



Que Ondeo Solo

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Northeastern Illinois University

Words from the Editor

The Latino Student Struggle: Without it, most of us wouldn't be here...

Too many Latino students at NEIU have forgotten or have never known how anti-Latino this campus has been. When our parents were our age they were not welcomed at NEIU or any other university. In those days racism was overt, in your face and only a fool would deny it. In the face of racism the Latino Students didn't just sit back— they struggled against it.

A few months after the Union for Puerto Rican Students was founded in 1972, students began to fight for a program that would help Latinos get into the University. Out of this student struggle Proyecto Pa'Lante was founded. How many students over the last 30 years owe their opportunity to attend NEIU to the Latino student struggle? During that period Latino students also demanded more Latino professors be hired. As a result Maximino Torres, Samuel Betances, and José López were hired. But the student struggle did not end there. It also resulted in the establishment of the Puerto Rican history line (which today is nowhere to be found) and the Mexican/Caribbean Studies Minor. Even El Centro, NEIU's satellite campus geared towards Latinos was a victory of the Latino student movement. Que Ondee Sola is also a product of this ongoing struggle, created to serve as the Latino student struggle's written voice. Today, QOS is proud that we can continue in this tradition.

Most students are unaware that at one time NEIU had a Latino cultural center. The creation of Portable One Albizu-Zapata was the result of the Latino student struggle in late 70's and early 80's. Unfortunately, Latino students were unable to stop the administration from despicably demolishing it in 1982. Today, as you know, we don't have anything like the Rafael Cintron-Ortiz Latino Cultural Center at UIC.

Student Struggle... continued from page 15

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Que Ondee Sola

is a 30 year old Puerto Rican/Latino/a student monthly journal/magazine. Our mission is to provide our campus with a relevant, engaging, and educational publication that deals with student issues, particularly those of Latinos and other people of color, along with issues that are of importance to our communities.

Que Ondee Sola also affirms the right of Puerto Rican self determination.

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We appreciate all suggestions and contributions.

Table of Contents

2 Words from the Editor	13 Batey Urbano...
3 Interview with Dr. Déborah Santana	14 Points of Expression
6 Vieques Libre Editorial	16 Campaign for Multicultural...
7 Freedom is waiting...	17 Ramón Pá Puerto Rico
8 Abril en Nuestra Historia	18 Proyecto Pa'Lante Awards
10 Full Circle: ...with Luis Rosa	19 Puerto Rico Day 2002

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PUERTO RICO: "NON-VIABILITY," ENVIRONMENT, AND WOMEN

An Interview with Dr. Déborah Berman Santana

Conducted by Cristina Vera

On a warm evening in Paseo Boricua, Que Ondee Sola had the pleasure of interviewing Dr. Déborah Berman Santana at the popular Puerto Rican restaurant La Bruquena. As we waited for Dr. Santana's order of a jibarito and a Malta India, I was able to ask her a few questions in her area of expertise. Dr. Santana has researched and written extensively about the environmental implications of U.S. colonialism on Puerto Rico. Recently, she authored "Kicking off the Bootstraps" which won the CHOICE award. She presently teaches as an associate professor at Mills College in Oakland, California, which is one of the few colleges in the United States that has an all female undergraduate program. Shortly after, we travelled to NEIU for Dr. Santana's talk titled, "Vieques: the Land, the People, the Struggle, the Future."

QOS: What are the largest environmental problems that face Puerto Rico today?

DS: First of all, you must look at the fundamental reasons why we have environmental problems. Beginning in the 30's and 40's there was an ideology, which I would call the doctrine of non-viability. It was based on the premise that Puerto Rico was too small, too

poor, too lacking of resources, and too overpopulated for an independent or less dependent type of existence. Its only hope then was to attract resources from the outside. This kind of dependant mentality is related to the political status and economic structure of Puerto



*Dr. Déborah Santana
during her talk at NEIU*

Rico. Ironically the idea that Puerto Rico had no resources developed a type of policy that treats development in Puerto Rico as if it had continental dimensions. You have mega malls, big *autopistas*, and big sprawling suburban development. Puerto Rico has natural resources but they're limited, like they're lim-

ited everywhere in the world. In Puerto Rico, when they want a tourist project, they talk about big mega tourist projects. When they talk about an *autopista*, they don't talk about relatively modest ones, they talk about huge *autopistas* that look like they belong in Los Angeles, California. On the island you have almost more cars than people. This is part of the biggest environmental developmental problems that Puerto Rico has.

Then of course you've got the very strong presence of the military. We know that military contamination is among the most insidious. The military is frequently exempt from most environmental regulations and the very few environmental regulations that they are subject to, they are trying to get rid of. The fundamental problem is the idea of non-viability that states we have no resources but we develop as if the resources were unlimited. It is a contradiction.

QOS: What does sustainable development mean for Puerto Rico?

DS: You first have to distinguish what you mean by sustainable and what you mean by development. In

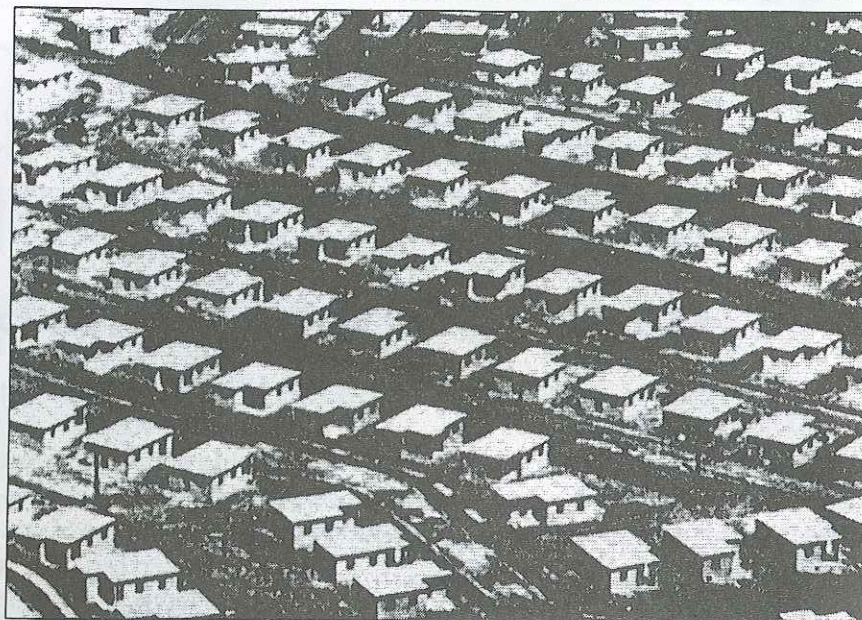
Interview...continued on next page



order for sustainable development to have any meaning for Puerto Rico, you have to define sustainability as something that can be continued at a level that is healthy for the foreseeable future. Development has to be redefined. It can't be the way we always talk about it, as more growth, more GNP. We have to talk about development as the ability of the least powerful people in the community to increase and be able to control the resources that they need to determine their own futures. Those are the elements that have to be in any sustainable development that would be worth the name.

QOS: Is there anything that makes sustainable development in Puerto Rico different or is it the same as anywhere else in the world?

DS: I think the elements are pretty much the same. In Puerto Rico, we have the situation that it is an island and is culturally very distinct from the country that dominates it, which is the United States. It is a colonial relation. But it's not that different from the United States relationship with parts of Mexico. Mexico is supposedly an independent country and yet the northern



border might as well be a part of the United States. They are economically a part of the United States, and politically they're very much influenced by the United States.

"[Operation Bootstrap] is the model behind the so-called globalization and free trade—basically making the world into Puerto Rico."

Places like the Philippines are supposedly independent. El Salvador is using the US currency, and now has US Air Force bases stationed there. These countries are independent, but barely more independent than Puerto Rico. Even if you look in poor communities of color in the United States and the actual way policies are translated in the lives of those communities, there is not a whole lot of difference. The only difference is that in every

sense of the term Puerto Rico is a colony, but the truth is that in many ways there's a lot of similarities with other countries.

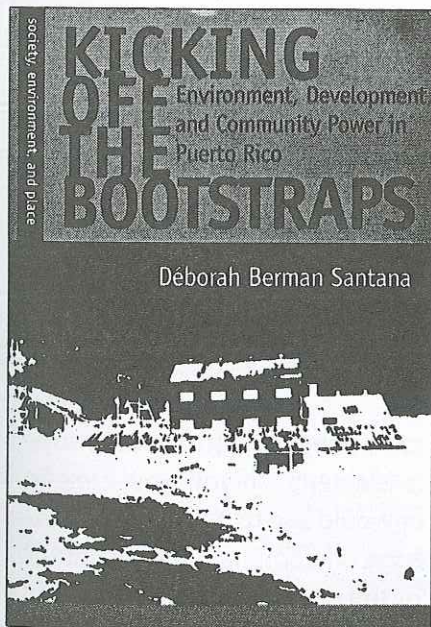
QOS: In your book "Kicking off the Bootstraps" you discuss Operation Bootstrap. Can you explain what the major affects of Operation Bootstrap have been on the environment of Puerto Rico?

DS: Operation Bootstrap was a program implemented to develop Puerto Rico through export-led industrialization. Export-led industrialization assumes you have nothing that you can develop for yourself and so you have to create all kinds of incentives to bring outside corporations in to construct, make goods and services that are then exported. What that creates is a separation between the people's needs and what these outside corporations are doing. You consume what you don't produce, you produce what you don't consume. It's a separation of people from their environment, their economy, and even

"At the height of the program about 35% of all the Puerto Rican woman of child bearing age had been sterilized. That is the highest percentage of women anywhere in the world to under go that operation."

people from each other. Another legacy of Operation Bootstrap is that it has become a model for similar programs throughout the world. It is the model behind the so-called globalization and free trade— basically making the world into Puerto Rico.

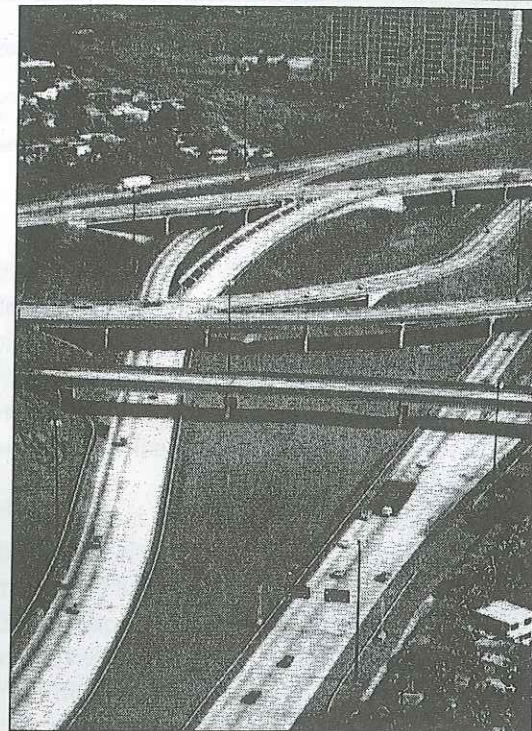
QOS: Some view the result of Operation Bootstrap as positive and others think it was negative for Puerto Rico. What is your opinion of Operation Bootstrap?



DS: Negative. You could certainly say that it modernized Puerto Rico and people got educated but they could have certainly done that without a program that was so skewed. Industrialization, urbanization, and exporting are not always terrible, but you must first have an appreciation for the resources you have, and protect them and provide for yourself. Then you can trade with others. Whatever benefits you can talk about have been mainly incidental. Some talk about how the gross national product rose. The gross national product does not really tell you whether the people are benefiting or benefiting equally. Operation Bootstrap was very good for the elite in Puerto Rico. Para los ricos, los blanquitos ricos en Puerto Rico ellos beneficiaron mucho, while the majority of Puerto Rico is still in poverty.

QOS: In your book you mentioned the process of Puerto Rican women sterilization. Could you comment on this?

DS: This is related to the doctrine of non-viability— that Puerto Rico doesn't have it's own natural resources and that it's over populated, though we know this isn't the case. It was actually too overpopulated for the United States to do what it did in the Southwest, which was basically overwhelm the population with it's own population. The idea was to reduce the population of Puerto Rico as much as possible. Part of the plan was to try to sterilize women. This program [of steril-



ization] started in the 30's and went into the 70's. At the height of the program about 35% of all the Puerto Rican woman of child bearing age had been sterilized. That is the highest percentage of women anywhere in the world to under go that operation. Not only the sterilization of the women, but also using Puerto Rican women for experiments with different types of birth control. For example, the original birth control pills that had very high levels of estrogen and were very dangerous were developed in Puerto Rico. There was a researcher who said, "Where can I find a cage of ovulating females to experiment" and that place was Puerto Rico. People have called it genocidal policies and I don't think that's too far away from right.

QOS: What was your main point you wanted your readers to get from your book?

Interview...continued on page 12

March 2002 Edition 5

Vieques Libre Editorial (Spring 2002)

The struggle for peace in Vieques continues, and it is as just and urgent today as it has ever been. The US Navy still controls most of the land in Vieques, still may bomb at will, and still contributes to the destruction and deterioration of the environment, ecology, economy and health in Vieques.

It is important to point out that, in spite of what some erroneously say, there is NO mandate, from the U.S. Congress or from the President, that the U.S. Navy has to leave Vieques. There are only verbal "promises" by President Bush that the Navy should leave by next year.

As President and Commander-in-Chief of the Armed Forces, President Bush could have issued an executive order for the cessation of bombing in Vieques. So far, he hasn't. He still can. Instead, he acquiesced to what the U.S. Congress did in late 2001, when it passed a law that puts onerous requirements before the President may even consider ordering the Navy out of Vieques.

In short, the current law provides that the Secretary of the Navy, in consultation with the Chief of Naval Operations of the U.S. Navy and the Commandant of the Marines, has to certify that they have found one or more alternative locations that are equal or superior to Vieques, and that those locations are immediately available. And even if these requirements are met, and the President keeps his "word", the law provides that the federal government (and not Puerto Rico) will retain the lands and there is no provision for cleanup of the lands whatsoever.

In essence, the current legal status of the Vieques situation provides for onerous requirements for the Navy's departure of Vieques. Yet even if those requirements are met, the current legal status provides for the land to stay in the hands of the federal government.

The current situation flies in the face of the democratic will of the people of Vieques, and of the consensus in Puerto Rico and among millions of allies worldwide. On July 29, 2001, the people of Vieques were given the opportunity to cast a vote over the issue of the Navy presence on their island. In spite of all the money and undue influence of the Navy to try to influence the results, the people of Vieques spoke with a clear voice: 68 percent of the residents voted for the "Immediate and permanent termination of the military exercises and bombings of the Navy in Vieques, withdrawal of the Navy from Vieques, and cleaning and return of Viequense lands to its citizens."

Those just demands are unmet. The struggle for peace in Vieques continues, and so must civil disobedience, political pressure, and other means of achieving the ultimate goal of a Vieques free from the oppression and abuse of the U.S. Navy.

This editorial is courtesy of www.viequeslibre.com.

Editor's Note: Three years ago this April 19, David Sanes Rodríguez was killed by two errant bombs dropped by the U.S. Navy. Since then the movement for peace in Vieques has continued to gain international momentum and support. On April 12, 2002 several members of the Union for Puerto Rican Students will be traveling to New York City to participate in the National Vieques Summit for Peace. If you are interested in attending, please contact us.

We continue to call upon NEIU students to support peace for "la isla nena." If you would like to learn more and/or would like to help raise awareness about this issue on campus, please contact us at ext. 4583 or uprs_30@hotmail.com.

Freedom is waiting...

Michael Rodríguez Muñiz

Everywhere at every time, all around us, freedom and liberty are caged. Justice and equality behind bars. Peace and dignity are unrealized dreams. Today five Puerto Rican patriots live incarcerated for either acts in support of Puerto Rican independence or political repression. Three have been in prison for more than 20 years, one for more than 16. The last was framed. Some have experienced torture, disproportional sentences; all have been imprisoned far from their families and communities. Each has been falsely characterized as a terrorist. In reality, Carlos Alberto Torres, Oscar López-Rivera, Juan Segarra Palmer, Antonio Camacho, José Jordán Solís are patriots, fellow Puerto Ricans, who today are OUR political prisoners. Their incarceration is a violation of the human rights of all Puerto Ricans, and their imprisonment flies in the face of justice.

Today, as yesterday, and every tomorrow if necessary, we demand their immediate release. Libertad... a just demand. To understand their case, is to understand the fundamental problem of the Puerto Rican nation: colonialism. For almost 104 years Puerto Rico has been a colony of the United States. Vieques has shown us that there is something very wrong and unequal about the relationship between Puerto Rico and the United States. The United States refusal to immediately end the bombing of Vieques against the wishes of the Puerto Rican people, all its political parties, religious, and civic

groups of Puerto Rico is just one example of many, of this glaring and disgusting reality. The crime is colonialism. This fact and its implications are inseparable from the case of the Puerto Rican political prisoners.

Unfortunately, ignorance about our own history and struggle, as well as the disinformation that we are fed about Puerto Rico, our political prisoners, and our current status keep us from fully understanding ourselves and our people. We must, each of us, confront the complexities of our reality, identifying how they interplay and manifest themselves in our lives and community.

We encourage all students, but particularly the Puerto Ricans, to look into this issue. Once you become aware of this issue, we ask that you join the Puerto Ricans in Puerto Rico and in the Diaspora in demanding freedom for the Five. Enough is enough! Free the Puerto Rican political prisoners!

If you are unfamiliar with the campaign to free the Puerto Rican political prisoners or with the larger issues at stake, please begin by investing some time to learn Puerto Rican history. Search the web, and contact organizations like the National Boricua Human Rights Network at www.boricuanacional.org, for information. To contact the author, blreason@hotmail.com.

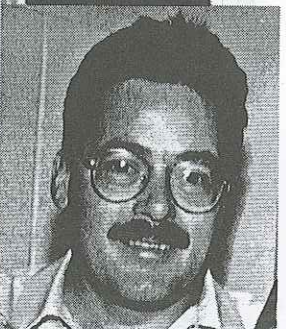
Antonio Camacho



Juan Segarra Palmer



Carlos Alberto Torres



Oscar López Rivera



José Solís Jordán



Abril en Nuestra Historia



8 Nace en Cabo Rojo, en 1827, Ramón Emeterio Betances, médico, escritor y político, defensor de la independencia y abolicionista. Es uno de los fundadores de la Sociedad Secreta Abolicionista que compraba niños esclavos en la pila bautismal para darles la libertad. Se recibe de médico en París, donde vive por muchos años. Consagra su vida a la lucha revolucionaria por la libertad de Puerto Rico y propulsa la idea de la Confederación Antillana. Se le atribuye la autoría intelectual del Grito de Lares y de su bandera. Por sus ideas sufre destierro y persecución en varias ocasiones. Sus trabajos científicos merecen un premio de la Legión de Honor Francesa. Muere el 16 de septiembre de 1898 en Francia.

14 Antonio Paoli nace en 1871 en Ponce. Estudia en la Academia de Canto de Scala en Milán y hace su presentación inaugural en el Teatro de la Opera, en París, con la ópera Guillermo Tell de Rossini. Actúa en las principales ciudades de Europa, Rusia y América y recibe distinciones y condecoraciones de varios monarcas. A su regreso a Puerto Rico se dedica a la enseñanza del canto. Muere en Santurce el 24 de octubre de 1946.



15 Nace en 1868, en Fajardo, Antonio R. Barceló. Es dirigente de los Partidos Federal y Unión de Puerto Rico. Funda en 1932 el Partido Liberal. Nombrado a la Cámara de Delegados en 1911, en 1913 lo eligen para ese cuerpo. Al año siguiente el Presidente de los Estados Unidos lo nombra al Consejo Ejecutivo en el que permanece hasta que se crea el Senado, al que es electo y preside por muchos años. Muere el 15 de octubre de 1938. José de Diego nace en Aguadilla en 1867. Poeta, orador, abogado y político.

16 Ocupa importante puestos públicos bajo la dominación española y después de la invasión norteamericana. En el ejército de la profesión se destaca como abogado criminalista. Escribe numerosos trabajos de interés político y jurídico en la prensa del país y varios libros. Es autor del primer trabajo escrito por un puertorriqueño sobre administración pública de que se tiene noticia. Su obra poética está recogida en los libros *Pomarrosa*, *Jovillos*, *Cantos de rebeldía* y *Cantos de pitirre*. Su vibrante oratoria y defensa del lenguaje le merecen el título de "Caballero de la Raza". Muere in Nueva York en 1918.



16 Nace Jesús T. Piñero en Carolina en 1897. Agricultor dedicado al cultivo de la caña de azúcar y la ganadería se destaca en el campo político. Desde 1946 ocupa la gobernación de la Isla nombrado por el presidente de los Estados Unidos cuando ocupaba el cargo de Comisionado Residente en Washington, convirtiéndose en el primer puertorriqueño en ocupar la gobernación de la Isla. Muere en 1952.



17 Nace en Ponce, en 1880, Miguel Pou. Cultiva la pintura y funda la Academia Pou, en Ponce, para la enseñanza del arte. Sus temas preferidos fueron el campesino puertorriqueño, lo tipos populares y el paisaje de la montaña. Sus obras obtuvieron premios en Puerto Rico, Estados Unidos y Europa. El Instituto de Cultura Puerto-riqueña le otorga, en 1960, un Premio Nacional. Muere el 6 de mayo de 1968, en San Juan.

18 Nace Ana Roque de Dupré en Aguadilla en 1853. Se desempeña como maestra y escritora de textos pedagógicos, literarios y periodísticos. Funda en 1894 en Humacao la revista *La Mujer*, primera publicación periódica de dirección femenina que se conozca en la Isla. Hace campañas en favor del sufragio femenino y organiza la Liga Femenina Puertorriqueña en 1917 y la Asociación de Mujeres Sufragistas en 1924. Muere en Río Piedras en 1933, un año después de que se le concediera el voto a la mujer.

24 Ernesto Ramos Antonini nace en Mayagüez en 1898. Abogado, legislador, músico, dedica todo su talento al servicio de su pueblo. Desde muy joven milita activamente en la vida política del país. Forma parte de la Cámara de Representantes desde 1940, la que preside a partir de 1948 hasta su muerte el 9 de enero de 1963. Su obra legislativa refleja su dedicación a la causa de los trabajadores y la cultura. Entre las piezas más importantes están la creación del Banco Obrero, de la Orquesta Sinfónica, de la Escuela Libre de Música, del Instituto de Cultura Puertorriqueña y del Conservatorio de Música.

24 Jesús Figueroa Iriarte nace en 1876 en Aguadilla. Destacado en el campo de la música como instrumentista, compositor, orquestador, director y maestro. Fundó la primera orquesta sinfónica del país y dirigió orquestas y bandas. Compuso un variado repertorio que incluye la *Partituras de Zarzuelas*. Maestro de varias generaciones, inició en los estudios musicales a sus hijos, quienes habrían de constituir el Quinteto Figueroa, de reconocimiento internacional. Muere en Santurce el 11 de abril de 1971. Tomado de CLARIDAD

Illustrations and photography taken from Historia y Cultura de Puerto Rico.

As Frankie Ruiz sang in the background, former Puerto Rican political prisoner Luis Rosa told us (Michael Rodríguez and I) how his activism began when he was in the 7th & 8th grade in West Town where he grew up. As a Puerto Rican at Chopin Elementary school he battled racism and gangs every day. White gangs were extremely racist and terrorized the Latino students. For example they would write "Kill A Rican Day," on October 31st in large white letters on school walls.

As a result Luis told us, "My brothers and I organized some of the students to fight back." It was in this environment that he became politically active. While he and his brothers fought to defend themselves and the other Puerto Rican & Latino students at Chopin, the Tuley uprisings began. After school, Luis and his friends used to walk to Tuley High School to participate in their struggle. "Tuley was new to us because it was more organized than the 7th & 8th graders at Chopin. They threw up barricades and some



Luis Rosa

A Grito Borincano (UIC) and Que Ondeé Sola (NEIU) collaboration...

Full Circle:

A student discussion with former Puerto Rican Political Prisoner Luis Rosa

By Loly Reyes

of the students even fought against police officers. While we fought against racist white gangs in self-defense, at Tuley, they were fighting for issues like school conditions and the transfer of a school counselor, Carmen Valentín. It was during this time that I became more in-tune with student issues." When he graduated from high school, Luis went to the University of Illinois at Circle Campus (UIC).

He said that at Circle in 1978, the school did everything that was in its power to stop student demonstrations and to make the school environment less confrontational, for the benefit of the administration.

But their attempts were in vain. As Luis told us, he and other students fought against Selective Index (entrance criteria), which sought to make Circle campus the "Harvard on Halsted," by raising the admittance standards and requiring higher ACT and SAT scores. "In the 70s, we didn't have Latin American or Latino studies, Puerto Rican history classes, or even a Latino Cultural Center. All those things were fought for! We took over the Dean's office for that. The Dean had to evacuate the building with a helicopter. We were willing to picket, to take over offices, and to go to extremes until our demands were met! Today you have all these

things. So somehow the vision of what to fight for has been lost. We have to be self-critical and admit that there are contradictions between the administration and the students, but we [student activists] have not done our job to sharpen them and make these contradictions clear to the student population. One thing we really need to do is reevaluate the situation. What do we really want?"

Luis believes that we must learn to be creative and address many issues. "Focus on issues that touch different communities, so you can bring in as many people as possible and form alliances. We must also

be rooted in community issues, take up those issues, and organize around them. We must learn to be consistent; we must have follow-up because if you don't then you lose momentum. If you study any movement, one of the biggest downfalls is the lack of consistency, the lack of accountability, and discipline. Universities are very transit, people come and go, but don't think these people are not looking at what's happening. People do take the time to look at a leaflet, a pamphlet, and at other peoples' ethics. But you must be clear on what your issues are. You can't just throw them out there."

Thinking back to his days as a student leader he said, "When we were at Circle one of the biggest pickets was to save Cook County Hospital. This is just an example of how we were able to unite a community issue with a student issue and save the hospital." In addition, he said that PRSA (the organization I am in) and other Latino organizations at UIC should focus on the issue of gentrification. He said that we often foolishly mistake that issue for one that only affects the community, but the reality is that it seriously affects us. "The more neighborhoods around Circle get gentrified the more middle class students you will see, the less Latino and African-American students you'll see at UIC."

After listening for awhile, Michael said, relating his experiences at NEIU. "At Northeastern any activity whether it's political or cultural most of the time the least people to come are Puerto Ricans. Other Latino students, White students,



photo from El Nuevo Dia

August 1999 march for the release of the Puerto Rican political prisoners.

and Black students come, but sometimes hardly any Puerto Ricans. A Bombazo is not "political" and many Puerto Ricans won't even come to that. We just can't figure it out. If this is part of your culture why wouldn't you want to come? Luis smiled and said that we just needed to talk more to people in order to reach a common ground. "Today you may start with 2-3 people, but tomorrow you have 4-5. As you continue to put activ-

ities together it helps you to lay the groundwork of consistency and people do notice. We weren't all Independentistas or progressives, at one point someone came and hit us on the head with something we felt was righteous, something we felt was correct, and we went with it." Then Michael asked, "How do you do this with so few human resources?" Luis responded by saying that one of the biggest prob-

Luis Rosa...continued on next page

lems of any movement is that we've always preached to the converted. In Puerto Rico he says, "when Independentistas talk, they talk to Independentistas. Rarely do they talk the language of anyone else. They have become very rhetorical and very abstract. Anyone who's not an Independentista doesn't want hear anything we have to say. We must learn to tie issues together." He mentioned that during the campaign for the release of the Puerto Rican political prisoners, in one particular march 200,000 attended. He described how every political and civic sector was present. "What brought those people together was some message that hit a nerve in each one of them. Whether it was human rights, disproportional sentence, or politics, whatever it was, it hit a particular nerve in each person."

He ended the interview by saying

something that perhaps neither Michael nor myself had ever thought about. He said, "Just like the independence of Puerto Rico will not be achieved by just Independentistas, any student movement will not only be made by progressives. We must bring other sectors and attract other people by doing activities. Lastly, we must strive to push and point out the issues in a humane way."

As we walked out of the restaurant, Luis showed us some of the many flags and Puerto Rican symbols he had painted on the planters on Division Street. I thought about how this man gave up 20 years of his life to defend something he loves and believes in. I thought about how many times we take so much for granted- like the fact that we actually have Latino faculty at our universities, or even the simple fact that we are allowed to display our cul-

ture, our language, and our history everyday. It made me sad to think that at times we are so ungrateful to the many Latinos/as who went above and beyond, so that we could have what we now often reject. I say reject because many Latinos come to the university without ever taking one Latino studies/history course, and I say reject because many of us are blind to the fact that there is still so much out there that we must do for the future generations of Latinos coming into our universities. But above all I felt a sense of hope that maybe one day I will no longer see the term "SLEEPING GIANT," in my political science books.

The author is a political science major at UIC and staff member of UIC's Puerto Rican/Latino publication, "El Grito Borincano." She is also vice-president of the Puerto Rican Student Association.

Interview with Dr. Santana ...continued from page 5

DS: The main thing that I wanted to do with my book was not just to document that Operation Bootstrap was bad, or that colonialism was bad, I wanted to talk about alternatives. It's very easy to protest but you have to come up with an alternative. *Protesta con La Propuesta* and that's the hard part. I knew there were many communities looking for alternatives. In the particular community that I wrote about in Salinas, Puerto Rico there were a number of activists and activist groups that were actually trying to promote alternatives for development that were based on the natural and human resources. The resources in Salinas were small enough so that the people there

could control them and meet their needs first. ¡*Salinas primero!* They unfortunately have not gotten the larger support that they needed, but I still think it is a hopeful model. The people of Vieques have very detailed proposals that they are putting together for Vieques in the future without the Navy. What you have right here in Paseo Boricua, Chicago is not just a protest it's also the *propuesta*. If your going to save this area from gentrification and keep the Puerto Ricans from getting pushed out you have to create a mechanism so that Puerto Ricans can resist, not just in the streets but also with their dollars. I wanted to talk about hope, alternatives and where we

would need to look for alternatives. The government is not going to protect resources. The community needs to be empowered to get control of the resources that they need to survive, and once they have that and feel that they are masters of their own fate, they also have more incentive to protect those resources.

Que Ondee Sola and the Union for Puerto Rican Students thank Dr. Deborah Berman Santana for sharing her vast knowledge about Vieques with NEIU and for taking out the time to speak to QOS about these very important issues.

Photography taken from Historia y Cultura de Puerto Rico.

Cafe Teatro **Batey Urbano**

Providing Chicago's Latinos with an outlet
for expression and community action!

Every Thursday:
Poetry with Purpose
Doors open @ 7pm
Open Mic starts @ 8pm until ?

Every Friday:
4 Elements:
Hip Hop Expression
Doors open @ 7pm
Open Mic starts @ 8pm until ?

Every Saturday:
Cultural Engagement
Doors open @ 7

All events sponsored by Cafe Teatro
Batey Urbano located at

2647 W. Division St.
For purposes of fundraising we are asking
for a \$5 donation with a sliding scale.

E-mail: chlbateyurbano@hotmail.com.



Losing Culture

Francisco García

Boricuas, let me get your attention for a couple of minutes. I promise it won't take that long.

What I want to do is raise your consciousness to a level that you can relate to. I'm sure you can relate to all the drugs, gangs, out of control teenage pregnancy and the many Boricuas that are HIV positive. I'm sure you're familiar with all that. But do you know that we as a people stand to lose our language, our ways of doing things, the way we celebrate and how we respect each other?

For instance, it's a great possibility that we can lose our Spanish language. Your kid's kids stand a good chance of not knowing or being able to articulate in Spanish. If we don't talk to our kids in Spanish how are we going to preserve our language? We are a proud people and sometimes it's hard for us to admit our mistakes, but it's very important that we talk to our kids in Spanish. Don't deprive them of that. Make sure they are around abuelita's house so they can pick up Spanish, if you ain't going to take the time to teach them.

Points of Expression:

Share your perspective with our readers! We invite students to submit commentaries and letters to the editor. So pick up that pen...

Whatever happened to the old days? Boricuas shared so much back then. Do you remember *Parrandas*? For you young brothers and sisters, that's when Boricuas would sing *aguinaldos* and traditional Christmas songs during the middle of the night. They would knock on your door and serenade you, you would then get up and let them in and serve them tragos (shots of Bacardi). People would do that until dawn, moving from one house to another. It was always fun. I remember those days like it was yesterday. We don't even do that any more. I wish we could go back to the old days—when Puerto Ricans looked out for each other, no matter what.

We have to keep our culture alive through language, music, art, and the many things we enjoy doing as a people. We have to be responsible for the future of our kids. It's up to us how they are raised. Let's raise them to be proud Puerto Ricans and teach them our ways. The ways of old, so they can pass it on to their kids.

Dear Que Ondee Sola,

In stark contrast to all the U.S. flags proudly snapping in the wind, and "United We Stand" proclamations emanating from billboards, banners, and bumper stickers everywhere across the land, the divisive and pernicious reality of bigotry and intolerance towards "fellow Americans" continues unabated. Here is my sad report.

My auto insurance company, American Service Insurance, instructed me to fill out a questionnaire form and take my car to Express Auto Body on Belmont in Chicago following an automobile accident. I brought my car

to Express Auto on January 24th, 2002, along with the questionnaire form to which the company estimator was supposed to add his estimate of repairs. I had already completed my portion of the report which described the accident. I was instructed by the ASI claims representative to send the questionnaire form back to ASI using the pre-paid envelope provided.

The car was examined by an ASI estimator named Larry who took photos and notes describing the damage. Larry had been rude, condescending, and short with me

from the moment I stepped in the shop. I was very surprised by the manner in which I was being treated, but my surprise soon turned to astonishment.

Larry had not communicated any information to me at all before, during, or after the inspection. He had spent the entire time grunting some commands ("Let's go!" and "You're Done"), and scowling at me. After inspecting my vehicle, he abruptly turned on his heels and went back into the shop with my questionnaire report in hand.

I went back into the shop to ask if the inspection process was complete. Larry yelled "You're done!" I asked if he would please return the questionnaire form to me so that I could mail it back to ASI. Choked with rage, he chortled "You don't get that back. Now leave! Good day! Goodbye!"

Indignant at the treatment I was receiving from him I said, "Why do you treat people in this way?" His response nearly bowled me over. He sneered and in a sarcastic tone said, "I don't treat people this way, only 'people' like you". When I asked him, "What do you

mean, people like whom?" He said, "SPIC, YOU'D BETTER LEAVE RIGHT NOW. I'M CALLING THE POLICE". I was in shock. I asked again for the questionnaire to be returned to me in a calm, even tone. I was resolved to finish my transaction properly and in a business-like manner. Despite my politeness, he again threatened to call the police and then moved towards the bay doors in a manner suggesting he was going to escalate the threats. Fearing additional verbal humiliation and possible physical harm from Larry, I immediately left the premises.

I have already contacted all the appropriate government agencies regarding this incident. I am sending this communication to you to keep you informed of what's going on in the community. I thought that all the discrimination I experienced as a non-English speaking child would change when I became "Americanized". Sadly, that promise implicit in the American dictate to assimilate is still, for me, unrealized.

Sincerely,
Francesco Napolitano

Point of Expression Point of Expression Point of Expression Point of Expression Point of Expression

Student Struggle... continued from page 2

Throughout much of the last 30 years concerned Latino students challenged the University to open its doors to people of color; struggled against racism found in and out of the classroom; demanded more Latino professors and Latino-related courses; and advocated for the establishment of academic and service programs for Latinos.

Today Latino students have the "luxury" to disassociate themselves from the "political" students who still believe there are issues to struggle for. They have the "luxury" to say, "I don't get into politics" or "I don't like politics." What these Latino students forget is that without the student struggle of previous generations at NEIU—most of us Latinos would not be here. The present size of the Latino population and most of the programs that serve Latino students were victories won by the successive generations of committed students.

To these students—can you honestly say that NEIU is providing you with everything that you are entitled to as a student? Are the needs of the Latino student being met? If they are not, don't we have a responsibility to confront the situation? I think we do!

But the question remains. Will Latino students concern themselves with whether or not we are being fairly or proportionally represented in all applicable areas at the university? The students of the past took it upon themselves to struggle for a better Northeastern. Will we do the same?

Campaign for a Multicultural Education

On Wednesday, March 27th young people from the city-wide coalition and movement known as Youth Voices in Action presented the following statement to the Chicago Public School Board of Education, demanding an end to the cultural and historical misrepresentation of traditionally underrepresented people. The attached letter was hand delivered to the CEO of CPS, Arne Duncan.

Members of the Board:

We are here today with the purpose of introducing you all to a new organization and movement in the city of Chicago called Youth Voices in Action.

Youth Voices in Action started as a diverse group of young people from the Northside of Chicago, who were concerned with the quality of education in Chicago Public Schools. It has now grown to include youth at a city-wide level.

On behalf of the following youth organizations: the Arab American Youth Leadership Academy, Youth Voices in Action, Latino Youth Power, Generation Y Youth Activist Organization, the Youth First! Campaign, and on behalf of hundreds of Chicago Public School students, we are here to demand an end to the cultural and historical misrepresentation of our many diverse communities in the CPS classroom.

This grouping is a coalition of students who share the mutual concern that some of the history we are being taught in the majority of CPS classrooms is not truthful or reflective of the many diverse cultures that make up our student body. We feel that the materials we are taught in school are biased, with regards to the histories and cultures of traditionally underrepresented people, and are not relevant to our own experiences in the city. We think that schools should be required to teach about all the different communities of Chicago, from each different community's perspective. Curriculum should be approved by each community, through committees of students and adults that reflect the diversity of CPS.

We realize that this may seem unrealistic to you all, or maybe you think that CPS doesn't have the resources. We are here to tell you that that is not true. Here, in Chicago we do have the resources to do this— WE HAVE THE PEOPLE - to ensure the true representation of everyone's culture and history.

We want to work with CPS and the Board of Education on a solution to this problem. We have tried to contact Arne Duncan and due to no response we have come before each of you to give him the letter in person. We are hoping to discuss with you, a strategy to solving this problem.

We believe it is YOUR responsibility, in being part of OUR Board of Education to take us— the students of Chicago— seriously.

Mr. Arne Duncan, Chief Executive Officer

We are writing to you with regards to a letter that was twice misplaced by your office. This letter, dated December 14th, requested that you meet with us to discuss our concerns.

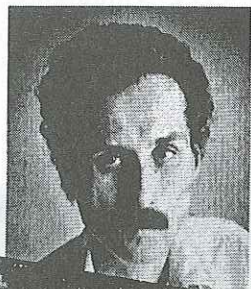
We want an end to the cultural and historical misrepresentation of our many diverse communities and would like to work with you on a solution to that problem. We think that schools should be required to teach about all the different communities of Chicago, from each different community's perspective.

As stated, our letter was lost twice; two months after the letter had been sent, when we got any response at all, we were told that our goals and vision for a multicultural curriculum were "unrealistic". From our side of the fence, it seems as though you have ignored our requests for a meeting with you for the simple fact that we are teenagers. As students of Chicago Public Schools, we feel that you have the responsibility to respond to our concerns in a respectful manner. We are still waiting for a response from you, and will continue to struggle until we get one.

For more information about this important campaign contact Oscar Chacon (773) 508 5300 or obchacon2001@yahoo.com.

Ramon Pá Puerto Rico

Angel Fuentes



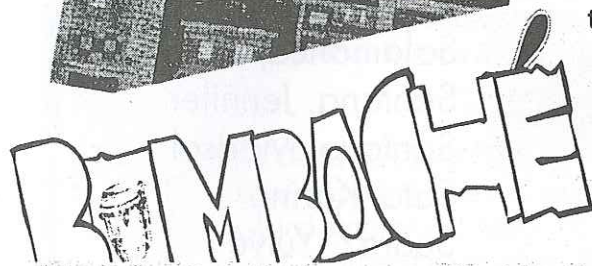
It has been about a month and a half since Ramón told me that he would be relocating permanently to Puerto Rico. I must admit that it saddened me a bit, but by the same token I was content that another Puerto Rican would make his pilgrimage back home. This is something many Puerto Ricans here in the US wish to do. I know I do! Even so, we should not worry because he reassured me that he loves the Puerto Rican community in Chicago and that he would be visiting as often as possible.

The person I'm speaking of, Ramón López, has been part of our community since 1994. He is an anthropologist, artist, community activist, director of La Casita de Don Pedro and the director of the group *Bembeteo*. He has written books on Puerto Rican history and culture. Some of his books include his work as a tapestry weaver. On a personal note, I am part of *Bembeteo* his storytelling ensemble that utilizes Bomba and Plena to educate the public of our culture and reality as Puerto Ricans. In 1995, while I attended Antonia Pantoja High School he was the principal, a very good one. I thought he was very attentive to the students needs. Over the years, we have worked in collaboration to educate people about our music (Bomba and Plena). It has been a great privilege to learn from and work with Ramón. We have become good friends.

One of the most important things that I have observed and learned from Ramón is to do what you want in life, seek your dreams. He is a person who does what he wants, how he wants, which gives him freedom and overall happiness. There are no limits for him. Ramón in many ways, lives his life like many people would like to live theirs, with no restrictions. He is a very strong advocate for self-expression and he uses *Bembeteo* as a space for that.

He has been very helpful to UPRS and Que Ondee Sola. Ramón has done several presentations for us and on numerous occasions has been a guest writer for Que Ondee Sola. He is a great journalist and has recently helped us (and several other student publications) in our desire to improve our publication. Therefore, on behalf of UPRS and Que Ondee Sola, we would like to thank Ramón López for his commitment to the Puerto Rican community. We hope that his stay in Puerto Rico is a fruitful one.

RAMÓN, ¡MUCHAS GRACIAS! NOS VEMOS EN PUERTO RICO.



Spring 2002

Proyecto Pa'Lante Honor Award Recipients

Aguilar, Victor
Alvarado, Lucia
Alvarado, Ana
Anguiano, Beatriz
Antia, John
Aragon, Maria
Arias, Estrella
Arroyo, Manuel
Avalos, Jaime
Avelar, Jorge
Boni, Alberto
Casillas, Alima
Castillo, Carla
Castillo, Belen
Castro, Olga
Cazares, Rocio
Chavez, Gricel
Cornier, Carissa
Costoso, Carla
Cristiano, Argelia
Cruz, Jazmin
Cruz, Maribel
De Leon, Guadalupe
De La Cruz, Jorge

Figuerola, Jose
Flores, Raquel
Garcia, Raquel
Garibay, Claudia
Germain, Edith
Gonzalez, Jenny
Gonzalez, Melissa

Gonzalez, Melissa
Guaman, Fausto
Guardian, Jose
Guerrero, Adriana
Gutierrez, Laura
Guzman, Llaqueni
Guzman, Nancy
Hernandez, Iris
Hernandez, Alma
Herrera, Vanessa
Huizar, Sonia
Ibarra, Carina
Jacob, Oscar
Leyva, Javier
Lucero, Alba
Luna, Luis A.
Maldonado, Cecilia
Maldonado, Damaris
Maldonado, Astrid
Marin, Maximo
Martinez, Juan
Martinez, Arelis
Mendoza, Xiomara
Mendoza, Alex
Mercado, Abey
Montoya, Juana
Mora, Karla
Morales, Antonia
Muñoz, Martha
Muñoz, Lawrence
Pardo, Arcelia
Paredes, Ana

Paredes, Yesenia
Patel, Katherine
Ponce, Ramon
Ramirez, Rafael
Ramirez, Carlos
Ramirez, Maria de la Luz
Rivera, Veronica
Rocha, Arianna
Rodriguez, Erica
Rojas, Ingrid
Ruiz, Roman
Saberbein, Alberto
Salamanca, Carolina
Santana, Jennifer
Santoyo, Marisol
Soto, Karina
Suarez, Yulye
Suárez, Lina
Torres, Julie
Tovar, Ireida
Valdez, Lucina
Valerio, Rosalia
Velazquez, Mario
Velez, Damaris

Que Ondee Sola and the Union for Puerto Ricans Students would like to congratulate this year's Proyecto Pa'Lante Honor Award Recipients!

We take this opportunity to invite you to learn more about NEIU's Latino student organizations and what they can do for you. We are at your service. ¡Pa'Lante Unidos!

Schedule of Activites

On Wednesday April 17th, 2002 the Union for Puerto Rican Students invites the NEIU community to celebrate "Puerto Rico Day 2002." This is a celebration of our culture, history, reality and much more. On this day there will be workshops, dance, poetry, a panel discussion and last but not least a taste of Puerto Rican food. We look forward to seeing you there!!!

**10am
SU-215**

PUERTO RICAN FILMS:

We will be showing several short films on various topics in Puerto Rican culture and history.

**11am
SU-214**

Beaded Puerto Rican Flag Making Workshop

with Tito Rodríguez

**12pm
Student Lounge**

SABOR BORICUA

Come and taste some good Puerto Rican food! This will be a time to relax with fellow students at lunchtime along with some traditional Puerto Rican music.

**1pm
SU-215**

STUDENT DISCUSSION: Latinos at NEIU?

Students will gather to discuss various issues that are affecting the Latino students at NEIU. Don't miss out on this opportunity to speak your mind and hear what others are thinking too!!!

**2pm
SU-214**

BOMBA PERFORMANCE WITH BEMBE BORICUA:

A group of students from the Pedro Albizu Campos High School in Chicago will sing and dance BOMBA.

**3pm
SU-214**

LATINO UNITY THROUGH POETRY

Poets: Michael Reyes

Eduardo Arocho (invited)

**4pm
SU-214**

PANEL DISCUSSION:

Human Rights-

Marisol Morales, Boricua Human Rights Network

Paseo Boricua- Enrique Salgado Jr., Division Street Business Development Association (DSBDA)

Aids in the Puerto Rican Community-

Leonilda Calderón, Vida/SIDA

Aspects of Today's Chicago Puerto Rican Community

Keynote Speaker: José E. López, Executive Director of the Puerto Rican Cultural Center, professor at NEIU, UIC and Columbia. (invited)

Puerto Rico Day 2002

