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LATINO REPRESENTATION IN TELEMUNDO CHICAGO NEWS

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LATINO REPRESENTATION IN TELEMUNDO CHICAGO NEWS

by

Manuel Perez Venegas

B.A., Governors State University, University Park, 2015

A Research Paper

Submitted in Partial Fulfillment of the Requirements for the
Master of Science

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By

Manuel Perez Venegas

A Research Paper Submitted in

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in the field of Professional Media & Media Management Studies

Approved by:

Dr. William. A. Babcock

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AN ABSTRACT OF THE RESEARCH PAPER OF

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TITLE: LATINO REPRESENTATION IN TELEMUNDO CHICAGO NEWS

MAJOR PROFESSOR: DR. WILLIAM. A. BABCOCK

In the last decades the population in United States with Hispanic roots, comprised of many different races, such as Cubans, Puerto Ricans, Mexicans, Peruvians, and Spaniards, with also including individuals who either speak Spanish as native language or whose families or ancestors are native to countries in Latin America, have increased exponentially to reach 54.1 million people in 2014. By 2050, United States is expected to become the largest Spanish speaking country in the world, will constitute 30%, and Hispanics the majority group within the country. (Rojas and Pinon, 2014). More than 35 million Latinos claim to speak Spanish at home, despite the language policies that tend to put a hindrance to the development of bilingualism, Hispanic media channels such as Telemundo (NBC Universal), and Univision (Televisa) have become spaces that provide maintenance, dissemination and development of Spanish, particularly in the context of cultural and media consumption in private and public environments in United States, especially in cities with highly Latino population such as: Chicago, Los Angeles, Miami, Dallas, and Phoenix.

However, these numbers are not being equally representing in media industry, where according to the National Latino Arts, Education, and Media Institute, in 2014 Latinos in numerous cases are portraying in mainstream media as a thrives, drug dealers, or comedians, perpetuating inaccurate, and negative stereotypes toward Hispanic communities. Besides that, their presence in executive positions is almost inexistent, only 1 of the 52 top media executives

has a Latino heritage. At the other side, immigration, particularly from Latin American countries has been prevalent within the American political news and main part of the U.S national agenda over the past two decades, in 2007 the Pew Research Center concluded that 55% of Americans claimed that illegal immigration should be a top priority for the government (Keeter, 2009), concern that has been extensively cover media in all formats, as everyone for instance seen along the last presidential campaign. Understanding the origins of stereotype content is important for at least two major reasons. First, stereotype content shapes groups' typical behaviors because these beliefs about groups not only describe typical attributes but also often function as prescriptive rules for appropriate behavior., specially within the American society where according to the American Press Institute more than 90% of Americans get the news every day through television, Second, stereotype content is crucial for understanding and ameliorating prejudice and discrimination, which arises when group members' stereotypical attributes are miss-matched to the requirements of social roles. (Rojas, 2002) This research examines how Mexicans Male individuals are represent in the Telemundo Chicago news 5 p.m. edition from Monday to Friday, seeking answer questions as Does the Mexican population in Chicago feels equally and truly represented by Hispanic media?

DEDICATION

I would like to thank my supervisor, Dr. William A. Babcock to help me with the revision of the thesis, and for his knowledge, and advice in those years. I would also like to deeply thank my family and friends for their support in this exiting, challenged, and long journey.

“Education is not preparation for life; education is life itself”

John Dewey

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CHAPTER 1

INTRODUCTION

According to several national studies conducted in the United States over the last 15 years public support for various social and criminal control efforts relates to the perception of Hispanics as potential threat to society (Welch). This perception of Latinos has negative impacts on the way the dominant population treats this minority. This work operates with presupposition that the negative attitudes towards Latino within U.S. public are influenced by the way Latinos are portrayed in media, especially in Television.

Today media serves as the main source of information for those who have no personal experience. Unfortunately, media's content reflect reality just from one point of view, which thus very problematic since the media misinterpretation plays a significant role in shaping public attitudes and opinion (Vargas, DePyssler). Television, and especially news, is nowadays one of the most influential media that provides the viewer insight into various places and times. In addition, in the last decades the population in United States with Hispanic roots, comprised of many different races, such as Cubans, Puerto Ricans, Mexicans, Peruvians, and Spaniards, with also including individuals who either speak Spanish as native language or whose families or ancestors are native to countries in Latin America, have increased exponentially to reach 54.1 million people in 2014. By 2050, United States is expected to become the largest Spanish speaking country in the world, will constitute 30%, and Hispanics the majority group within the country. (Rojas and Pinon, 2014). More than 35 million Latinos claim to speak Spanish at home, despite the language policies that tend to put a hindrance to the development of bilingualism, Hispanic media channels such as Telemundo (NBC Universal), and Univision (Televisa) have become spaces that provide maintenance, dissemination and development of Spanish,

particularly in the context of cultural and media consumption in private and public environments in United States, in cities with highly Latino population such as: Chicago, Los Angeles, Miami, Dallas, and Phoenix. However, unlike the public opinion might think these numbers are not being equally representing in media industry. According to the National Latino Arts, Education, and Media Institute published in 2014 Latinos in numerous cases are portraying in mainstream American, and Hispanic media as a thrives, drug dealers, or comedians. This negative, and innadecuate social representation perpetuates the negative stereotypes toward Hispanic communities. At the other side, immigration, particularly from Latin American countries has been prevalent within the American political news and main part of the U.S national agenda over the past two decades. In 2007 the Pew Research Center concluded that 55% of Americans claimed that illegal immigration should be a top priority for the government (Keeter, 2009), concern that has been extensively cover media in all formats, as everyone for instance seen along the last presidential campaign.

Understanding the origins of stereotype content is important for at least two major reasons. First, stereotype content shapes groups' typical behaviors since these beliefs about groups not only describe typical attributes but also often function as prescriptive rules for appropriate behavior especially within the American society. According to a study released by the American Press Institute more than 90% of Americans get the news every day through television. Second, social misrepresentation of minority groups in media is crucial to understand the prejudice and discrimination that exist with the American society, and negatively arises when social group portrait attributes that miss-matched their social, and cultural roles within the society (Rojas, 2002). Seeking to interpretate, and analyze the socio-cultural analysis of Hispanics in the city of Chicago one soon realizes that since the emerged of the first newspaper

in Boston back in the 17th century, until the raised of social media in the 21th century thought the years, a principle has remained constant and immovable, which is the immense power that media conglomerates obtained, and explode in our contemporary society every day. In addition, media's power covers, and influences every single social scenario and the people within, concept known as socialization of power. This power is using to manipulate the contemporary society according to their social standards values (Dong and Murillo, 2016). But, these forces are not restricted to help media to influence their audiences, but also involves, and control the role of media within the broader framework of social, cultural, political, and economic power structures of society to create the right social experience to the audience as well (Rojas, 2002). Particularly, in the city of Chicago, this power has been used to reach vary outcomes, whether social, cultural, and racial. Socially, the power that media conglomerates reached has been used as a social mechanist against the public opinion changing the social structure of society, including their values (Tobares, 2000).

Culturally, the social and political propaganda exercised, and spreading by media channels, particularly news and fiction shows, reinforce inaccurate stereotypes toward different ethnical groups as Hispanics (Rojas, 2002), as a consequence of these social and cultural misrepresentation racial tensions among different social groups grown in the urban areas, not only affecting Mexican communities, but the cultural representation of Mexicans among other minorities in the city of Chicago (Gil de Zuniga, Correa, Valenzuela, 2010).

Finally, the social, and cultural representation of the Mexican culture within American or western media, influence the Mexicans communities in three different levels: First, affecting the social perception of Mexicans within the mainstream American society. Second, forcing the new generation of Mexicans-Americans to embrace the American culture to fit into the society, trying

at the same time to avoid the social stereotypes related with the Mexican heritage. Lastly, the massive, uncontrolled, and unstoppable exportation of western -American- culture, to Mexico, and the rest of Latin American countries not only have deeply transformed their own culture, but their own racial perception as well, as new way of colonialism, and social power (Goodall, 2015). Therefore, the first generation of Hispanics residents in United States do not feel accurate represented neither culturally, and racially by the media content offer by the Hispanic media (Rojas, 2002).

Hypothesis

This research has the aim to examines, and analyze if Telemundo Chicago news 5 p.m. edition from Monday to Sunday portrait positively, or negatively Mexicans Male individual's resident in the City of Chicago. My hypothesis is that the language, content, and social representation that Telemundo Chicago news uses to cover the Mexican communities will not only misrepresent the Mexican-american individuals, but it also sustains, and support the negative, and harmful imagen of Mexicans within the American society.

CHAPTER 2

CULTURAL IDENTITIES OF LATINOS IN THE UNITED STATES

In the anti-immigrant context that we are living today supporting by some social, and political groups of the American society, Latinos have developed their culture and have reconfigured their identities to culturally locate themselves within American society. Sometimes their Mexican cultural identity has become a way to mitigate segregation, racism and other ills they face. From the academical point of view, in the recent decades in American social sciences, have emerged different theoretical proposals that have attempted to explain the process of incorporating immigrants into American society, as the paradigm assimilationist theory *melting pot* or metaphor of the American melting pot and cultural pluralism claims. It is important to understand, and understand according to this claim that almost always the responses of dominant groups to non - assimilation of certain "ethnic minorities" as Hispanics in the case of this study, the Anglo culture, also known as "white culture" revolve around the fallacy that the latter refuse to be assimilated.

However, reality has shown that other factors of a racial, religious and political nature are determinants in this process, which explains the better assimilation of the so-called "white ethnicities" in the history of United States, and the social, political, and cultural domination of European-descentants (González, 1996: 234). To approach, and understand the sociocultural and identity problematic of Latinos implies, first, two positions must be analyzed: the self-perception of that population, and how they perceive themselves within the American society. Secondly, how Latinos or Hispanics are perceived by the rest of the American society. What defines the identity is the autoadscripción and the ascription by others (Cocimano, 2007: 222) this idea means for the latin American communities that leave in United States, particularly in the city of

Chicago if that is possible to be Latin in the United States and to speak of a true Latin identity surrounded by the American culture. Since the expansion of Latin American culture, particularly in media, and popular culture it has been widely debated which of the "Hispanic" or "Latino" is more appropriate terms to describe this population, which on many occasions has been stimulated by exogenous forces and political conditions. The term Hispanic has been rejected by the people trying to define, derived from the English word *Hispanics*. The term created by the federal government in the early 1970s for purposes of political manipulation and with a marked assimilationist character. Even today it is used for political and census purposes. The problem is that the term used by the government generically targets individuals whose mother tongue language is Spanish, however, many of these people do not speak Spanish or they do not speak fluently, since as these ethnic groups include not only the immigrants but also their descendants up to the third and fourth generations.

Secondly, from the linguistic view the term or "Latin" word has also been challenged used as a homogenizing term that incorporates, and equalizes different races, social classes, gender, immigration status, and age among others, which contribute to mold the identities of these groups, and given them something that unites them as a community. However, it has not always worked as a label imposed from outside, it was also a result of the claim of the Latins themselves to be denominated in a different way to "Hispanics". Historically, since the 1970s there was an intention to construct a new interpretation of Latin identity by the political and social movements organized by Chicanos and Puerto Ricans in the main urban areas as New York, Chicago, and Los Angeles.

The heterogeneity of the Latino population leans in several aspects: Latinos come from around twenty countries in Latin America and the Caribbean such as Peru, Venezuela, Mexico,

Costa Rica, Dominican Republic, Argentina, or Spain among others. Both undocumented immigrants, but also documented immigrants, naturalized citizens already born in US territory; are distributed belong to all social classes, although most of them occupy the lower strata, there is a important social percentage of the latino population that are integrate in the middle classes and some even possess important fortunes, which is a example of the relative growth of ethnic businesses, and social prosperity of Latinos in United States in the recent decades. Latino identity is the result of multiple negotiation processes of psychosocial and cultural exchanges between the hegemonic center which should be integrated (American mainstream) and Latino communities (Aja and Albo, 2014a: 74) which integrates several social, cultural, and even educational elements from every single country that integrates the Latino identity. One trend that is reflected in the Latino populations, especially in first generation immigrants, is a predominance of ethnocultural identities in relation to the country and the specific culture of origin above the emerging or supposed "common" Latin identity about the shared life experience in the United States. Juan Flores claims in his book *Bugalú and other stews*, that: "*Consciously and intuitive, personally and collectively, Puerto Ricans, Mexicans, Cubans, Dominicans and each of the groups projected more often their and based on this, fully aware of differences and distances, negotiate their relationship with the more comprehensive "Latin" composition*" (Flores, 2009: 231).

According to Flores Latinos develop a set of practices and cultural values-which calls an "alternative *ethos*", referring to the existence of a Latin imaginary. This is reflected in music, in the maintenance of culinary customs, in their religious practices, in their artistic and literary expressions, as Flores states, "The Latino identity is imagined not as a denial of the non - Latin, but as the affirmation of realities cultural and social myths and possibilities, according to enroll

in their own human experience "(Flores, 2009: 236). In the current regional and global context, new Latino immigrants are also characterized by the rise of the Spanish-language media in the last decades, and the new technologies that facilitate communication between people of Latin American origin living in the United States. The arrivals of new immigrants to American soil, along with changing cultural patterns and social practices related to ethnicity, shape the cultural adaptations and identities of Latinos in the United States (Suárez-Orozco and Summer, 2000: eleven). From a cultural standpoint, immigrants contribute not only to transform the system of values, attitudes and other cultural traits, including social practices of the communities where they are inserted, but in many cases their countries of origin, also known as remittances. Sociologist Peggy Levitt defines social remittances as "ideas, behaviors and identities, that goes from the communities of the receiving country to the communities of the sending country" (Levitt, 2006: 5).

One of the elements that identifies these communities in the United States is the link they maintain with the country of origin, which affects the conservation of certain cultural traits, customs, norms, traditions, values, lifestyles, nationalist sentiments, among others; which at the same time help to distinguish these groups from each other. This has led some authors to speak of "transnational identities", since these identity representations are constructed with reference to more than one nation state. In this sense, even how the nation of origin (any of them) is redefined from the perspective of the new Latin subject, what can be considered to some extent a transnational production (Sifuentes-Jáuregui, 2006: 151). However, attachment to the nation and culture of origin varies as generations go by, so transnationalism is not expressed in the same way for the children of immigrants and their descendants. At the same time, these identities are the result of the interaction between elements of different cultures of Latin American origin,

dominant Anglo-Saxon culture and others present in American society - such as African American. Because of this interaction, new cultural qualities emerge which have an impact on the dominant culture, also known as cultural hybridity.

Néstor García Canclini (2003) explains how this hybridization is linked to interculturality, since these processes of hybridization are intercultural mixtures in specific structural contexts. Canclini also affirms that in the current conditions of globalization, migratory, economic and media interculturalism is not involves only fusion and cohesion, but also confrontation, dialogue; context in which the mestizo and hybrid practices which are vital aspects that help us to recognize how different tensions and differences are the different latino communities are (Canclini, 2003: 7). "Hybridization, as a process of intersection and transactions, is what makes it possible for multiculturalism to avoid what it has of segregation and can become interculturality" (Canclini, 2003: 7). In addition, according to the relationship between Latin cultures and Saxon, these can be analyzed from a continuum of assimilation vs confrontation, where the proximity to each of the poles is determined by the action of multiple elements such as the ethnicity, social class, gender, age, migratory status, among others as a result of the psychosocial and cultural negotiation processes previously alluded to between hegemonic culture and Latin cultures. Another determinate element to understand the latin American social, and cultural configuration is the language, which has great symbolic value. In 2012, 12.3 million Latinos aged 5 years and over (26%) spoke only English at home, comprising 39% of those born in the United States and 4% of those born in the United States. the outside. It was reported that year that 35.5 million Latinos included in the same age group (74%) declared speak another language other than English at home; among which the majority (35.3 million) the

language to which he referred was Spanish; although 56% claimed to speak very good English too. A third (33%) of all Latinos recognize that they do not speak English very well.

In the case of Latin American immigrants, there is a language gap between children and adults: while 70% of immigrant children between 5 and 17 states only speak English, or do very well; only 32% of adult immigrants agree with this characteristic (Canclini, 2003: 7). In the case of the second generation, the use of both languages in most cases is related to social spaces: Spanish is the language of the house, the private sphere, while English is the public world (Aja and Albo, 2014th: 73). Many latin americans identified their national origin such as Mexicans, Salvadorans, Colombians, among others; however others prefer to use terms such as Cuban-Americans, Mexican-Americans, which is associated with so-called "scripted identities"; finally there are others that simply recognized themselves as Americans, which is more frequent among those born in the United States and who have grown up and studied in American institutions, speak only or predominantly English and have assimilated more to American culture and society. Several studies carried out with university students of Latin American origin in the United States, second and third generations, reflect the complexity of their self-perceptions. For instance, a case study carried out by the sociologist Ana Niria Albo Díaz on the identity of young university students of Latin origin in the United States, showed that "identity as Latinos entails a tension, an unresolved conflict between the definition that these young people offer of their adherence to it, and the recognition accorded to them by the rest of society "(Albo, 2014: 98).

The study also showed that the students express breaks with existing stereotypes of what is being Latin America or, recognizing only the Latin identity because of interaction with the mainstream American socio-cultural values (Albo, 2014: 98). Although the cultural hybridity predominates in the young generation, the second generation also show a high degree of

assimilationism of the the American culture, also known as Americanism. In a general sense, they accept and assume the Latin identity only under the coexistence of the different national cultures of Latin America and the Caribbean as the music, and dance (Albo, 2014: 100).

Chicano rock, salsa and even hip-hop music are examples of this cultural hybridity in the field of the music nowadays (Flores, 2009: 110). However, many of these fusions and their resulting rhythms originate in the diaspora, such as salsa, about which Juan Flores points out that it is not the direct extension or imitation of native styles of Cuba or Puerto Rico, but consists in a new adaptation, a hybrid of these styles, mixed and in interaction with other ways of making music and creating identities in United States (Flores, 2006a). The literature has also become in the last decades an expression of this hybridity. An investigation carried out by researchers Antonio Aja Díaz and Ana Niria Albo on identity representations in the literature of writers of second generation Latin origin (Aja and Albo, 2014a), the authors claims that "the search for an identity that hybridizes between cultural practices of parents and those of the *mainstream*, resulting in most cases exposed the presence of subcultures of drugs and bands in response to non - assimilation ". (Aja and Albo, 2014A: 84). Finally, another issue of crucial importance in understanding the relation between ethnic identities with the interconnection between positions or socioeconomic status which vindicates the importance of class analysis around this problem. For instance, according to the Pew Hispanic Center study, cities located in areas of the Mexico-United States border, individual identities are developed-often called "transfronterizas"- which are an expression of the sociocultural dynamics generated between the twin cities called like El Paso and Ciudad Juarez and Tijuana.

CHAPTER 3

PROCESS OF STEREOTYPING

3.1 Cognition

To understand the problematic of stereotyping we must first examine where does the tendency to stereotype comes from. It is logical then to start with the human mind, which is very complex. Even though science has been developing quickly, we still know very little about the brain in comparison with the rest of the human body. However, what we know is that one of the most important brain functions is the cognition. Many different psychological processes that occur in the brain like thinking, memory or perception, belong to the aspects of cognition.

Cognitive processes are extremely important as they “are involved in every aspect of how we interact with the world –how and what we perceive, understand, decide, and how we behave” (Goddard, Patterson 48). However, it is impossible to perceive everything that happens around us. Goddard and Patterson say, “we cannot process all the information or data that we are receiving from our sense at the same time [...] We need to both simplify and become selective about what information gets processed and how far it gets processed” (51). But even if we are simplifying and selecting yet we still perceive an enormous amount of information. The brain has a cognitive system based on categories that organize information and enable “the location, retrieval and use of information it contains” (Goddard, Patterson 50). The categorization makes our thinking automatic and quicker.

On the other hand, we should not forget about the fact that the way our mind works –in other words the way we think. It is “strongly related to our language and our culture, because it is through these that we perceive and understand the “real world” (Goddard, Patterson 47). Moreover, our culture and society influence also the categorization as the categories used in a

society reflect its ideology. In this we can see the root of the misperception of the others as “the way we think [...] is based upon social experience and relation rather than a literal representation of the physical world and its “natural order” (Goddard, Patterson, 54).

3.2 Stereotyping

The process of stereotyping is related to the cognitive processes that are based on the selectiveness and simplifying. Some cognitive psychologists describe stereotyping as “a value - neutral psychological mechanism that creates categories and enables people to swirl of data presented to them from their environment” (Ramirez-Berg, “Latino Images in Film.”). At the other side, Goddard and Patterson describe stereotyping as a constructing of “a simplified and limited model from the characteristics of a few group members” and applying these models to the whole group (57). At first, it was supposed that the stereotypes could include both positive and negative connotations given to an experience. However, the stereotyping for most of us gained a negative meaning and nowadays is it often seen as “the process of applying a simplified model to a real, complex individual” which has a “negative and derogatory effect” (Goddard, Patterson 57). However, today we understand stereotyping as “the act of making judgements and assigning negative qualities to individual or groups” (Ramirez-Berg, “Latino Images in Film.”¹⁴). Ramirez-Berg claims that the stereotyping as we know it nowadays consists of the three crucial elements – category making, ethnocentrism and prejudice (“Latino Images in Film.”¹⁵). This means that the categories we make in our mind are influenced by our own culture that we take as a norm. This norm, considered to be perfect and superior, which means that everything that derives from it must be subordinate. Goddard and Patterson agree that the “stereotypes are very bound up with the social and political structures of our culture”. On the other hand, they also warn against the danger of stereotypes that “gain power and credibility

through wide use in everyday talk and texts “, even though they do not have to be true (Ramirez-Berg, “Latino Images in Film.” 57).

3.3 Mediated stereotypes

The scholar Bell Hernandez Castillo describes stereotypes as the “simple, one-dimensional portrayals of a certain group of people, usually based on race, gender, religion, profession or age “and she agrees that” “we all stereotype people who are different from us”. However, there are more kinds of stereotypes. For this thesis, the division based on the reach of the stereotypes is important.

We can mainly distinguish two kinds of stereotypes: mental stereotypes that exist in the mind of individuals, and mediated stereotypes that exist in the media. The latter ones are public and have a global reach (Ramirez-Berg, “Latino Images in Film.” 38). In general, researches showed that “there exists the tendency to racialize and genderism media representation” (Guzmán, Valdivia 206). The problem is that the media are extremely influential these days. There is a threat that the stereotypes seen in the media might influence our attitude toward the others.

Moreover, the attitudes fix our beliefs that can lead to actions against the stereotyped groups. Stereotypes might be used to “justify acts that would be unthinkable to commit against a member of one’s own group” including racial violence or lynching (Ramirez-Berg, “Latino Images in Film.”20).

This thesis works primarily with the mediated stereotypes, especially the ones seen in news, especially in Hispanic news the most influential of all media up to day. The United States Commission on Civil Rights supports the leading role of television when it states in its report from 1997: Audiences place a higher value on television as a source of information and entertainment than on other media [...] News television does more than simply entertain or

provide news about major events of the day. It confers status on those individuals and groups it selects for placement in the public eye, telling the viewer who and what is important to know about. Those who are made visible through television become worthy of attention and concern; those whom television ignores remain invisible. (Treviño).

Unfortunately, the stereotypes may have a basis but they are simplified, gather specific negative traits and put them into a image which creates the social representation that media does towards certain groups. As far as Latinos are concerned, the quality of their media representation is low. They are mostly portrayed negatively – as poor, uneducated, lazy and violent with limited language skills. The problem is that “many people from majority use these representations to form their judgements and notions with very few real-life experiences with the Latino cultures” (Pehl).

CHAPTER 4

HISPANIC MEDIA IN UNITED STATES

Hispanic media was born as ethnic media at the beginnings of 1800, with *El Mississippi*, a Spanish-language periodical founded in 1808 in New Orleans. Initially, the publication of Spanish-language newspapers concentrated to be a vehicle of communication between United States and Latin America. New Spanish-language newspapers started to appear in other states as Texas (*La Gaceta*, 1813), New Mexico (*El Crepúsculo de la Libertad*, 1834) or California (*Aviso al Público*, 1846) with growing populations of immigrants from Latin America. Gutierrez (1977) in his study from beginnings until 1900 of the Spanish-language media classified them in three types of newspapers according to their role: first, those trying to act as a social control, generally Spanish-language translations of English language papers. Second, those newspapers categorized as activist press, recognizing that the Spanish-speaking community should unite in collective action to overcome their social and economic challenges, and finally, those as reflection of Chicano life, contending that a strong cultural identity was essential to the wellbeing of the Chicano community.

In the case of Hispanic television for the Spanish-speaking population in the U.S. was built up from the institutional and industrial base laid down by radio, strongly connected with Mexico's broadcasting industry. Spanish-language radio was established around 1930s by Emilio Azcárraga Vidaurreta, the founder of Televisa, through Mexican stations in the border with the U.S. Azcárraga's radio strategy consisted on the principle that a radiocasting entertainment program generated for a commercial audience in Mexico. (Sinclair, 1999). The first Spanish-language television station was opened in 1955 by Raúl Cortez, a U.S. Latino, in San Antonio, Texas, which in 1961 would be acquired by the Spanish International Corporation (SICC) U.S.

restricts broadcast station ownership to American citizens, but allows the networks owned by non-U.S. citizens to supply program and sell advertising time in the U.S. Thus, the U.S. Spanish-language television was in its 25 first years basically a virtual extension of Mexico's dominant network but owned by "prestanoombres" (borrowed names) with U.S. citizenship. In exchange, Spanish International Network (SIN), the new network management vehicle, wholly owned by Azcárraga, distributed Telesistema Mexicano's content (produced and distributed in Mexico) to the U.S. stations owners and sold time to advertisers (Maza, 1986).

Based in this information we can conclude that from its very beginnings Spanish-language television was controlled and managed from Mexico, as part of the Mexican television industry, for instance the first network in the United States to be fully interconnected via satellite, facilitating the transmission of programs from Mexico to U.S. stations. After establishing the American "must carry" system with its affiliates, SIN paid the SICC stations to carry the programming and commercials transmitted from Mexico. These two innovations at the end of the 70s allowed the creation of a satellite link arrangement, called Univision, whose aim was to create an intercontinental Latin American audience for sale to transnational advertisers (Sinclair 1999; Gutierrez and Schement, 1981; Maza, 1986). This made the mainstream American media of the attractive of Hispanic media market, favored that non-Latino and non-Hispanic entrepreneurs accessed to the Spanish-language television. In 1985 Saul Steinberg and Henry Silverman bought an independent station in Los Angeles, KVEA, which would be the beginning of the current Telemundo network. At the other side, about a half of Univision programming was (and still is) Televisa rebroadcasts, including telenovelas or soap operas, sports, movies and variety programs. Local programming included a telenovela, a situation comedy and national news (Rodriguez, 1997).

Telemundo began network broadcasting in 1987 with *Noticiero Telemundo*, a world and national news program produced by Hispanic American Broadcasting Company, formed 7 basically for those Univision journalists who resigned after Zabludovsky was put in charge of *Noticiero Univision*. Contrary to Univision, Telemundo invested in the creation of U.S. produced programming, and in 1991 around the 54% of its programming was produced in U.S. (Perez Ornia, 1993). In 1992, Joaquin F. Blaya, former President and chief executive officer of Univision Holdings, Inc., joined Telemundo as president and chief executive officer. His strategy consisted on targeting younger audiences and second-generation Hispanics. But in 1993 Telemundo was as well in financial problems and filed for bankruptcy. In 2002 NBC acquired Telemundo by a \$2.7 billion deal, naming James McNamara as chief executive officer. Although Telemundo's share of Hispanic television has decreased, the NBC's resources have helped Telemundo to increase U.S. production and successfully targeting younger audiences (Sutter, 2003). Finally, the third major player in this context is Azteca America, owned by Azteca Television, Mexico's number two broadcaster, who in 2002 launched the fourth Spanish-language network in cooperation with the independent television station owner, Pappas Telecasting. In March 2003 Azteca was already reaching 61,2% of Hispanic households in the U.S. Therefore, the history of the television broadcasting for Hispanic population in the United States does not follow the traditional scheme of an ethnic media, initially created to fulfill the community needs in terms of information, identity or accommodation.

This fact indicates firstly how Latino and Hispanic population has played a very secondary role in that development being just audience and not an actor, and secondly, how difficult to predict the future of Hispanic television from the past experiences of other ethnic media, which disappeared as levels of assimilation increased within that ethnic community. For

instance, Galperin (2003) suggests that demographic reasons, as the continuous arrival of new Latin American immigrants, the high birth rates among Hispanics, summed to the cultural reasons, such as the progressive regional integration of the United States with Latin America, seem to ensure the growth of the Hispanic market in the future. Finally, the external constituencies, from abroad represent by foreign media companies and from inside the U.S. represent by mainstream media companies will contribute to Hispanic television consolidate in the future.

CHAPTER 5

METHODOLOGY

To construct the social, and cultural analysis of Mexicans communities in the city of Chicago by Telemundo Chicago news I used the follow methodology. To present, collected, and analyze the data from an objective view I have assumed an objective posture represented an methodical study that have the three following characteristics: The Empirical/analytical system helped me to focus into the visible elements represent in Telemundo Chicago 5pm news edition, and use these social, and cultural representations presented within the news stories to collected, and secondly analyze the data from the newscast. Second, the hypothetical, and deductive approach allowed me to narrow the study, and analyzed the social, and cultural elements present in the news from the general relevance as the ethnicity, and the resident of the individuals to the particular relevance illustrate by the language, and images used by the news to portrait the Mexican communities.

Finally, a non-experimental methodological technique has been used to collected the samples without interfered or alternate the potential data. The following results were obtained after monitored closely, and continuously Telemundo Chicago news 5pm edition from Monday September 18th to Sunday September 24th. Telemundo owned by NBC Universal is within Univision the two mainstream Hispanic news channels in United States, and besides the 5pm edition has a 4:00pm, 4:30, and 10pm edition that rottenly share content, and resources with NBC Chicago news.

The method selected to collected, and archived the data was a key coding sample. The code was divided in two columns that contained different positives, and negatives words previously carefully selected among multiple options that evoked positive, and negative feelings,

or ideas among the mainstream Latin American population. These words were used to first divided the news between negative, and positive toward the Mexican communities, and secondly to examined how many positive and negative stories about Male Mexicans were cover by Telemundo Chicago news in a daily basis in each news segment during the week that this study was conducted.

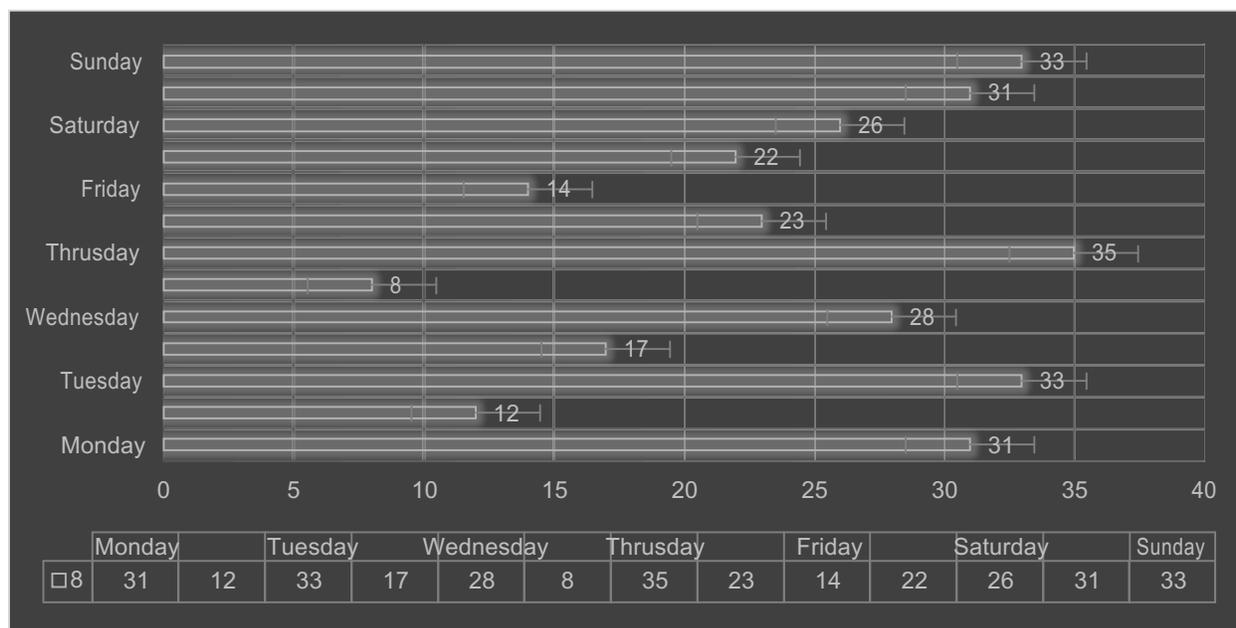


Figure 1. Telemundo's News negative-positive stories

* The first number represent the negative stories covered by Telemundo Chicago news in that day, and the number at the bottom represent the negative stories.

As the graphic shows, there is a pattern in the Telemundo Chicago news 5pm that happened continuously. As the qualitative, and quantitate analysis of the news content used as part of the Key Coding method part of this study exposed the presence of a high number of news that contained negative stories or elements that evoke negative connotations within the 5pm news edition towards the Mexican communities in the city of Chicago during the week between September 18th to September 24th.

Finally, as the graphic, and the Key coding reports shows during the weekdays between September 18th-September 22th which corresponded Monday to Friday the negative stories or the negative elements presented within the news of the 5pm edition were more elevated Tuesday, September 19th, and Thursday, September 21th. For instance, Tuesday had 33 negative elements within the stories, and 12 positive elements (8 times that concept of shooting was presented, and 6 times the immigrant terms was use toward Mexican communities), and Thursday had 35 negative elements, and only 8 positives (5 times the concepts of gangs, or gang members were used within the news, and 7 times a murder or a concept related with a murder was used toward this specific ethnicity).

At the other side, as the data exposed during the weekend edition between September 23th, and September 24th the gap between negative and positives stories was reduced exponentially. For instance, Saturday 26 negative stories or elements that evoked negatively were used in the 5pm news edition at Telemundo Chicago by the 22 positive stories, or positive elements that were covered in the same news edition.

Key Coding: September 18, 2017**Telemundo 5PM Newscast**

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyzed during one week.

Positive**Negative**

Comunidad (Community)	2	Inmigrante (Immigrant)	5
Seguridad (Security)		Delincuente (Thief)	3
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)		Bandas (Gangs)	4
Honrado (Honest)	1	Asesinato (Murder)	4
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)	3	Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)		Balaceras (Shooting)	7
Independiente (Independent)		Illegal (Illegal)	1
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	2

Table 1. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)		Violento (Violent)	5
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)		No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)	2	Fiestero (Party Animal)	
Religioso (Religious)		Celoso (jealous)	
Educado (Educated)		Infiel (Unfaithful)	
Cudadano legal (legal citizen)		Mentiroso (Liar)	

Total: 8 Positives - 31 Negatives

Key Coding: September 19, 2017

Telemundo 5PM Newscast

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyze during one week.

Positive

Negative

Comunidad (Community)	3	Inmigrante (Immigrant)	6
Seguridad (Security)		Delincuente (Thief)	2
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)		Bandas (Gangs)	3
Honrado (Honest)		Asesinato (Murder)	5
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)	5	Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)	1	Balaceras (Shooting)	8
Independiente (Independent)		Illegal (Illegal)	3
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	2

Table 2. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)	3	Violento (Violent)	4
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)		No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)		Fiestero (Party Animal)	
Religioso (Religious)		Celoso (jealous)	
Educado (Educated)		Infiel (Unfaithful)	
Ciudadano legal (legal citizen)		Mentiroso (Liar)	

Total: 12 Positives - 33 Negatives

Key Coding: September 20, 2017

Telemundo 5PM Newscast

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyze during one week.

Positive

Negative

Comunidad (Community)		Inmigrante (Immigrant)	4
Seguridad (Security)		Delincuente (Thief)	5
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)	4	Bandas (Gangs)	1
Honrado (Honest)		Asesinato (Murder)	2
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)		Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)		Balaceras (Shooting)	3
Independiente (Independent)	3	Illegal (Illegal)	4
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	2

Table 3. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)		Violento (Violent)	7
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)	5	No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)		Fiestero (Party Animal)	
Religioso (Religious)	5	Celoso (jealous)	
Educado (Educated)		Infiel (Unfaithful)	
Ciudadano legal (legal citizen)		Mentiroso (Liar)	

Total: 17 Positives - 28 Negatives

Key Coding: September 21, 2017

Telemundo 5PM Newscast

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyze during one week.

Positive

Negative

Comunidad (Community)		Inmigrante (Immigrant)	5
Seguridad (Security)		Delincuente (Thief)	2
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)		Bandas (Gangs)	5
Honrado (Honest)		Asesinato (Murder)	7
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)		Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)		Balaceras (Shooting)	7
Independiente (Independent)	6	Illegal (Illegal)	3
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	3

Table 4. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)		Violento (Violent)	3
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)		No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)		Fiestero (Party Animal)	
Religioso (Religious)	2	Celoso (jealous)	
Educado (Educated)		Infiel (Unfaithful)	
Ciudadano legal (legal citizen)		Mentiroso (Liar)	

Total: 8 Positives - 35 Negatives

Key Coding: September 22, 2017

Telemundo 5PM Newscast

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyze during one week.

Positive

Negative

Comunidad (Community)	4	Inmigrante (Immigrant)	1
Seguridad (Security)		Delincuente (Thief)	2
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)	4	Bandas (Gangs)	2
Honrado (Honest)	1	Asesinato (Murder)	1
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)	5	Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)		Balaceras (Shooting)	3
Independiente (Independent)		Illegal (Illegal)	2
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	1

Table 5. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)		Violento (Violent)	2
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)	3	No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)		Fiestero (Party Animal)	
Religioso (Religious)	4	Celoso (jealous)	
Educado (Educated)		Infiel (Unfaithful)	
Ciudadano legal (legal citizen)	2	Mentiroso (Liar)	

Total: 23 Positives - 14 Negatives

Key Coding: September 23, 2017

Telemundo 5PM Newscast

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyze during one week.

Positive

Negative

Comunidad (Community)	5	Inmigrante (Immigrant)	2
Seguridad (Security)		Delincuente (Thief)	
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)	2	Bandas (Gangs)	4
Honrado (Honest)		Asesinato (Murder)	5
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)	3	Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)		Balaceras (Shooting)	6
Independiente (Independent)		Illegal (Illegal)	
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	2

Table 6. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)		Violento (Violent)	5
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)	5	No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)		Fiestero (Party Animal)	2
Religioso (Religious)	1	Celoso (jealous)	
Educado (Educated)	1	Infiel (Unfaithful)	
Ciudadano legal (legal citizen)	5	Mentiroso (Liar)	

Total: 22 Positives - 26 Negatives

Key Coding: September 24, 2017

Telemundo 5PM Newscast

This key Coding will serve to analyze if the terms or ideas relate to these terms will appear in the 5PM Telemundo's news segments that will be analyze during one week.

Positive

Negative

Comunidad (Community)	8	Inmigrante (Immigrant)	4
Seguridad (Security)		Delincuente (Thief)	
Ayuda (Help)		Pobre (Poor)	
Trabajador (Hard work)	4	Bandas (Gangs)	2
Honrado (Honest)		Asesinato (Murder)	6
Empatia (Empathy)		Violacion (Rape)	
Familia (Family)	5	Maltrato (Beat up)	
Amabilidad (Gentle)		Machista (Sexism)	
Emprendedor (Entrepreneur)		Balaceras (Shooting)	8
Independiente (Independent)		Illegal (Illegal)	
Justo (Justice)		Barrio conflictivo (Conflictive neighborhood)	1

Table 7. Continued

Leal (Loyal)		Vago (Lazy)	
Maduro (Mature)		Violento (Violent)	9
Objetivo (Unbias)		Ayuda de Gobierno (Food Stamps)	
Positivo (Positive)	8	No educado (uneducated)	
Respeto (Respect)		Soltero (Single)	
Derechos Civiles (Civil Rights)		Fiestero (Party Animal)	3
Religioso (Religious)	4	Celoso (jealous)	
Educado (Educated)		Infiel (Unfaithful)	
Ciudadano legal (legal citizen)	2	Mentiroso (Liar)	

Total: 31 Positives - 33 Negatives

CHAPTER 6

CONCLUSIONS

As it has been reflected by this investigation -which is coincident with some of the literature consulted on the subject - the social, and cultural reality of Latinos in state United is extremely contradictory. In the last decades, part of the Hispanic population resident in United States have promoted a significant transformation social, cultural, and demographic within the country which helped them the Latin American population to become an important public market, especially in media. However, by other side that has not stopped to continue being discrimination, racism and intolerance in society US which is being actively represented in media through numerous negative stereotypes. In this context, the statement makes sense that Gabriel Cocimano Latinos they conceive his identity in the state States "between hopes and disappointments of the American Dream" (Cocimano, 2007: 222).

Cultural, ethnic and historical representations of otherness have molded identity of Latinos in the American society which have allowed to the developing of multiple Hispanic identities resulting of the intercultural process between elements own cultures of origin and Anglo - Saxon reflecting the differences main Latin American communities based in factors as the origin ethnic, social class, gender, and migration, racial group they belong, the links establishing transnational, among others.

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