But a settlement required the ranchers only to pay back wages and a \$3,000 fine and to submit a manual on how to treat workers. Last year, Colorado Legal Services filed six complaints with the department on behalf of shepherders, accusing ranchers of providing abysmal working conditions. In one, a shepherd said he became so hungry that he ate part of a rotting elk carcass. According to the complaint, his boss accused him of poaching the animal and dropped him off at a local immigration office for deportation. A federal agent there took pity on the man, bought him lunch and helped him contact the state labor department, the complaint said.

Dennis Richins, the executive director of the Western Range Association, a ranching group that recruits shepherders to the United States, said any rancher caught mistreating a shepherd was thrown out of the group.

Mr. Richins, a rancher himself, acknowledged that working conditions were tough but said they would be difficult to improve because shepherding was so transitory and remote. "It's a hard, lonely life," he said. "But why do the shepherders want to come back a second or third time if things are so bad?" On a recent weekend, Dr. Acker, the Spanish professor, led a group documenting the lives of Western shepherders to various campitos in southwestern Wyoming, perched alone or in pairs on the horizon like covered wagons. The bleary-eyed herders were shocked to see the group. Most are not allowed to have visitors, not that many people go to such desolate territory.

Grateful for the visitors and what they brought, the men smiled, clasped their hands and dived into the winter clothes and fresh fruit that Dr. Acker handed out.

One shepherd, who would not give his name because he feared reprisal from his boss, said the unending loneliness made his life hard. "I think about my family," he said quietly. "I sometimes think I'd like to go back just to be with my family."

Thanks to the New York Times for this article

The Whole Life Network is pleased to partner with One Community to provide this page on a monthly basis with news and up dates about community integration efforts in Montrose and Delta counties. One Community is an immigrant integration project whose mission is to provide opportunities for cultural awareness and understanding amongst the diverse ethnic groups who live in our valley. With a spirit of welcome for the contributions they make to our communities, One Community assists foreign born newcomers to find the resources they need to adjust to life in this country. The Connections is a great format to support these efforts and extend the Whole Life Network to people from around the world right here at home.