



Que Ondeé Sola

December 1987, Volume 21, No. 6



"Conspiracy to Escape" Case Continues

The Real Crime is Colonialism!

One of the most difficult experiences in our anti-colonial struggle is to participate in the trial of other independentistas accused in the US colonial courts of political resistance activities. This is the reality we confront in the political "conspiracy to escape" case against well-respected, pro-independence community leaders, Jaime Delgado and Dora García. Both are accused of aiding Prisoner of War Oscar López-Rivera and New Afrikan political prisoner Kojo Bomani-Sababu in an alleged escape plot at the Federal Penitentiary in Leavenworth, Kansas.

From the moment of their arrest and throughout the trial, the government has made every possible attempt to deny the accused: the right to bail, the right to a "free and impartial" trial and the right to have a jury of their peers. The judge has denied practically every motion and objection by defense lawyers and has overwhelmingly granted every motion and objection by the prosecution, no matter how absurd they may be. Federal marshals, assistant US attorneys Gillogly and Devaney and FBI agents Hahn and Heard have tried numerous times to intimidate and

provoke confrontations with pro-independence supporters and family members that have attended the trial on a daily basis.

The intimidation and harassment begins as soon as one enters the Federal Building. In the lobby, court spectators are confronted with a minimum of four US marshals, a State Trooper with an uncontrollable "bomb-sniffing" German Shepherd, metal detectors and an x-ray detector such as those used in airports. Here one must leave their coats and purses and remove all belongings including earrings, belts, shoes, etc. . As if all of this were not enough, spectators must also deal with the negative attitudes of the marshals. One marshal then escorts small groups of spectators in a single elevator to the 23rd floor, where the search and strip procedure is repeated before you are allowed into the courtroom.

In the courtroom, on the witness stand, we have heard the government's two main informants, George Lebosky and Richard Cobb, regurgitate the FBI's sensational plot for a dramatic escape attempt. It is clear to everyone

(SEE...THE REAL CRIME, PG. 9)

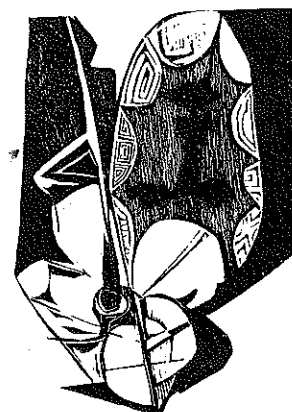
BEN COLEMAN.....

One year later



It has been over a year now since Dr. Ben Coleman, Spanish Professor here at Northeastern, suffered a horrible stroke that left him paralyzed and unable to talk. Many people have spent many hours visiting and spending time with Ben, reading to him, singing to him, keeping him up to date on what's happening at Northeastern, and just being with him. We would like to take this opportunity to thank all those people for their unselfish sacrifices to make Ben's life a bit more bearable.

At the same time, we would just like to remind people that Ben continues in his struggle, as he has struggled throughout his life. Ben was one of the first Black faculty members at Northeastern, and had to endure many racial insults, both from students and staff. Many times it would have been so easy to give up in the face of such adversity, but he didn't, he persevered, and continued to teach, and to develop, both as a Professor and as a person. Ben always had time to help a student with a problem, whether it be of an academic or personal nature. One of the most compassionate instructors on campus, he always had time, even if it meant sacrificing his own personal free time.



Ben was active in many political and human rights causes. He was always a supporter of Black issues, Latino issues, and always fought to make things better and easier for minorities than they had been for him.

A fountain of knowledge, Ben was a fascinating teacher, and had a great understanding of Latin customs and cultures.

Please do not forget this man, who although he is not physically with us at the present time, has had a great impact on many of our lives, and has taught us, not only as a professor, but as a great and compassionate human being.

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International Day... A Student's Perspective

Did you even stop to notice what was happening in the Alumni Hall on Thursday, November 5th from 10:00am till 3:30pm? Well if you didn't stop in to find out, you missed one of the biggest cultural events held at UNI. International Day, the cultural festival that brings together a variety of ethnic clubs and groups on campus to display, through entertainment and food, part of the many foreign cultures at UNI.

The purpose of International Day (as stated by Dr. Battista Gallassi) is to involve the students in participating and working together toward a common goal, in which they develop a sense of responsibility, understanding, tolerance and cooperation with other clubs and ethnic groups.

This year's International Day activity started with a brief historical account of how it has evolved from an event sponsored by five clubs in 1976 to the current 16 clubs. This year the following clubs participated: UPRS (Union for Puerto Rican Students), Black Caucus, Black Heritage, Chimexla, Spanish Club, Club Italiano, French Club, Muslim Student Association, General Union Palestinian Students, Hellenic Student Association, Students for Israel, Vietnamese Club, Polish Student Alliance, Gospel Choir, LASO and Ensemble Español.

The program then opened with a exquisite performance by Doris López who sang the aria "Batti Batti". It then continued with a variety of well-rehearsed performances. Libby Fleming delighted the audience with

her talents as she performed several dances native to Spain. Even though there were some technical difficulties and minor slip-ups, the performances were maintained at a professional level. Halfway through the entertainment, there was an ethnic costume contest. The winner of that contest was Tom Griffin from the French Club who wore a maid type costume from France.

Besides the entertaining centerstage, there were a variety of foods. You not only found main course dinners, but also many different desserts and pastries. Nominal prices were charged for these delicacies allowing the clubs to raise money for other club activities. It would be very hard to choose the best tasting ethnic food, but overall you could say ... *it was simply delicious.*

WZRD

Student Radio Station

On the air
11:00am to 2:00am
88.3 fm dial
5500 N. St. Louis

Northeastern Illinois University
Chicago, Illinois
60625

You can Kill the Revolutionary but you can't Kill the Revolution...

18 years after his assassination, the ideas of Fred Hampton still live in the minds of people who heard or knew him.

To american society, he was a Black extremist who wanted revolution.

To Black people in this country, he was a Black man who hated oppression, racism and believed in the self-determination of Third World people.

Fred Hampton was born on August 30, 1948 in Maywood, Illinois.

Since his childhood, he experienced and confronted racism and poverty. At an early age, Fred was involved in the civil rights movement, in fact, at the age of 17, Fred Hampton organized over 650 people in the youth division of the Maywood chapter of the National Association for the Advancement of Colored People (NAACP).

While setting an example for Black youth, Fred Hampton became more involved with the Black movement, at the same time, the US government had initiated a program called COINTEL-PRO, which was a special FBI counter-intelligence program.

COINTEL-PRO was aimed at destroying the Black Panthers Party that Fred Hampton had founded in Chicago.

COINTEL-PRO agents functioned as secret police in the US to disrupt, attack and destroy any and all national liberation movements.

Its main target during the 60's, was the Black Panther Party and the Native American movement. In the early 70's COINTEL-PRO targeted the Puerto Rican independence movement, making it the number one item on its agenda. Due to the subtlety of the American government in the last decade, COINTEL-PRO ceased to exist in the minds of many americans. But this was not the case. Today the program is known as "Low-Intensity Conflict" which precisely covers the growing repression against Third World countries.

Fred Hampton had great ideas about what Black people must do to obtain their freedom. But when he

tried to implement them, he became the target of COINTEL-PRO. He was brutally assassinated on December 4, 1969 at the age of 21. His assassination was the work of one of his personal bodyguards who was an FBI informant.

Fred Hampton was marked for assassination not only because he demanded civil rights for Black people, but because he demanded human rights, and the right of Black people to be a free and independent nation.

He became a threat to the US government by practicing the teachings of Malcom X and following through to the ultimate consequences. The power of man's words do not rely on how loud he preaches them, but on how he practices them.

Fred Hampton made a qualitative difference in the struggle of Black people. He lived what he preached and he shared what he knew. He lives on in the hearts of Black people who believe in freedom. Just like Malcom X, Fred Hampton was never given the chance to develop politically.

Despite his short life, Fred Hampton remains one of the greatest revolutionary leaders of the Black nation.

Que Ondeé Sola

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The Reagan Revolution

In the now almost seven years of the Reagan presidency things have gone from bad to worse to horrible for minorities—Black, Latinos, Asians and even poor whites. According to an article in a major Chicago newspaper, *By the end of 1988, eighty percent of families will have seen their incomes decline since 1977 when adjusted for inflation. But the richest 10 percent will see an average increase of percent, the top 5 percent will see an increase of an average of 23 percent, while the richest 1 percent will see their incomes rise by an entire fifty percent.* What this means, in simpler terms is that the rich are getting richer and richer while the poor become poorer and poorer.

In the past, the poor “ethnics” had other things to turn to for “consolation,” religion, their friends and families and the hope that their children would do better than they themselves. But part of the Reagan “solution” has been to allow groups that advocate white supremacy to flourish, creating an atmosphere of unbearable racial tension, especially in large cities.

Since Reagan’s first election, racism has been on the rise, so much so that even on college campuses, usually thought to be “peaceful” places of learning, racial incidents have broken out. Many people would think that these incidents must be happening predominantly in the South, long thought to be a hotbed of Ku Klux Klan activity. Surprisingly enough, this is not the case. Racial incidents are breaking out in such supposedly “enlightened” cities as Chicago. Recently a swastika was painted on a Jewish delicatessen just two blocks from our illustrious institute of higher learning. Reports of “skinheads,” (gangs of youths who hate all minorities, Blacks, Jews, Latinos—real “equal opportunity hate-mongers”) have been seen painting swastikas, as well as anti-Black and other racial slogans on buildings. Slogans which remain sometimes for weeks due to lackadaisical police.

A bit further from home, more alarming events have recently occurred. Voters in San Diego voted to change the name of Martin Luther King Drive back to its name of Market Street. In Arizona, the Governor rescinded the Martin Luther King Holiday, saying that it was unconstitutional. (Whatever that means). And these are not states in the South. The ramifications of these racist moves are frightening.

People have forgotten all the territory gained by the Civil Rights movement. In fact, many now seek to obliterate all that has been gained through years of struggle and want to send us back to the fifties, politically and economically.

A TRIBUTE TO MY FATHER

—Flora Llacuna

On October 12th, God visited my family and took my father with Him. I want to share with you some thoughts about my father. Last night, I listened to a tape he made for me, I listened to his voice because I wanted to be with him for a while, to experience once again his vitality, warmth, energy and good humor. I was greatly saddened, but not disappointed. He was very much present.

I could spend the rest of my life talking about my father. He always did what was necessary even when it he knew it was insufficient was insufficient, like converting his car into an ambulance to help the people in our town. My father’s actions were guided by love. He married my mother, Concepción Nuñez, when he was 18 years old and my brother Guillermo and I were privileged to grow-up in a home built on a foundation of love.

His dreams, his hopes, became the dreams and hopes of his family. For 50 years, he worked at McFarlane Industry and gained the respect and affection of co-workers and management. He lived all his life in the city where he was born, and kiddingly he used to say: *the day I die, the whole town will be with me...* and it happened, they were all there to say good-bye to their friend Atilano. He died in his land, the land he loved so much, Cuba.

(SEE “A TRIBUTE...”, PG. 11)

SANTA CLO' VA A LA CUCHILLA

Por: Abelardo Díaz Alfaro

Santa Clo' va a la Cuchilla es uno de los cuentos típicos de Puerto Rico que mejor capta el sentimiento jíbaro del pueblo. Su autor, Abelardo Díaz Alfaro, lo escribe como parte de una serie de cuentos que bregan con un tema en particular. Este tema es el del intento por parte del gobierno de los EEUU de americanizar al pueblo puertorriqueño durante la década del 30.

Díaz Alfaro utiliza en esta serie a un personaje de nombre Peyo Mercé.

Peyo Mercé tiene una personalidad única. Fue un hombre criado en un barrio donde no había llegado la modernización como ya había llegado a San Juan y Mayaguez. Peyo logra estudiar y se hace maestro. Este regresa a su barrio, La Cuchilla* para confrontar todo el analfabetismo e ignorancia académica que acae en él. Pero no va con arrogancias de intelectual ya que no se olvida que él fue y es aun parte de esta realidad. Con su actitud y carácter de campesino comienza a ganar la confianza de todos en La Cuchilla.

El personaje opuesto a Peyo en la serie es Mr. Juan Gymns. Este es el supervisor de Peyo. Cree fuertemente en la americanización de los barrios. Siempre le habla a Peyo de los nuevos avances en la educación, pero Peyo siempre le dice "que a "perro viejo" no se le pueden enseñar trucos nuevos."

En Santa Clo' va a la Cuchilla se narra el segundo encuentro entre Peyo y Mr. Gymns. Mr. Gymns le propone a un nuevo maestro Johnny Rosas: "te voy a mandar al barrio La Cuchilla para que le llesves lo último que aprendiste en pedagogía... Trata de cambiar las costumbres y, sobre todo, debes enseñar mucho inglés, mucho inglés."

Peyo Mercé se enteró de esto pero no sintió ni rencor, ni envidia, sintió más pena que nada. El sabía como era la gente del barrio, como bregar con sus realidades. También sabía que no era fácil acostumbrarse a la dureza del campo: la comida escasa, caminos intransitables y la

noche obscura y solitaria como ella sola.

Un día Johnny le dijo a Peyo que había que renovar el barrio, traer costumbres del pueblo americano. Peyo respondió "... el inglés es bueno y hace falta. Pero ¡bendito! Si es que ni el español sabemos pronunciar bien."

Entre estos debates llegaron las Fiestas de Navidad. Peyo Mercé decoró su salón con guiraldas y sus estudiantes preparaban los tiples y cuatros de cedro y yagrumo. En el otro salón Johnny Rosas se preparaba para la "Gala Premiere" de Santa Claus en La Cuchilla. Mr. Rosas tenía como invitado a Rogelio Escalera, otro supervisor. En un intento de familiarizar a los jíbaros con Santa Claus, Mr. Rosas le enseñó un retrato de éste al preguntarles quien era, Benito, un niño avispa y maleto como él solo le respondió: "Mistel ese es año viejo colorado."

Llegó la noche de navidad. Peyo hizo una fiestecita típica que quedó muy lucida. Jíbaros cantando coplas y tocando instrumentos finalizándose con la aparición de los Reyes Magos. El salón de Mr. Rosas estaba cubierto de hojas verdes cubiertas de escarcha y se leía por todos lados Merry Christmas. Los campesinos se miraban atónitos, nunca habían visto cosa igual. Comenzó el programa con un cuento sobre Noel, luego un coro de niños entonó Jingle Bells. Los padres se miraban unos a otros asombrados. Mr. Rosas se ausentó. Mr. Escalera felicitó a los niños y padres por este "adelanto."

Hubo un enorme silencio y un corito lo rompió con su canto. Y de pronto surgió en el umbral de la puerta la figura de Santa Claus diciendo a toda voz: Here is Santa Claus, Merry Christmas to you all.

¡Un grito de terror hizo estremecer el salón! Unos campesinos se tiraban por las ventanas, los niños más pequeños empezaron a llorar y se les pegaban a las faldas de las comadres... Una vieja se persignó y dijo: "¡Conjurao sea! Si es el mismo demonio hablando en americano."

Peyo Mercé permaneció indiferente y hiératico. Mr. Escalera furioso vació todo su rencor en él y le dijo: "Usted, Peyo Mercé tiene la culpa de que en pleno siglo veinte se den este barrio estas salvajadas." Sin enmunitarse mucho le contestó: "Mr. Escalera yo no tengo la culpa de que ese santito no esté en la santoral puertorriqueña."

Así finaliza este cuento que dentro de su jocisidad hace una crítica profunda y concreta. Denuncia los intentos hegemónicos hechos por los EEUU contra el pueblo puertorriqueño. No bastaba con quitarle al pueblo su moneda, destruir el gobierno que este había formado, sino que quiso destruir toda una cultura nacional. Ha sido los EU el país que ha dicho respetar las culturas y tradiciones de todos los pueblos, en cambio es el responsable de la desculturización de los países que ha invadido como Hawaii y Puerto Rico.

*La Cuchilla es una vecindad del pueblo de Moca, Puerto Rico.

Santa Claus Comes to La Cuchilla

by: Abelardo Díaz Alfaro

Santo Clo' va a la Cuchilla is a typical Puerto Rican short story of the 1930's. The author, Abelardo Díaz Alfaro, writes it as part of a series of short stories that deal with two topics. The first series is the countryside sentiment of the people of Puerto Rico. The second topic deals with the US government's attempt to americanize Puerto Rican society. Throughout the series the central character is Peyo Mercé.

Peyo Mercé grew up in the village known as La Cuchilla.* Modernization had not arrived there yet, as it had to the larger cities of San Juan and Mayaguez. Peyo was one of the few people from La Cuchilla that was able to receive an education. He became a teacher. He returned to La Cuchilla because he wanted to help overcome the illiteracy that overwhelmed the area. He was not arrogant about the fact that he was educated, but rather, he was humble and never forgot who he was. Because of his positive attitude and because he was a typical countryman, he earned the trust of the people of La Cuchilla.

The opposing character was Mr. Juan Gymns. He was Peyo's supervisor. Gymns strongly believed in the Americanization of the small villages. He always spoke to Peyo about the advances in education, but Peyo always replied: "You cannot teach an old dog new tricks."

Santa Clo' va a la Cuchilla narrates the second encounter between Peyo and Mr. Gymns. Mr. Gymns assigns a new teacher to the area, Johnny Rosas. He tells Johnny, "I am sending you to La Cuchilla so you can teach the latest advances in education . . . Try to change the customs and above all, teach plenty of English, lots of English!"

When Peyo Mercé heard about this he felt no anger or envy, he just pitied the newcomer. Peyo knew and understood the people of La Cuchilla and how to deal with them. He also knew how difficult life could be at the countryside. Life was rough, very little food, roads were made of mud, and nights were long, dark and lonely.

One day, Johnny told Peyo that La Cuchilla had to be revamped, that American traditions had to be brought in. Peyo told him: ". . . English is good and necessary. But goodness! How can we learn English, when we cannot even pronounce Spanish correctly?"

Time passed and the debates continued. Christmas arrived. Peyo Mercé decorated his classroom with typical ornaments made by his students. In the other room, Johnny Rosas was getting ready for the "Gala Premiere" of Santa Claus in La Cuchilla. Mr. Rosas invited Rogelio Escalera, another supervisor (who thought like Juan Gymns). In an attempt to familiarize the children with Santa Claus, Mr. Rosas showed them a picture. He asked who it was, but it was useless.

Christmas Eve came. Peyo had a small typical feast which included singing and improvisations by the countryfolk. Candies were also given out. It culminated with the appearance of the Three Kings. Mr. Rosas' classroom was decorated with green leaves and snow and poster with Merry Christmas signs all around. The people were astonished with the room, they had never seen anything like it. The program began with a story of Santa Claus, followed by a choir of children who sang Jingle Bells. Parents looked at each other in shock. Mr. Rosas left the room for a brief minute while Mr. Escalera congratulated the children and parents for this "step forward".

There was an enormous silence, which was broken by the choir of children. Suddenly, Santa Claus appeared at the doorstep. Loudly he

yelled, "Here is Santa Claus, Merry Christmas to all!"

A tremendous shout shook the room! Some men jumped out the window. The younger children began to cry and held on to their mother's skirts. An old lady got on her knees making the sign of the cross and saying: "Jesus Christ! It's the devil himself speaking American!"

Peyo Mercé remained indifferent. Mr. Escalera furiously told Peyo: "You, Peyo Mercé, are the one responsible for the fact that in the twentieth century such barbarism is taking place!" Without losing his temper, Peyo responded: "Mr. Escalera, it's not my fault if Santa Claus isn't recognized as a Puerto Rican Saint."

With this statement, the story ends. It is humorous, but it is also denouncing the US policy of hegemony over Puerto Rico. For the first forty years of US domination in Puerto Rico, English was imposed as the first language in the educational system. It was illegal to teach Spanish. It was not enough to destroy Puerto Rico's own monetary system, its government of 1898, the US also attempted to destroy its culture. It is the US, the country that proclaims that every nation's culture must be respected that is responsible for the deculturalization of the nations it has invaded like Hawaii and Puerto Rico.

La Cuchilla is a neighborhood in the town of Moca Puerto Rico.

Wednesday, August 22, Guatemala, Central America

The plane lands, my hands are sweating...

A knot forms in my throat, a fear of...

I don't know what. I walk through

the streets, and though the sun

is shining, the day is sad, gray,

a feeling of tension in the air,

like something alive, something

all can feel. On every

corner a soldier, or

two, with their weapons

in hand, caressing

them, as if they

were someone, and

always, always

ready to fire.

People are

nervous, they

look from

side to side,

anxious about

what might

happen.

No tranquility...

for anyone.

No one smiles.

There's just

the sun

of another

gray

day.

CONTRASTE

by M. Teresa Lopez

Sunday, August 26,

Managua, Nicaragua

The plane lands, I

breath a sigh

of relief. I

begin to feel calm

again. I walk in

the streets, under

a brilliant sun, a

bright day, a light

breeze blows. The day

feels happy. On every

corner men selling fruit

or candies, children

running about, playing.

People pause to chat. The

people are calm. Because their

country no longer has a

"gray shadow," people no longer

have to walk in fear. The only

fear they have is that someone

will try to put out the bright

light that shines in Nicaragua

today.

QUE ONDEE SOLA

THE REAL CRIME...

present that Lebosky and Cobb evidently participated in discussions with other prisoners about numerous escape plots while incarcerated and have been proven habitual liars by the defense attorneys during cross-examination. One cannot distinguish when they are telling the truth, if they have at all, from when they are lying. They are the key government witnesses. They have been brought into the courtroom with an entourage of US marshals and FBI agents. A minimum of twelve to fifteen US marshals, three FBI agents and two US attorneys are present whenever Lebosky and Cobb are brought into the courtroom. This exaggerated security measure is sure to have an impact on any jury in this country, regardless of how objective they may appear to be.

We have also seen how US attorneys Gillogly and Devaney and FBI agents Hahn and Heard sit directly facing the jury and the witness stand, with their backs to everyone else. From this position, they make facial expressions and gestures to prejudice the jury and openly coach the witnesses.

These repressive measures have not been limited to the courtroom and Federal Building. The US attorneys and the FBI have also carried out a successful smear campaign in their controlled media by manipulating every news reporter that enters the courtroom.

What we have witnessed in and out of the courtroom in this case serves to reaffirm the fact that we cannot place our faith in any government institutions or agencies to resolve the crime of colonialism violently imposed on the Puerto Rican people since 1898, when the US militarily invaded and occupied Puerto Rico. This military occupation continues unaltered to this very day and will not change until the Puerto Rican people force the US to withdraw its military forces and establish the sovereign Republic of Puerto Rico.

We call on all freedom loving people to attend the trial and bear witness to the contradiction of colonialism and show your support for Jaime, Dora, Oscar and Kojo and Puerto Rico's right to independence. Attend the trial Monday through Thursday from 10:00am to 4:30pm on the 23rd floor of the Federal Building in Chicago.

All Out To Support Jaime Delgado!
Attend the "Conspiracy to Escape" Trial
Monday-Thursdays
10:00 am-4:00 pm
Dirksen Federal Building
For more information, call x-3805

Dr. Ben Coleman Scholarship

The **Puerto Rican Cultural Center**, a community based institution, has announced the creation of the Dr. Ben Coleman scholarship for a Northeastern Illinois University graduate pursuing any field of study at the graduate level in Afro-Caribbean Studies.

The scholarship will be for \$250.00 to be used during the 1987-88 year. Selection of the scholarship recipient will be made by a committee to be established by the **Union for Puerto Rican Students (UPRS)**. Any student who is interested in being considered for this scholarship should fill out the following coupon or contact QOS, ext. 3805.

NAME: _____

ADDRESS: _____

Social Security #: _____

Telephone: _____

Year Graduated: _____

Major: _____

Mexican/ Caribbean Update

Since July 1987, the Mexican/Caribbean Board of Advisors has been meeting to determine the needs of the Minor Program and what can be done to improve it. After a meeting at C.I.C.S. with all parties involved in the program, the following memo urging that the UNI Administration meet the demands of the Minor Program was issued.



NORTHEASTERN ILLINOIS UNIVERSITY
5500 N. ST. LOUIS AVENUE • CHICAGO, ILLINOIS 60625 • (312) 583-4050

DEPARTMENT OF SOCIOLOGY

MEMO

To: President Gordon Lamb, Provost Barbara Hursh, Dean of College of Education Fareed and Dean of College of Arts and Sciences Dobbs.
From: Board of Advisors of the Mexican/Caribbean Studies Program; Center for Inner City Studies; and Criminal Justice Dept.
Date: November 10, 1987.

On Friday, November 6, 1987, representatives of the Mexican/Caribbean Studies Program, Center for Inner-City Studies, and the Criminal Justice Department met and agreed to the following proposals:

1. Jose Lopez should be given a permanent part-time contract on a yearly basis, through the Center for Inner-City Studies (CICS). Professor Lopez should have five courses to teach over an academic year, and these should be:
 - FALL TRIMESTER
History and Culture of Ethnic Groups and Revolutionary Movements
 - WINTER TRIMESTER
Caribbean City (CICS) and Gangs in Chicago (Criminal Justice Dept.)
 - SPRING TRIMESTER
History and Culture of Ethnic Groups (CICS)
 CICS, as the administrator of the Mexican/Caribbean Studies Program, will receive \$7,500.00 per academic year to cover the costs of Professor Lopez's course.
2. There should be a part-time coordinator of the Mexican/Caribbean Studies Program, which at this point is a rapidly expanding minor. All parties agreed that the program needed a coordinator to keep the program on track and to facilitate further growth.

Donn Bailey *[Signature]*
Director of CICS
Bernard Headly *[Signature]*
Chair, Criminal Justice Dept.

Kingsley Clark *[Signature]*
Criminal Justice and M/C Board of Adv.
Lorenzo Harrison *[Signature]*
History Dept. and M/C Board of Adv.

Charles Barber *[Signature]*
Hist. Dept. and M/C Board of Adv.

Daniel J. Stein *[Signature]*
Sociology Dept. and M/C Board of Adv.

Conrad Worrill *[Signature]*
Liason from CICS to M/C Program

Axel Massol *[Signature]*
Jose Martin Nieves *[Signature]*
Robertico Medina *[Signature]*
Lourdes Lugo *[Signature]*
students and M/C Board of Advisors

Jacob Carruthers *[Signature]*
CICS

Register for Professor José Lopez' Class!
Revolutionary Movements

<u>Room:</u>	<u>Time</u>	<u>Ref.#</u>	<u>Instructor:</u>
2102	9:40-10:50 am	23619	J. López
<u>Credit Hours:</u>	<u>Day</u>	<u>Dept.</u>	<u>Course #</u>
3.0	T.R.	ICSE	203 SFX01

Gangs in Chjicago

<u>Room:</u>	<u>Time</u>	<u>Ref.#</u>	<u>Instructor:</u>
TBA	11:05-12:20p.m.	TBA	J. López
<u>Credit Hours:</u>	<u>Day</u>	<u>Dept.</u>	<u>Course #</u>
3.0	T.R.	CRJU/PRSM	315C

**El Centro Cultural Puertorriqueño y Producciones Moriviví
Presentan**

Festival Tierra Adentro

La Música, Poesía y Bailes del Folklore Latino Americano

**Sabado, 19 de diciembre del 1987
Asociación Cívica de Humboldt Park
2757 W. LeMoyne**

Cena - 6:30 p.m.

Presentación - 8:00 p.m.

Taquillas a la venta: \$8.00

Para más información,

favor de comunicarse con María Sánchez - 342-8023

A TRIBUTE TO MY FATHER...

Atilano Llacuna is dead. Those words are very painful to us, to me, my mother, my brother, his grandchildren, his sisters and his friends. I do not think I realized how painful it was going to be to live with the reality of my father's death.

My family and I will always treasure and love the memories that my father left with us: his values, his beliefs, his sensitivity and his smile. The effect he had on his family and friends is that, what is important is not the longevity of life, but how we live life and what we give to others. May my Dad rest peace in the Kingdom of God.

Thank you for being with me today.

Chicago, October, 1987

UPRS &
QUE ONDEE SOLA
INVITES YOU TO
A CHRISTMAS PARTY

Refreshments will be served!
Music! Dance!

FROM: 12:30 to 2:00
PLACE: Heritage Room
WHEN: December ~~19th~~, 1987
10th

(Come one, Come all,
Come and have a ball)

MERRY CHRISTMAS
AND
HAPPY NEW YEAR
FROM
QUE ONDEE SOLA
AND UPRS