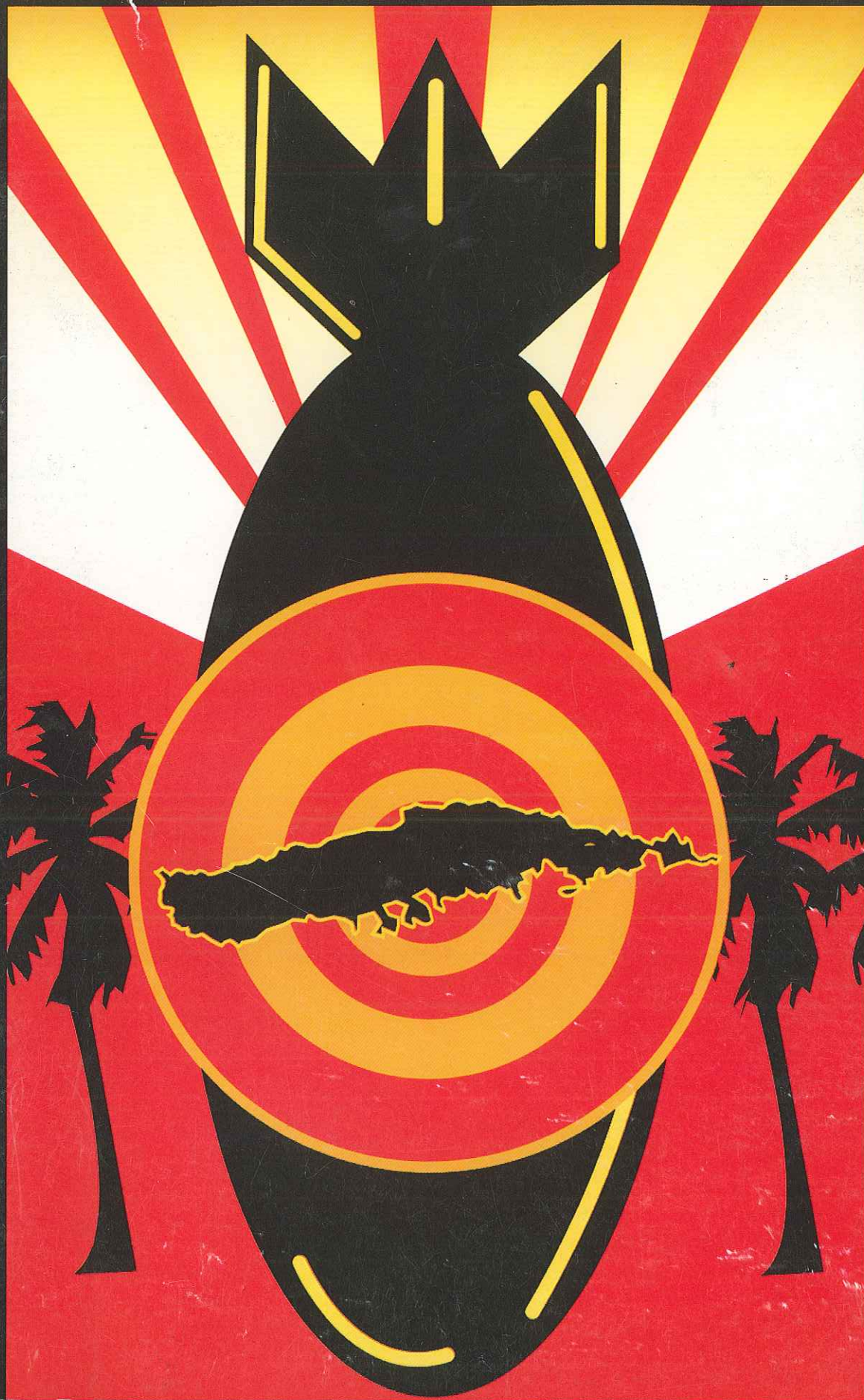


Paz  
para  
Vieques



Que Ondee Sola

January 2003 • Vol. 31 No. 1



# A New Beginning

Michael Rodríguez Muñiz

Thirty-one years ago the Union for Puerto Rican Students published the first edition of Que Ondee Sola. Presenting itself to a campus quite different from the one we have today, Que Ondee Sola would begin its historic trek.

Not merely a newsletter or a monthly bulletin, QOS became and continues to be the media arm of the Latino student struggle at NEIU, today seen in the Latino Status campaign. Throughout the years, QOS has served as a springboard for student generated ideas and discussion, for open challenges to administration policy and faculty accountability. In these pages student poetry and art has been displayed, and Latino students have had an outlet for their thoughts and opinions. Where else at NEIU do Latino students have the opportunity to highlight their culture and history regularly and insightfully? I truly believe our publication is a unique space for Latino students. Que Ondee Sola today, though quite different from the Que Ondee Sola of yesterday, remains its stern voice of opposition, its call to community involvement, and its insistence on self-determination.

To begin the Spring Semester 2003 the staff of Que Ondee Sola greets you with this special double edition. This edition is a showcase of what Que Ondee Sola is and will

become. Whether through poetic fury, critical commentary, or cultural reflection, on these pages Latino students unleash their voice and spirit.

For the last four years I have had the privilege and honor to work intimately on this project. Along with a group of students that has changed much since I arrived at E-041, we have together strengthened, advanced and further solidified the presence of Que Ondee Sola on this campus.

Now that my period as editor has come to a close the next generation of writers and editors will most certainly continue to develop this publication. Our future at NEIU has never been brighter and our responsibility to serve our Latino students has never been greater.

We thank all our readers last semester, all those that sent letters and e-mails, and all the professors that support our work. QOS invites all students who are interested in joining our staff or submitting articles or poetry to contact us.

**On behalf of Que Ondee Sola have great semester! See you next month! Feb 2003.**

## Guest Editor

Michael Rodríguez Muñiz

## Staff:

Angel Fuentes	Jessica Buleje
Yvonne Nieves	Michael Reyes
Jason Cruz	Edith Germain
Edith Bucio	Maribel Martinez
Chika Mignani	Jasson Perez

Que Ondee Sola is published at Northeastern Illinois University. The opinions expressed in Que Ondee Sola do not necessarily reflect those of the Administration. Responsibility for its contents lie solely within the staff.

We appreciate all suggestions and contributions.

**Contact Que Ondee Sola:**  
5500 N. St. Louis Chicago, IL 60625

E-041 • 773.442.4583  
queondeesola@hotmail.com



# adentro QOS

## Sections

- 4 **Latino Status:-** Including our monthly student survey, and two student perspectives about NEIU faculty and courses. Check it out!
- 8 **Questions and Answers-** QOS talks with Miriam Rivera about NEIU, Latino administrators, and student power.
- 22 **Update Vieques-** U.S. Navy to Leave Vieques and much more...
- 25 **EncuentroCultural-** Learn about R.Drums, Bomba, and Puerto Rican culture.
- 30 **Poetic Fury-** This month QOS is featuring several student poems, and a poem from one of Puerto Rico's most celebrated poets.
- 38 **Biography-** Who are the remaining Puerto Rican Political Prisoners?

## In This Edition

- 2 Guest Editorial: A New Beginning
- 7 School Kids/ Street Kids
- 7 NEIU: Phone Numbers and Locations
- 11 A Date with Spic Chic
- 12 Mexican was the Color of Mud...
- 16 The Death of Latinos in Campus Administration
- 19 Elizam Escobar
- 20 Centerfold: UPRS 2002
- 32 World AIDS Day
- 36 Puerto Rico y el Trifuno Republicano

**Que Ondee Sola is a 31 year old Puerto Rican/Latina/o monthly student magazine. Our mission is to provide our campus with a relevant and engaging publication that deals with student issues, particularly those of Latinos and issues that are of importance to our communities.**

**Que Ondee Sola continues to affirm the right of Puerto Rican self-determination.**



## Student Survey

Conducted by Maribel Martinez & Yvonne Nieves

This year Que Ondee Sola will be walking the halls of NEIU talking to students about their views on a wide range of topics and interests. Far too often the student, the most important component of the university, has very few outlets to give her/his opinions. Be on the look out for Que Ondee Sola staff writers and important questions that are headed your way!

### The Questions

1. How many tenured Latino professors are there at NEIU?
2. There are 10 out of 191. How do you feel about that?
3. Would you like to see more Latino faculty at NEIU?

### The Answers

**Eric Pagan, sophomore**

1. 30 or more.
2. I believe it's challenging for 10, but I believe it can get stronger and better with more [faculty].
3. Yes, I believe so, because I believe that Latinos will understand more from other Latinos.

**Mary Remington, freshman**

1. 20
2. Depending on their degrees...if they want to go for their degrees in teaching then [they should] go ahead, it is all up to them. Unless there's discrimination against them and that's the reason why there's not as many Latino faculty here then that's kind of crap.
3. As long as they are up to par and as long as they can teach well, then yeah.

**Kevin Kozark, freshman**

1. 20
2. It's not bad, a decent ratio in comparison to other schools that would have a lower number of people.
3. Yeah, I think it would be good for the community here; it would make it more diverse.

**Inalvis Lopez, sophomore**

1. 100 teachers
2. That's ridiculous! I thought there were more.
3. It would be nice.

**Martin Rocha, senior**

1. 15, not many
2. It's not enough, we need more Latino professors in the faculty, definitely.
3. Definitely, yes.



# Latino History Courses, All Survey, No Insightful Analysis

Miguel Molina

Northeastern Illinois University has a student population of approximately 11,000 students and 27% of them are of Hispanic origin. With the University having a large Hispanic population attending it, I would have thought that University departments would be more responsible to our academic needs. One specific problem I know of is that the History Department does not regularly offer courses on Mexican, Puerto Rican or Chicano history. Why, if we make up 27% of the student population, would the university catalog list courses in the history of Mexico and Puerto Rico and not be able to teach them to the students?

**This insightful analysis was what I was looking for in the History of Central America and the Caribbean at the 300-level, but it did not happen.**

One specific course which had not been taught in five years is the history of Mexico until fall semester 2002. Within the last five years the only consistently taught 300-level course offered to the students has been Central American and the Caribbean History, recently taught by Dr. Grossman. In that survey course students were taught the history of five Central American countries and certain Caribbean countries. It must be frustrating for Dr. Grossman because he has to teach the history of this entire region at once and also students are not given the opportunity to experience an insightful analysis about those countries. I took the history course on the U. S. Civil War and Reconstruction with Dr. Singleton and it exposed students to an insightful analysis by discussing theories made by various historians about this time period. This insightful analysis was exactly what I was looking for in the History of Central America and the Caribbean course that I took in fall 2001, but it did not happen.

The history of Mexico course is also a survey course that covers thousands of years of Mexican history. Within one semester it is impossible to cover any one area in Mexican history with any depth or analysis.

I have one suggestion for the History Department: let Dr. Grossman develop courses at the 300-level on the history of Mexico. Even though Dr. Grossman is a visiting lecturer he could develop courses on the history of Mexico. He is a capable professor and received his PhD from the University of Chicago. In conversation with Dr. Grossman I learned that he did most of his graduate studies-work on the history of Mexico. According to Dr. Singleton the History Department needs somebody who has done graduate work on the history of Mexico.

Dr. Grossman's two advisors for his PhD dissertation can testify that Dr. Grossman indeed, did his most of his graduate work on the history of Mexico. Dr. Grossman's advisors were Frederick Kats and John Coatsworth (now at Harvard) two specialists on the history of Mexico. If the History Department would give Dr. Grossman the opportunity he would develop 300-level Mexican history courses. Dr. Grossman already teaches the history of Mexico at DePaul University. The History Department has yet to let Dr. Grossman develop more courses on Mexican history, but he was allowed to develop another course in "U.S. Foreign Relations 1924- present" which he is going to teach next semester. This is a field in which Dr. Grossman did not do graduate work, but still does an outstanding job teaching the course.

**If you are concerned with this issue please contact the Latino Status Committee at ext. 4583.**



# Are NEIU Departments Committed to Faculty Diversity?

Michael Rodríguez Muñiz

How many Latino professors have you had while you have attended NEIU? Unless you are taking courses in the Foreign Language department chances are slim that you have taken a class taught by a Latino. The lack of Latino faculty is a serious problem at NEIU.

NEIU departments know that their faculty does not currently resemble the diversity of the student body. As they know, and we have continued to state, over one-fourth of the student body is Latino but we cannot say the same about faculty. Tenured and tenure track Latinos account for a mere 6.1% out of the total of tenured and tenure track professors. Why the discrepancy?

In past discussions with several department chairpersons a commonly used reason is that not enough Latinos have PhDs. While that may be true, I believe that the real issue lies in the determination of departments to find qualified Latino professors. How diligent are the search committees in advertising faculty positions in journals or publications read by Latinos. Do they advertise in the Latino community?

Currently, several departments in the College of Arts and Sciences are hiring faculty to teach courses in the Mexican/Caribbean Studies Program. This is a very important step in its development. The Student Steering Committee of the Mexican/Caribbean Studies Program is encour-

aged by this commitment to hire faculty that specialize in Latin American and Latino affairs. Unfortunately, given this opportunity for faculty diversity, we do not know what the commitment of these departments is to hire qualified Latino professors to fill these positions.

Currently there are only 10 tenured Latino professors out of 191. Nothing in that sad statistic speaks to proportional representation (a prerequisite for diversity). Latino students contribute to this campus financially, academically, and socially yet diversity extends no further than the student body. As we have stated before, NEIU must commit itself to becoming diverse on both ends of the classroom.

We must assess all the factors that maintain this lack of faculty diversity at the Midwest's most diverse University. To combat this lack of Latino faculty NEIU's departments must publicly insist (with action) that hiring Latino faculty is an urgent priority. We respectfully challenge each of the departments currently seeking to fill faculty positions to make a commitment to hiring Latino faculty. Please show us your commitment.

The Latino Status Committee is willing to assist in whatever capacity to help increase Latino applicants and faculty. We ask the search and screen committees to contact us if they need any assistance.

## Union for Puerto Rican Students

Over 30 years promoting Puerto Rican history, culture and a better understanding of our present reality.

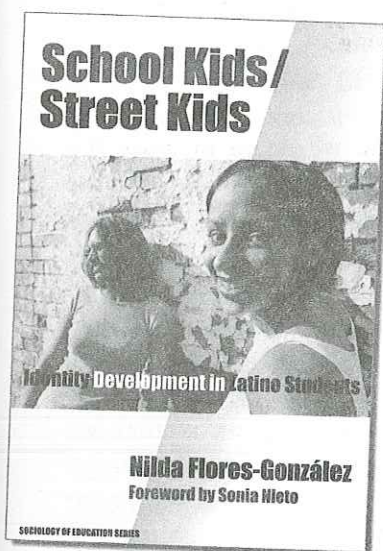
UPRS will be sponsoring several activities this semester, if you are interested please contact us at [uprs\\_30@hotmail.com](mailto:uprs_30@hotmail.com).

**QOS**  
is looking for  
writers, poets,  
artists,  
photographers...



# School Kids/ Street Kids

For many years parents, researchers, and academics have wondered why some minority children are successful in school and why many are not. In her new book, "School Kids/ Street Kids Identity Development in Latino Students," UIC professor Dr. Nilda Flores-Gonzalez attempts to answer that question using a role identity theory.



Within a school context, this theory argues that students who develop a "school identity" are often very successful in school, while those that develop a "street identity" tend to be unsuccessful in school.

According to the forward by Sonia Nieto, "She shows that academic success of Latino students is above all attributable to the environment in the schools they attend and the nature of the relationships they have with their teachers."

This book gives a refreshing insight into understanding schools, the place more than any other place that can determine the future of our children. As the back cover notes, "Only 62% of Latinos have completed high school, while 94% of Whites and

87% of African American have done so." It is against this present reality that Dr. Flores-Gonzalez writes about the causes of Latino dropout rates. Not satisfied with merely describing the problem, she also discusses attainable possibilities and solutions sorely needed by the educational facilities serving (or not) our youth.

Reading this book is highly recommended to those in the educational field or have desire to understand why some of our young people graduate and others do not. Like education, this book is an investment worth making.

## Phone Numbers & Locations

Academic Advising  
A-109  
ext. 5470

Admissions and Records  
D-121  
ext. 4013

Beck's Bookstore  
ext. 4990

El Centro  
3119 N. Pulaski  
773-777-9955

Financial Aid  
D-200  
ext. 5009

Health Service  
E-051  
ext. 5800

Information Center  
Village Square  
ext. 4290

Library  
ext. 4470

Mexican/Caribbean Studies  
Program  
CLS-4794  
ext. 4794

Minority Student  
/Mentoring Program  
A-125  
ext. 4616

President's Office  
C-211  
ext. 7101

Proyecto Pa'Lante  
A-129  
ext. 5455

Public Safety  
PS Building  
ext. 4100

Student Activities  
SU-207  
4660

Student Employment  
ext. 4696





## Questions & Answers

# Challenging Goodbyes: Interview with Miriam Rivera

conducted by Jason Cruz

*Very few people at NEIU have supported and impacted Latino students like Miriam Rivera, as a student, advisor in Proyecto Pa'Lante, and most recently as director of Admissions and Records. Rivera was the highest-ranking Latina administrator at NEIU and unfortunately has recently retired. Although she has officially left the University, she assured me that she will always be a part of the NEIU community and if her services are needed, she will be here to help inspire and guide the students. Her words should be taken as a challenge to all Latino students to take charge of their institution and education, for they are the future and through them, the world may become a better place.*

### **How does the NEIU of yesterday compare with the NEIU of today?**

I believe there is a great difference. When I was a student here in the early 1970's there were no Latino administrators and frankly, they didn't want us here anyway. We had to fight for everything we got whereas now, I think, because of those days and because of the people that have come since it's a little easier. If the administration doesn't do it there is going to be a problem so you might as well look at the big

picture and see what they can do to help Latino students.

Now we are a Hispanic serving institution. When I came here there were maybe 40 Latinos - total - we're close to almost 30% undergraduate Latino so that is another big difference. A lot of that is because of demographics. Latinos live in Chicago, we are very well known in the Latino community and I think part of it is because of our alumni - politicians and professionals - people that are out there. Even though we have struggled at Northeastern, Northeastern was the first place to open their doors to Latinos - well, at least to let us pry it open. At least once we dealt with the administration at that point, which was Dr. Sax at that time, he was open to trying to help us. Northeastern has a reputation for welcoming Latino students. Nothing is perfect, there are many things that could be different

but for the most part, I think we are doing well here. We have definitely come a long way.

### **What can we do to increase the Latino influence / positions in the Administration?**

From my experience sitting on search committees, for the most part people tend to be fair, the searches tend to be fair. One of the things that happens is that we (Latinos) do not have enough Masters and Doctorates degrees, so that tends to be a problem. We need to push for more students to get their Masters degrees. If you are going to work at a university often times they want Doctorates, but for the most part in administration, unless you are going to be a vice-president, you can have Masters degree.

Students play a key role. When our

### **Did You Know...**

Miriam Rivera was one of the founders of the Union for Puerto Rican Students in 1971. In those early years UPRS successfully struggled for the creation of Proyecto Pa'Lante, Que Ondee Sola, and the hiring of several Latino faculty and staff.



**"In an institution like Northeastern where so much can be happening, students need to be much more involved. Students need to ask questions, you have every right to ask the administration questions."**

Provost left, I was hoping the students would have taken a more active role in meeting with the president and saying 'we lost a Latina who was very qualified and we're expecting - maybe not another Latino, but that Latinos are given the same look at their credentials as anybody else. What are you doing to recruit Latinos into this position? That is the number two position and considering that Latinos are the largest minority group on campus we expect that for the provost position you are looking at a Latino'.

Nobody really did that, we did have a Latino that came for an interview - I did not see the person because I was on vacation - but my understanding is that he was very qualified. Not everything is qualifications though, it has to be somebody that fits, a good fit for the institution, but students need to take a more active role - that is something that I do see differently. A long time ago, because we had nothing, we were more active - and that makes sense.

In an institution like Northeastern where so much can be happening, students need to be much more involved. Students need to ask

questions, you have every right to ask the administration questions, and if you do not like the answers, ask some more and keep asking and that is really the only way that you are going to get Latino administrators. Students should be talking to different people - to the Provost and to the President - and saying 'what are your plans', because sometimes it seems like when we lose a Latino they never want to replace them with a Latino. For this institution, this is ridiculous. I was the highest-level Latino on this campus after Estela (the former Provost) left - that should not be. The students have to ask questions, and there should be a united front among Latinos to help bring these concerns to focus.

You students understand how much power you have. If you are organizing demonstrations or getting upset; either you're going to leave, and that's money that is lost, or it's going to get out into the media and nobody wants bad publicity. You have a lot of pull you just have to use it. I really do hope that



they get some more Latino administrators. Every time there is position open, even if it's an email to the President and the Provost - 'We are looking forward to seeing that Latinos are being seriously considered for this and we'd like to know where you are advertising for these positions and if there is anything that we can do to help' - always offering assistance.

**Do you see the future of Latinos in the Administration: increasing or decreasing?**

Well, it can't drop any more, because I'm it. I mean Santos Rivera is the Assistant to the President, after that that's it; there is really no other mid-level or top-level Latino administrator. So it

continued on the next page



can't go any lower. Again, I think that without student or community input - community is also really important, get these politicians who are graduates of Northeastern to start asking questions. Our Board of Trustee member is Juan Mendez. Also, do not accept that they'll hire a Latino Assistant Director or something. There is no reason why we can't have Directors, Deans and Associate Deans and top-level administration. This is shameful given this is a Hispanic serving institution.

**With your departure, the Latino students lose their most powerful voice in the Administration. What do you think the future will now hold for Latinos here at NEIU?**

I am hoping that there won't be a negative change, because it should never be about a person. We felt that when Estela left, 'oh my goodness, what's going to happen to the Latino faculty and staff', because we had become a very cohesive group of people. She taught us that we can still stay behind to do what we're supposed to do— help the students. It's been kind of lonely without her, but we have not fallen apart.

I am leaving but I am hoping that some of you pick up the ball now and get involved with the students and find out how it's going to impact Latinos. Worry about El Centro, that's another important area. I would be very disappointed if other Latino administrators or staff do not step up. Students should be seeking these individuals

**“There is no reason why we can't have Directors, Deans and Associate Deans and top-level administration. This is kind of shameful given this is a Hispanic serving institution.”**

out. I think that's how you're going to strengthen things around here, if you get the Latino faculty and staff and the students together. Its not that difficult, we are not that big.

I had lunch with the new Provost today. I was telling him - we have so much potential at this place. There is so much that needs to happen here. I told him as long as enrollment stays up it's going to be fine. He is very interested in helping and seeing what he can do for Latinos. When Estela left I was a little nervous as to what was going to happen, but he is someone that seems very sincere and wants to learn and is very willing to work.

Finally, do you have any words of encouragement for all present and future Latino students here at NEIU.

Fight, but I don't mean that negatively. Things don't come to us without struggles. That's alright, because when we struggle we appreciate it more when we get it. Don't become apathetic. You have

to get involved, ask questions, ask a lot of questions. It makes people nervous when you ask questions. Also, don't forget those that are coming behind you. Help these freshmen, sometimes they just need to know that, you're a Latino and you're in my class. We have to help each other as Latinos to get through, because we lose a lot of kids. It's the reality, we all feel comfortable with our own. Research shows that faculty plays a key role in retention, so you need to get them attached to faculty at an early stage. Even if you did a mentoring type of program, and if there is anything I can do to help you please let me know.

*Que Ondee Sola would like to thank Miriam Rivera for her words and encouragement. She is an example of the value of having Latino administrators, both to students and the entire campus community. Miriam will be greatly missed and we thank her for years of support, leadership, and dedication to Latino students!*

**The Latino Status Committee is looking for your impute! Would you support more Latino related courses at NEIU? How about a Latino Cultural Center? What are the biggest problems facing Latino students? What do you think? We want to know!**





# A Date With SPIC CHIC

Yvonne Nieves

Talented nuyorican poet, playwright, and actor Luis Chaluísan's SPIC CHIC gracefully blessed our campus on Tuesday, November 19. He presented his acclaimed one man play before a full room filled with students, staff, and community members, who were able to experience a taste of what being a Puerto Rican from the Bronx is really like.

This one-man show was fast paced and hilariously entertaining. Chaluísan's light-hearted yet challenging portrayal of life as a Puerto Rican was true and real. Together we traveled through Chaluísan's past experiences in the Bronx, visiting the famed Nuyorican Poets Café, troubles at college and his encounter with Delia and her wooden leg. SPIC CHIC was also fused with constant social commentaries about stereotypes of Latinos and our post-9-11 world.

The Union for Puerto Rican Students was proud to sponsor this event, and thank Luis Chaluísan for making the trip from the Big Apple to our windy Paseo Boricua.

The event was hosted by Michael Rodríguez, editor of Que Ondee Sola and featured an opening poem by NEIU student Michael Reyes.



Maribel Martinez





# Mexican was the Color of Mud, the Color of Ugly

When I was nine Mexican was a national anthem, knee-highs and starched thick navy blue skirt. It was Don Miguel Hidalgo's<sup>1</sup> haunted red eyes, peering out of the courtyard, the cemetery underneath the housing project we lived in, Zuba<sup>2</sup> drinks in sandwich bags with a straw. When I was nine Mexican was José jumping out of his seat and screaming, "lets get back the rest of Mexico Señorita Pera!" during our history lesson. When I was nine Mexican was me writing poetry for the color of its flag.

It was los niños heroes, el parque de Chapultepec<sup>3</sup>, la plaza outside the cathedral, el callejon encantado with its cobblestone streets and engraved spells. It was fountains, every corner, every park it seemed had the stone eyes of a fish, the bare breasts of five gigantic women.

Edith Bucio

**"Mexican  
was  
something  
I was  
and  
wasn't"**

When I was nine Mexican was ugly. The color of mud. A contradiction to my last name. Mexican was something I was and wasn't. I couldn't explain how I wasn't born there, but lived there. How I didn't live with my mother or father. How it was just my bothers and me. Kika, gordo yo. But mostly yo, alone in a second floor flat, with lots of weird bugs, one baby chick, and no big sister to take care of me because they went to prepa during the mornings, and I went to Segundo año later in the day. How to explain that I was born in a country which language I couldn't speak? They used to call me liar. Say a girl as brown as me couldn't be, the boys used to look underneath my skirt and say, your ass is as black as mine!

When I was nine Mexican was a poor country where any one except for Indians could afford a maid. Our nanny was as dark as I was. With two long braids. Irma. I still remember her name. Her face. The thick curve of her purple lips. I don't remember if she'd talk much, or if I said I'm sorry whenever she came from visiting her father in the hospital. I used to hate her, hate her because she wasn't my mother, hate her because she was as dark as I was and I was the color of mud, the color of ugly.

continued on the next page



**“Not  
green  
eyes and  
peach  
colored  
skin  
like the  
Edith  
Gonzales  
that  
came  
out  
in the  
novelas.”**

Not green eyes and peach colored skin like the Edith Gonzales that came out in the novelas. Like the white porcelain doll my mother's comadre gave me for a birthday my name engraved in thick black letters on the hem of her skirts.

When I was nine Mexican was my best friend Pastora and her beautiful braids piled up on her head. It was Rosa, and Silvario, it was Erica and all her little sisters and me crowding the bathtub, it was the one light bulb that was used for her whole house. When I was nine Mexican was my very nice neighbor lady, mother to one of my uncle's ex-girlfriend's, Doña Refugio who'd make me fruit juices from scratch, everyday leaving them on my window sill. It was me dumping them down the drain, all of them expect the orange juice, cuz that was the only one I liked. When I was nine Mexican was "La Casa al Final de la Calle," my favorite novela till this day. It was me being so scared of it, that I'd always return Doña Refugio's glass at 7 p.m. on the dot. Mexican was my Kika being fourteen, and my brother a bigger asshole than ever, and sometimes I didn't feel at all like playing. I used to like sitting at the window and staring out, at all the kids, and the woman with her huge canasta of bread sitting in the middle of our courtyard. Sometimes I used to sit there and, it wasn't like I'd sit there when I was alone and scared and the t.v. didn't work, and I was too little to reach the radio kind of alone. This was different. It was the kind of alone where there's so many people around you, but its almost like they don't count, and it don't matter how much fun you know you'll have with them, or how beautiful they are to just look at, or how good they treat you, and its real sad that it has to be that way but it just is. Thing is that you feel alone cuz the one person who you need isn't there.

When I was nine Mexican was the color of mud, the color of ugly. I was nine, a little fat girl that missed her mom, and her home, and cartoons, and was too scared to see what she had in hold. I was in a country that no matter how much it was mine, was still made foreign by lack of family. I never got to say good-bye to Irma, Erica or Pastora, not even Doña Refugio. I go back to a father that works nights, and an uncle who cooks for me out of cans. I learn English. Somewhere between fourth and eight grade I forgot how to dream in Spanish. For a while I even think I stopped being Mexican. But then I realize that Mexican doesn't have to have one color or one language or even be in Mexico. Mexican is the blender my tia told me god had when we were made, putting Asians, and



**“Mexican is a fusion of bodies, of explosions, of colors that continue to mix, that continue to love, that continue to fight, that continue to resist, that continue to create, recreating this, this which we call Mexican.”**

**“Mexican  
in a  
country  
that has a  
problem  
with  
anything  
that  
doesn’t  
need to  
get an  
artificial  
tan.”**

Blacks, and Whites, and Indians, and Arabs, pushing the red button extra hard for us to mix real well- that’s why we can be white like my abuelito, and if you go to Vera Cruz they’ll be people darker than me, but still most of us are the color of mud, the color of clay. Mexican is a sad story like many other stories, and I guess my aunt was too polite to tell me the blender really was the Spaniard’s sword, and that red button really was rape, and that is our story. But it doesn’t seem to have an ending Mexicans raping Mexicans, Mexicans are still killing off Mexicans that are more darker that are more Indian, that are nothing but a reflection of their own slanted blinking eyes. And what of borders crossing me crossing you, castrating families, leaving women motherless, children fatherless? For those who make it over, Mexican in a country that has a problem with anything that doesn’t need to get an artificial tan, is called up on immigration raids, is paid below minimum wage, is not given a job, is left to die rather than give an operation without papers, is not given a college degree, is bilingual education in a closet, is lazy, stupid, (nothing but a worker), maid, babysitter, wetback spic mutt stealing jobs from real Americans.

Mexican is reminding myself that its not only Mexican men who are sexist and homophobic, that machismo is not a cultural trait. It is understanding that there are Mexicans who live on this side of an existential border without knowing a word of English, without knowing a word of Spanish, with two tongues that trip over one another. It is a man on Division street telling me “tu, tu tienes cara de India” pausing only to say “deberias de estar orgullosa de eso”. Mexican is a fusion of bodies, of explosions, of colors that continue to mix, that continue to love, that continue to fight, that continue to resist, that continue to create, recreating this, this which we call Mexican.

1. Don Miguel Hidalgo- led a series of rebellions along the countryside of Mexico that later on paved the way to its Independence of Spain.

2. Zuba- Grape soda drink.

3. Los Niños Heroes/Parque de Chapultepec- Young students in a military school who became patriotic martyrs for defending Mexico from one of its many invasions, Chapultepec is a park where the military school still stands.



# The Death of Latinos in Campus Administration

Professor Roberto Haro

First published in the *Chronicle of Higher Education* on December 11, 2001

Are Latino men and women who seek leadership roles as presidents and provosts in American colleges and universities held to higher standards in the selection process than members of other groups? Based on several studies I have done and extensive conversations with senior-level Latino scholars and administrators, the answer is yes. Consider the following: Data from the U.S. Census Bureau indicate that Latino people constitute the largest ethnic minority group in America. Latino students have rapidly become a substantial proportion of the country's college-age cohort, while in states like California, New Mexico, and Texas, they are the majority of high-school graduates. Yet Latino people and American Indians remain the most underrepresented major ethnic groups at institutions of higher learning — especially at selective, four-year liberal-arts colleges and research universities — as students, tenured professors, and academic administrators.

Over the last decade, two studies have documented the challenges encountered by Latino applicants for presidencies and provostships. The results of the first study appeared in a report, "The Career Mobility of Chicano Administrators in Higher Education" done in 1992 and published by the Western Interstate Commission for Higher Education. The results of the second study, completed in 1994, were published in a book called *The Leaning Ivory Tower* (State University of New York Press, 1995). It showed that key decision makers in the selection process for presidents and provosts expected higher standards of qualifications and experience for Latino men and women than for members of other ethnic and racial groups.

The nonchalant attitude of leading educational organizations regarding the minuscule number of Latino people in academic leadership roles is puzzling. Groups such as the American Council on Education, the Association of Governing Boards, the National Association of State Universities and Land Grant Colleges, the National Council of La Raza, and the Hispanic Association of Colleges and Universities, to name but a few, seem to eschew research about the progress, or lack of it, by Latino administrators in attaining leadership roles in higher educa-

Latino people and American Indians remain the most underrepresented major ethnic groups at institutions of higher learning - especially at selective, four-year liberal-arts colleges and research universities - as students, tenured professors, and academic administrators.

---



tion. ACE, to its credit, publishes statistics regarding the appointment of women and minorities to presidencies on a fairly regular basis. However, when their data are disaggregated by type of institution, the majority of Latino presidents are at two-year colleges. They are absent from the ranks of presidents at selective, private, liberal-arts colleges and research universities.

Leading foundations seemed uninterested in supporting any systematic investigations regarding this phenomenon. In 1997 I began a new study of Latino administrators and leadership roles in higher education that was completed in 1999 and that will be published next year in *Latinos in Higher Education* (JAI/Ablex Press). It differed somewhat from the earlier one by including interviews with sitting Latino presidents and provosts, including some who had to step down from such roles. While mine was not a large study — it involved 25 institutions and 120 personal interviews — I nonetheless found that a pernicious process of passing over talented and qualified Latino candidates for leadership roles persisted. Latino career mobility continued to be limited by the bias of key decision makers. Two themes surfaced: mistrust in Latino administrators for leadership roles; and strong reservations, primarily by white professors and trustees, about the academic preparation and experience of Latino men and women.

In the screening process used to select senior campus leaders, some questionable patterns surfaced. Four deserve mention: the “type” of person sought; the desired experience; the “style” of the candidate; and interview performance. What is meant by type? A particular image emerges that includes words like tall, distinguished-looking, well-dressed, and impeccably groomed. A trustee at a selective liberal-arts college I interviewed said, “Look at the pictures of our previous presidents. Now that’s what we want for this college.” As I looked at the photographs, they were all white males. In a nutshell, most of the institutions wanted a distinguished-looking, gray-haired, white man, standing about six feet tall and dressed in an expensive designer suit. A few might settle for a white woman with similar characteristics. Some white male candidates could get away with being shabbily dressed; they were simply viewed as tweedy intellectuals or athletics boosters in their sport coats, but Latino candidates who dressed down found that it was held against them.

The level and caliber of academic preparation and experience were frequently used to screen out Latino applicants. Candidates needed a Ph.D. from one of the top 21 universities in the United States. And even then, faculty members would carp about lack of postdoctoral study, or that the postdoc was not of the caliber desired. David Riesman at Harvard University was fond of

saying that without a Ph.D. from a top research university, the pathway to leadership roles at selective institutions would be difficult, if not impossible. Unless a Latino applicant had served as a department chairman, academic dean, and provost, he was rejected. This was not the case for white male candidates or most white female ones. The standard was elevated for other minority candidates as well, but we found that it was highest for Latino candidates.

The matter of “style” was difficult, but possible, to categorize. Decision makers wanted candidates of a particular culture, polished speakers, those at ease in any setting, attentive listeners, and stable personalities, the ideal Rotary Club leader. A white female vice president at a research university said she had voted against a Latino presidential candidate because he “did not appreciate the Western European tradition and literature.” This was surprising given that the Latino candidate had a strong reputation for translating some of the Great Books of European writers into Spanish. The head of a search committee at a selective liberal-arts college rejected a Latino candidate because he “spoke with an accent,” and used a “terminology and pronunciation in his vernacular that did not sound like good English.” The candidate had a soft Southern drawl and used terms he had learned during extensive study in England and France.

During the interview stage of the



hiring process, no candidates, including African-Americans and white women, were as rigorously scrutinized as their Latino peers. A trustee at a two-year college was displeased by the earrings a Latina applicant was wearing and said they appeared "cheap and distracting, reflecting poor taste." They were modest family heirlooms handed down through three generations. At a different two-year college, a trustee voted against a Latina candidate because the woman "was overweight, and her blouse was too tight;" the college ultimately hired a white woman who was overweight. These are but a few of the subjective comments that revealed biases against Latino candidates.

Informal national networks do influence decision makers in the search for a president or provost. These networks include presidents and other leaders active in the higher-education associations. Most members of these informal networks are white men, and they tend to nominate or assist other white men, usually by making supportive telephone calls, or meeting with key campus players. Informal networks exist that support the appointment of women, particularly white women, to leadership roles in the academy. Such networks exist to a lesser degree for black administrators, especially those at historically black colleges. But no such networks exist for Latino administrators.

"Brand name" executive search firms, often retained to help selective institutions identify suitable candidates, pose another challenge

for Latino applicants. Several of these search firms retain "Hispanic experts" as consultants, but these experts often have a narrow range of experience. For example, a Latino community-college executive without any experience at liberal-arts colleges or research universities was retained as an expert to assist in searches at two four-year institutions. None of the Latino candidates identified by this expert survived the initial screening in either search.

My conversations with Latino administrators in leadership roles and with those who had recently left such positions, were informative and depressing. "No one ever told me that being a campus leader would be so difficult," said a former Latino provost, "or that because I was of Mexican blood my accomplishments and activities as an administrator would always be suspect." A sitting Latino president said that senior professors in the sciences constantly referred to him as "too emotional and anti-science." They overlook his background in the life sciences, and conveniently twist his passion and effectiveness as a public speaker into a criticism — he speaks too much like a preacher, they say.

I would be remiss to omit the unrealistic aspirations of some Latino administrators. A Latino academic dean anxious to become a president said, "I put in my time as a faculty member and now dean, and deserved to be a president." A Latina staff manager, never having gone through the tenure process, applied for the

position of president at a four-year liberal-arts college. She tried to use community support to gain the job and was rejected. These are but two of the disconnects between the career aspirations of Latino men and women who fail to understand the many challenges they face.

Some steps need to be taken immediately to confront the underrepresentation of Latino administrators in campus leadership roles. Management training is necessary, and career guidance and follow-up is essential. The major foundations need to place a top priority on supporting research to better understand the challenges that Latino men and women encounter in applying for leadership roles. At public institutions, increased political pressure for qualified and talented Latino administrators to assume leadership roles is needed. There is a direct correlation between elected Latino trustees at two-year college districts and the appointment of Latino presidents. Search firms need to retain qualified and experienced Latino experts with the appropriate background and experience needed for the types of institutions targeted. But most important, leaders at American colleges and universities must be aware of the biases and pernicious internal colonialism that work against Latino candidates and members of other underrepresented minority groups who seek executive roles at our campuses, especially at the most selective institutions.

*Roberto Haro is a professor of ethnic studies at San Francisco State University.*



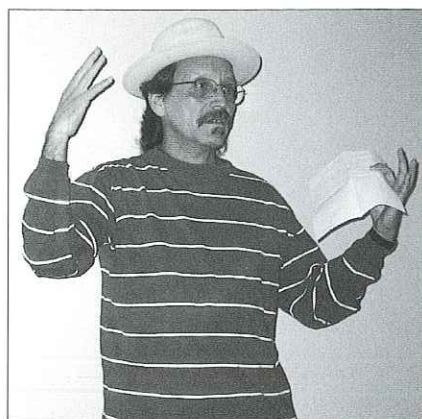
Escobar

# Elizam Escobar: the Artist and Thinker

Yvonne Nieves

Elizam Escobar is a great artist who concentrated on writing, painting, and learning while serving a sentence of over 19 years in prison for his involvement in the struggle for Puerto Rican independence.

For years now he has been committed to expressing himself in the form of visual art. He uses a mixed-media form in order to present contradictions to his audience so that they are challenged to think about their struggles as people of color. He does this because if people do not struggle in their minds they will become the exact same things that they are struggling against. He relates this idea to art's purpose, which is to bring about change. Art should be able to convey particular messages that people can think about. According to Escobar, we should be able to work and deal with the more evident and realistic problems together as a community.



Elizam speaks at NEIU

Elizam

During a visit to Paseo Boricua's Batey Urbano in Humboldt Park this past November Escobar expressed his ideas and beliefs as an ex-political prisoner, a Puerto Rican patriot, and as an artist. Several college students from various universities were able to dialogue with him in this great exchange. He still dreams of social change and feels that any feeling of change is a revolutionary one. Artists, like him, have the ability to bring about these complex feelings and ideas. He believes that in order to fight the system one should be angry at it, but not be resentful towards it. If social change is what people want then they should do something about it. If they don't do anything to change the present situation then they should not criticize it, but they should listen to the criticism of others. Escobar encourages people to be enthusiastic about life and their struggles. When one loses his or her enthusiasm, the desire to struggle will be lost as well.

This great artist and thinker encouraged community workers and his great-extended Puerto Rican family and community in Humboldt Park to continue to work hard and to share their various talents with the rest of the community.

*Editor's Note: Elizam Escobar also spoke at NEIU about his recent exhibition titled, "Views and Passages of the Return."*

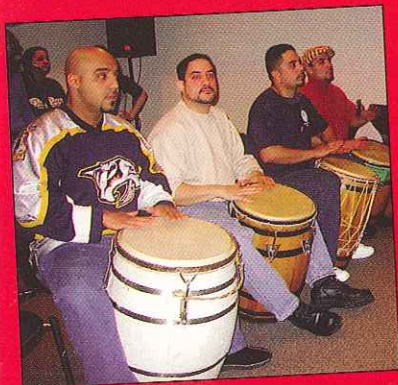


# 2002 • Union for Puerto

## Spring 2002

**January 6:** On Paseo Boricua, the Puerto Rican Community distributes thousands of gifts, keeping alive the Puerto Rican Three Kings tradition. UPRS members helped by wrapping gifts and distributing them to the children.

**February 12:** Video presentation of "Santiago," a documentary about the patron saint celebration in the Puerto Rican town of Loiza.



**February 26:** UPRS Spring 2002 Bombazo, the cultural group AfriCaribe came to NEIU to share the Puerto Rican musical expression of Bomba with our campus.

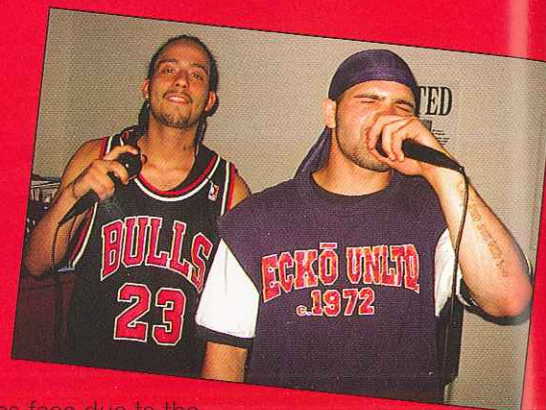
**March 14:** Dr. Deborah Santana, from Mills College in Oakland, California and author of "Kicking off The Bootstraps" did an informative presentation on Vieques, Puerto Rico.

**March 24:** In celebration of International Women's Day (March 8<sup>th</sup>), UPRS sponsors a video showing of "Engendering Colonialism, documentary detailing the effect of colonialism on women of color in several countries.

**March 29:** Café Teatro Batey Urbano is opened in collaboration with the Puerto Rican Cultural Center and several college students including UPRS and Chimexla members.



**April 4-7:** The National Puerto Rican Coalition Conference took place in San Juan, Puerto Rico. Three UPRS members were able to attend several workshops, presentations and cultural events. They also had the unforgettable experience of traveling to Vieques in which they experienced first hand some of the injustices that the Viequesenses face due to the US Navy.



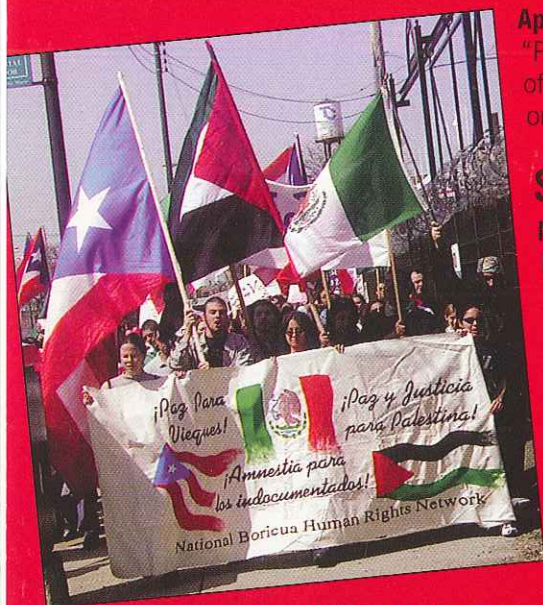
**April 17:** Puerto Rico Day 2002, for the first time QOS and UPRS organized "Puerto Rico Day 2002." This was a day that we dedicated to the celebration of our culture, history, reality, and much more. If you would like to help organize this year's celebration contact UPRS.

## Summer 2002

**May 5:** In celebration of el Cinco de Mayo, the Mexican, Puerto Rican and Palestinian communities gathered in the name of human rights and dignity.

**June 16:** The Puerto Rican Parade Committee dedicated its annual San Juan Marathon to Melanie Veliz, an 11 year old Chilean immigrant, who needed an immediate lung transplant. Students from NEIU collected funds and entered in the marathon. Several members of our NEIU campus community-including students, faculty, and administrators-pledged several runners from UPRS.

**June 25:** Puerto Rican Peoples Day Parade, dedicated to the pioneers of the Puerto Rican Community. Several students from NEIU along with

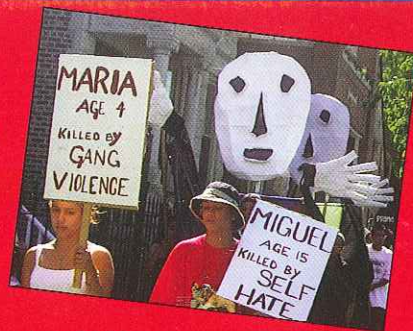


Que Ondee Sola

UIC and other universities rode Batey Urbano's float in the parade.

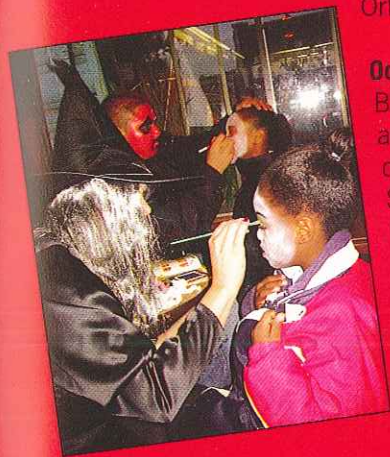
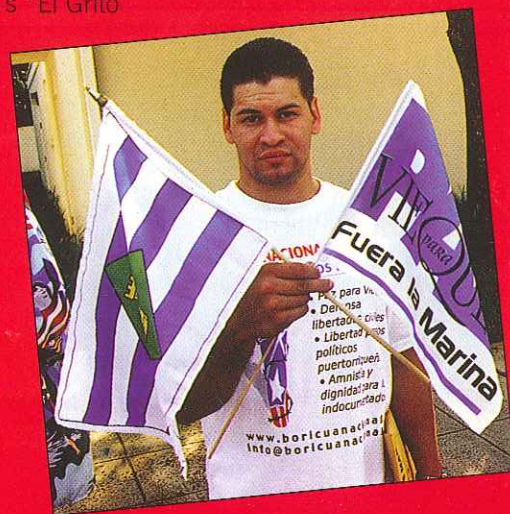
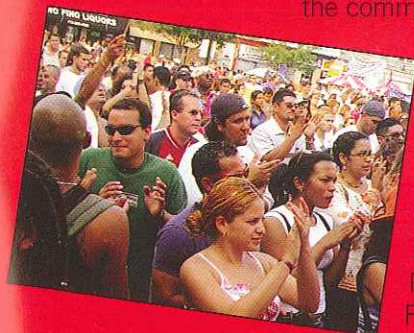


# Rican Students • 2002

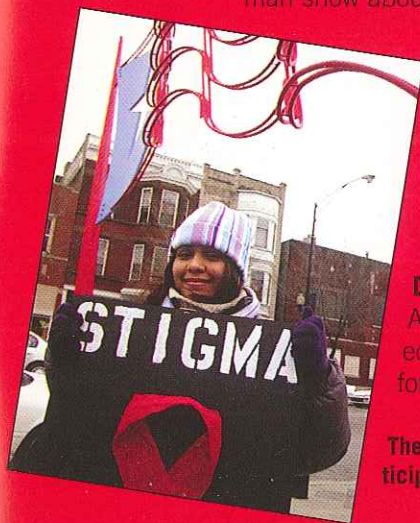


## Fall 2002

**September 1:** Fiesta Boricua, on this day Paseo Boricua becomes a showcase of Puerto Rican music, dancing, food, and much more. In the QOS October 2002, you can read a special interview that QOS and UIC's "El Grito Borincano" did with the reggae band Cultura Profetica, one of the special musical guests at Fiesta Boricua.



**November 19:** Luis Chaluian from New York came to NEIU to perform "Spic Chic," a one man show about a peculiar Puerto Rican from the Bronx. UPRS also sponsored our Fall 2002 Bombazo with AfriCaribe.



January 2003





## Update Vieques

# A Struggle Far from Being Over

Iris Diaz

After several years of battling cancer five year old Milivy Adams Calderón passed away Sunday November 17, at the Philadelphia Children's Hospital after some complications. Despite Milivy's parents' acceptance of her condition, her passing was a painful blow. Milivy's parents had moved to Camden, New Jersey from Vieques, Puerto Rico in search of the best possible treatments available for their daughter. For three long years she endured many painful treatments including: two bone marrow transplants, chemotherapy and radiation, sadly without any show of significant improvement. One month before her death, Milivy's parents resolved to end all of the painful treatments and await the will of God. Milivy became a symbol in the struggle over Vieques and is the youngest victim of the abuse inflicted on the Viequenses by the U.S. Navy.

Milivy's miniscule body was transported to Vieques, where she will rest in peace, and some glorious day see her flag wave alone and her land returned to her people. Removal of the Navy is only the first of many steps that must be

taken to rectify the damage inflicted on Vieques and its people for the last sixty years. The Navy and the U.S. government should be held accountable for the damage inflicted on the people and environment and take the appropriate actions to set right the abuse and misuse of the land and return it to its natural state so that Viequenses have a chance to prosper economically, socially and politically.

Vieques with a population of 9,400 suffers from an unemployment level that exceeds 50%. Navy's presence and activities have led to the disappearance of sugar cane production and agriculture since the Navy "owns" two-thirds of the island. The fishing industry is being seriously threatened by the pollution of water caused by the military's activities and the presence of Naval marine vessels that destroy fishing nets and interfere with fishing practices. Agricultural production has been deeply affected by the bombing, which has caused the destruction of many species of plants and animals, and have over time led to the contamination of air and soil. Three major causes of environmental contami-

nation that have been identified in environmental studies are: chemicals contained in explosives, dust and rock particles released in the air as a result of impact and explosion of missiles the metal debris left on the soil, materials which are not removed and left to corrode and pollute the environment. These oxidize and end up contaminating the soil and the ocean in an accelerated manner; according to a report published in 1988 by environmentalist, Rafael Perez Cruz.

Vieques, as a result of the Navy's activities suffers from very high incidence of cancer, 26% higher than on the main island, as well as other rare health problems such as Scleroderma, lupus, and thyroid deficiencies that have sprouted since the Navy took over the island. In addition the incidence of asthma has risen in young children, an occurrence unlikely in such a small island where the ocean winds are rich in iodine, an element known to help prevent asthma. The only plausible cause being the pollution caused by the Navy.

*More updates next month!*

---

### Information on the internet

[www.w.endi.com](http://www.w.endi.com)  
[www.viequeslibre.org](http://www.viequeslibre.org)  
[www.redbetances.com](http://www.redbetances.com)

Que Ondee Sola

---

### Books with Information on Vieques

*Prisoners of Colonialism*, Ronald Fernandez  
*Islands of Resistance Puerto Rico, Vieques, and U.S. Policy*, Mario Murillo.



# U.S. Navy to Leave Vieques in May 2003

Recently, the U.S. Navy publicly announced its departure from Vieques, Puerto Rico on May 1, 2003. After facing four years of intense protest the U.S. Navy will cease to own and use Vieques as a target range for military practice. This departure marks the second time in Puerto Rican history that U.S. military forces would be halted and ultimately prohibited from using Puerto Rican soil for testing.

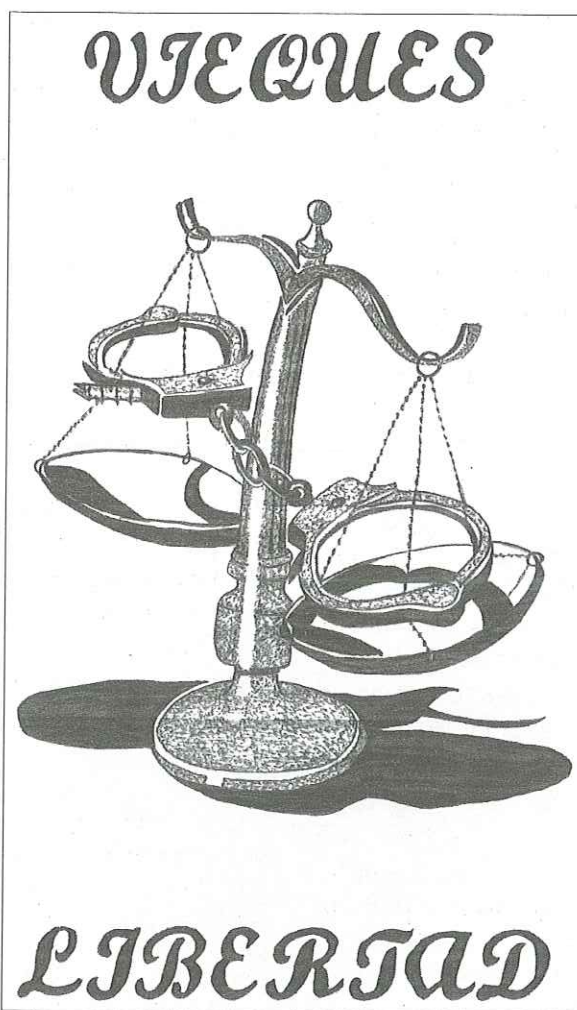
Until this announcement was issued Puerto Ricans were planning to demonstrate if the U.S. government did not live up to promises made by the past two administrations. In the face of thousands of acts of civil disobedience and international pressure, the United States government had to respect will of the Vieques residents. Puerto Rico has won one of its most important victories in its history. David again triumphs over Goliath, though not yet entirely.

The victory is not yet complete. The bombing range will not be returned to Vieques or the government of Puerto Rico. It will instead remain in the firm grasp

of the U.S. government's Department of Interior. As of yet, no provisions have made concerning clean up and restoration of Vieques' highly damaged environment. The struggle of Vieques was not only based on removing the U.S. Navy, but also securing the land and demanding its clean up.

Nonetheless, today the Puerto Rican nation celebrates a huge victory. The people of Vieques are large step closer to achieving peace and justice for "la isla nena." Every Puerto Rican where ever she or he may stand, whether in Humboldt Park, Spanish Harlem, or Rio Piedras should be celebrating this event. As a people we should learn that we can win, that we can struggle and achieve a better future than the present we are living. Vieques is a continuation of a long, hard struggle waged by Puerto Ricans that are not willing to tolerate injustice and oppression. We have to continue to struggle for our people, from the classroom, the work place and our communities. ¡Que Viva Puerto Rico!

Center art by Francisco García



taken from Claridad



## Excerpt of message of the Committee for the Rescue and Development of Vieques

**We ask for peace and the Navy brings us war.** We demand justice and the US government - every day more militarized - imposes upon us a navy dictatorship. Our mayor and other elected officials, our religious, labor and student leaders of the country clamor for an end to the bombing and the Navy demonstrates the arrogance that has converted it into the enemy of humanity.

**The immense majority of the Viequense people have voted - at the polls, in fishing boats in the water, against the military fence, in the bombing zone - for the immediate cessation of war practices. And the Navy insists in its deadly activity against our natural resources, our environment, and our health. At different moments over the next two months, warplanes, submarines and warships will attack us again - and our people will respond in defense of our right to live in peace.**

**During three years of intense struggle and civil disobedience actions, thousands of people have walked through the dangerous contaminated zones and areas with explosives on the Eastern part of Vieques.** Civil disobedients have traveled into the restricted areas on foot, on horseback and in boats, under very difficult and dangerous conditions. We are many who have seen the bombs pass over our heads during maneuvers - theirs and ours. Men and women, young and not so young people, Puerto Ricans, Americans from diverse parts of the Americas and people from other hemispheres have risked their lives as human shields during these years of valor and sacrifice for Vieques. Some say we have had great luck in

this process, since no one has been seriously hurt or killed. Others say it is not luck, but the hand of God that has touched this glorious battle of David vs. Goliath. We take this opportunity to hold the Navy and political officials who direct this genocidal policy, responsible for any harm suffered by our civil disobedients during these next actions in January-February. Those of us who have been in the bombing area during bombing can testify to the bad aim of military sailors and pilots. The coral reefs, lagoons, pelicans and whales can also give testimony about the deadly impact of these practices - and the misses, such as on April 19, 1999.

**Our people will be in the firing range when Navy canons shoot. Our people will be in the firing range when bombing from jets begins. Our people will be walking and working the disobedience on military roads while the Navy patrols during these next maneuvers.** Entire Viequense families will be at the Peace and Justice Camp, the Milivy Camp and the Luisa Guadalupe Camp. At Monte Carmelo, there will be constant action. In boats, our men of the sea will be "fishing for dignity".

**You can also participate in this historic struggle for peace, for love and for an end to militarism in this magically sacred place we call Vieques.** We invite you all to celebrate with us the beginning of a new year with acts of love and against violence, actions for peace against war. Say no to war in Vieques! No to war in Iraq! No to war in Palestine-Israel! **PEACE! PEACE! PEACE!**

Editor's Note: This statement was released prior to the announcement detailing the U.S. Navy's departure from Vieques. Unfortunately, as the statement declares, the U.S. Navy will be bombarding Vieques for the next month. Again toxins will be released upon Vieques residents, and more damage will be done to the island. Vieques struggle...far from over.





# R. DRUMS

*Que Ondee Sola is very excited to present to our readers this special cultural section. We pride ourselves on our dedication to discussing Puerto Rican cultural forms of expression. In the following section, you will experience a tour about Bomba, Puerto Rico's oldest musical form, as well as the initiative of two young Puerto Ricans to make our treasured tambor" (drum) accessible to our Puerto Rican community.*





# Encuentro Cultural

## Tambores

Ruben Gerena

Playing Bomba is more than just a way to express myself; it's more than just music for me, Bomba for me has become an impulse that has lead me to work toward preserving its existence. The magic behind the music of Bomba opened from within me the door of creativity, something that I believe has occupied me since the day I had my first cultural awakening.

It all began six years ago when I first heard Bomba being played. Ever since then I have been on a road to learn and appreciate my culture. Since learning to play and dance Bomba I have assumed a responsibility to share and teach my culture to those who have been sincere in wanting to learn.

Teaching Bomba is not easy because it takes people having to step outside of the box of normality and allow themselves to become creative and free, but this is not all you need, you also need the drum.

Without the drum there is no Bomba. To buy a drum I first looked to Puerto Rico but the cost was too much. Drums where priced at \$400.00 each plus shipping and handling. Finding Bomba drums in Chicago at the time was impossible since no one was making them or selling them. I was left with no alternative but to build my own drum.

In all it took me about a month to build my drum. Shortly after, I began to do research on how to improve my drum building methods. Today, Angel Fuentes and I run R. Drums. In all we have built ten Bomba drums since beginning earlier this year. With love and dedication Angel and I plan to be making drums until we're old and gray. **Bomba Nuestro Orgullo.**

### What is Bomba?

Bomba is Afro-Puerto Rican music, song and dance. It is the oldest musical expression in Puerto Rico. It is part of what the African slaves have left us. Bomba originally meant TAMBOR (drum) and has become a general term for the music, songs and dances of this genre. The Bomba dance is a manifestation of improvised steps in which the lead drummer must translate into sound. Bomba is played and sung for it to be danced and it is danced so that the dancer can improvise and create a dialogue or a controversy.



# QOS Interviews R. Drums

**QOS: What is R. DRUMS?**

**R.DRUMS:** Well R.DRUMS is a concept that came about in the summer of 2002. It is a workshop that believes that through the making of Bomba drums we can promote and maintain the Afro-Puerto Rican culture. The belief is that if Bomba Drums are accessible to our community people will learn to play or become interested in our Afro-Puerto Rican culture.

**QOS: Why make Bomba Drums?**

**R. DRUMS:** There was and is a need, because we've been playing other peoples' instruments for the last six years. With the need and want to play our music comes the need to create our own drums. As Ruben Gerena stated, "As a result of making my first drum, the happiness and pride I felt afterwards... I felt that other people should have the right to obtain their own Bomba drum."

**QOS: Why do you consider yourself an artesano (artisan)?**

**R.DRUMS:** The reason we felt it was essential to call ourselves artesanos was because by calling ourselves artesanos we have assumed a responsibility to represent and maintain our culture and an art that defines our people.



---

## The instruments of Bomba

Bomba is traditionally played with two barrel drums: Primo (high pitched drum) played to accent the dancer's movements and the Buleador (lower pitched drum) that establishes a constant rhythm. There are also two sticks called cua or fua that can be played on the side of the Buleador, smaller barrel or bamboo sticks. Finally you have a Maraca de Higuera (A Gourd Shaker) that is usually played by the lead singer.



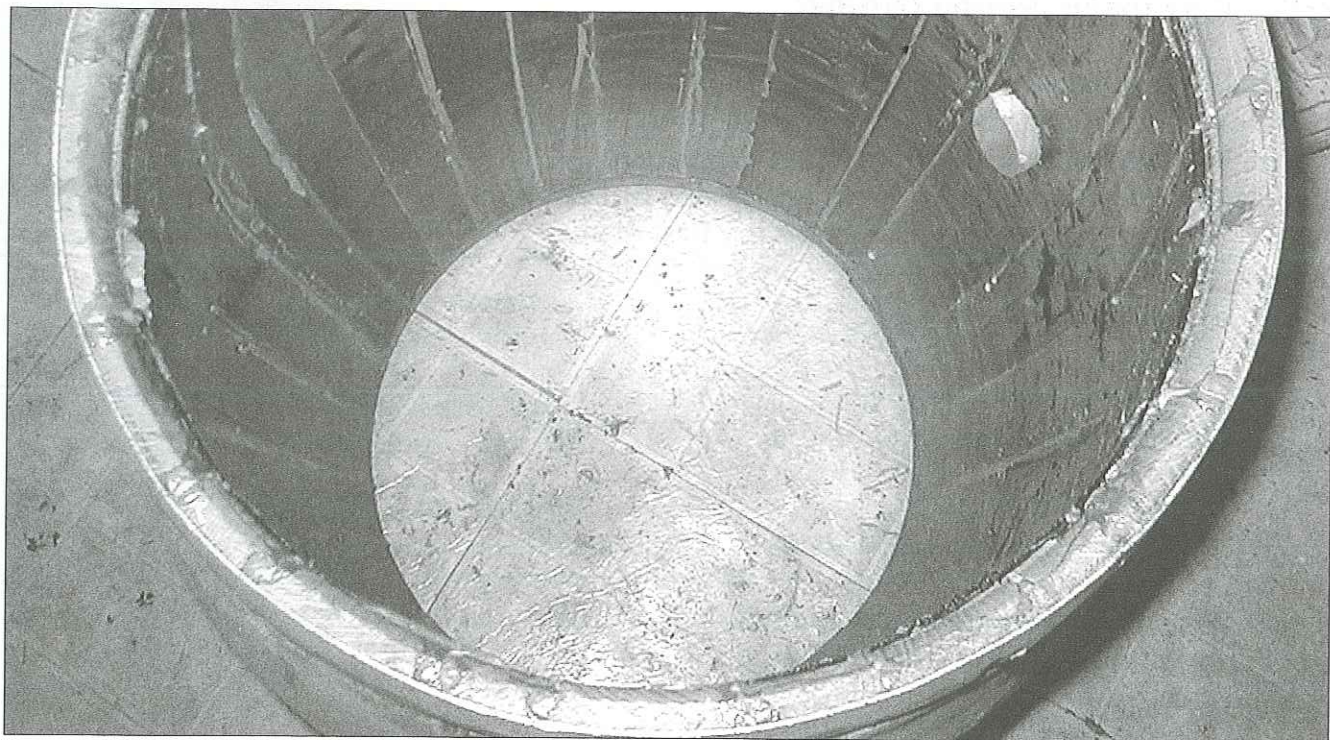
## **QOS Interviews R. Drums...**

**QOS:** What has been the response of the community towards R.DRUMS?

**R.DRUMS:** The reception has been good; people have been very supportive of our project. Most of the people we have spoken to are really excited we're making them, because no one is doing this or at least at the scale that we want to do this. We have dedicated ourselves to this project for our Puerto Rican community in Chicago.

## **Materials needed to make a Bomba Drum**

Barrel  
Goatskin  
Hardware (Tensors)  
Rings (For the placement of the skin)  
Clothing Line Hooks  
Washers  
Wood Glue  
Box cutter or Knife (To cut excess skin)  
Sander  
Hammer and rubber mallet  
Wrench  
Stain, Varnish or Paint  
Power Drill



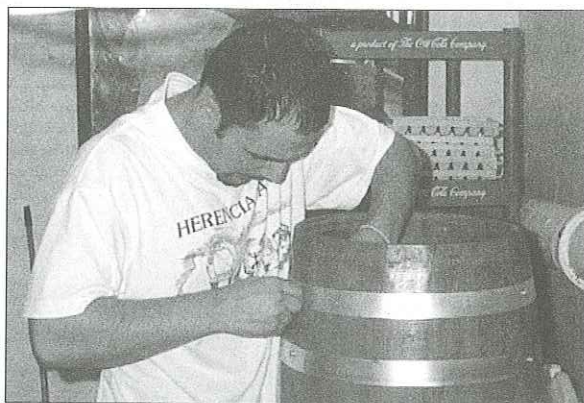
## **Rhythms of Bomba**

There are many rhythms of Bomba, two of the most popular are the Sica and the Yuba. Different rhythms of Bomba exist in different coastal regions in Puerto Rico. Twenty rhythms of Bomba have been conserved with specific names, with specific songs and rhythmic patterns. (Last sentence translated from Bambulae Sea Alla, La Bomba y La Plena/Banco Popular-section "Bomba ritmo")



# Build Your Own Drum

1. Search for a used barrel or buy one through the Internet. We recommend you purchase a 15-gallon barrel. After you've done that you can begin to glue your Barrel. Barrels usually have 4-6 hoops. What you want to do is remove the first 2-3 hoops from either end and begin to apply the glue. When you're done place the hoops back and begin the same process on the other end. You should allow for the glue to dry until the next day. Once the glue has dried you can begin sanding your barrel. You might want to leave the last two hoops on each end just in case the glue doesn't hold. Sand the barrel until you've reached a smooth finish. You also might want to round off the end of the barrel where you are going to put the goatskin over. This helps prevent your skin from ripping.



2. Now decide whether you want to varnish, stain or paint your barrel. If you decide to stain you might want to check if your stain includes polyurethane, if it doesn't you might want to get it so you can give your barrel a glossy finish, if that is what you choose. If you decide to paint your barrel, we recommend you use primer first then paint.

3. After you have finished the paint job you can begin to place the hardware. Make sure that you place the hardware at an adequate distance from the drum's head. You don't want it to be too far nor too close. The skin should not be placed too far - down from the drum's head, this will give you an idea of where you need to place your hardware and it also gives your drum room for more tension to be applied.

4. Once you have finished placing the hardware its time to place the final piece of the puzzle, the skin! Grab the skin and submerge it in warm water. This can be done in your bathtub or you can put it in a bucket. You should allow for the skin to soak for at least 15 minutes or until skin is pliable. When skin is ready, place skin on a flat - clean surface. Then take one of your rings, place it directly on top and in the center of the skin. Begin to fold the skin over the ring and place your second ring over the ring folded over with skin. Place the skin over the barrel's head and press down. At this time it would be nice if you had someone helping you so that they can place the hooks on the hardware. You will need 2-3 washers and the bolts for each hook. After you have placed all your hooks begin to tune your drum using a wrench. Just tune it enough to provide a small amount of tension to your drum. Allow the skin to dry until the next day before playing or handling your new BOMBA!

## Difference between a Conga and Bomba drum?

One difference is that they originated in different countries: The Conga is from Cuba and the Bomba is from Puerto Rico. Other differences are their physical appearance and the sound. One other difference is Bomba drums are made from barrels; Modern Congas are made of wood or fiberglass.



## Poetic Fury

### It Only Took One Night

Leslie A. Caldero

This poem is dedicated to my daughter, Lily

It only took one night to make me realize that your smile and precious eyes made me hypnotized.  
Our hands touched for the very first time, we both felt a connection, which entwined our hearts as one.  
I know you would always be in my life.  
I couldn't imagine life without you it would be too hard to bare.  
I thank god everyday for the blessing he has given me.  
You are more precious to me then gold, and without you there would be no me.  
It only took one night, one look, and one soft touch to make me realize that you make my life complete.  
I am going to see that you're happy and full of life's desires.  
I will never let you down.  
It only took one night, the night that you were born to make me realize how much I love you.

### Death

A strange thing this Death  
Some do it quietly, some loudly  
Some do not even realize its happening  
Others do it on purpose  
It affects friends, family, strangers and more  
It usually comes with out warning  
Other times, it lets you know in advance  
Still, it cares not whom it takes  
Babies, mothers, fathers, brothers, sisters  
Husbands, wives, and so on  
Black, white, yellow, tan... it does not care  
The sad thing about it is  
Everyone will come face to face with it  
For most of us, it will be too soon.

poems by Jason Cruz

### Life

Sex, sperm, eggs,  
Miracles.  
You are born and grow up.  
School, work, marriage.  
The cycle repeats itself.  
Retirement, social security,  
MEDICAID  
GRANDCHILDREN  
The cycle repeats itself;  
Then one day...  
It ends.

### My Love

My love,  
I see you in my dreams; I see you in my thoughts.  
I hear you in my mind; I hear you in my heart.  
When will you be mine?  
When will you stay?  
Time can only say, but know this:  
You are my soul and life,  
And without you,  
I shall NEVER  
LOVE.

**Submit Your Poetry to QOS!**  
**Contact us for more details...**



# Rio Grande de Loiza

## Julia de Burgos

*Rio Grande de Loiza!...Extend yourself into my spirit  
and let my soul get lost in your streams,  
to search for the fountain that stole you away as a child and in a mad impulse returned you to the path.*

*Coil yourself around my lips and let me drink you, to feel you mine for a brief moment,  
and hide you from the world and hide you in yourself, and hear astonished voices in the mouth of the wind.*

*Get off for an instant from the lion of the earth, and look for the intimate secret of my longing;  
lose yourself in the flight of my bird imagination, and leave a water rose for my illusions.*

*Rio Grande de Loiza!...My source, my river, ever since the maternal petal raised me to the world;  
with you went down from the rugged hills, to look for a new furrows, my pale desires;  
and all my childhood was a poem in the river, and a river in the poem of my first dreams.*

*Adolescence came. Life surprised me pinned to the wildest part of your eternal voyage;  
and I was yours a thousand times, and in love, you awoke my soul and kissed my body.*

*Where did you take the waters that bathed my figure with the stream of the newly risen sun?*

*Who knows in what remote Mediterranean country some faun on the beach will be possessing of me!*

*Who knows in what showers of what distant lands I will be spilling in order to open up new furrows;  
or if perhaps, tired of biting hearts, I will be freezing in ice crystals.*

*Rio Grande de Loiza!...Blue. Dark. Red.  
Blue Mirror, fallen blue piece of sky; naked white flesh turned black each time night gets in your bed;  
red strips of blood when under rain floods of mud vomit on the hills.*

*Man river, but man with purity of river, because in your blue kiss you give your blue soul.*

*My very dear river. Man river. The only man who, kissing my body, has kissed my soul.*

*Rio Grande de Loiza!...Big river, big tear. The biggest of all our insular tears,  
if it were not for those flowing out through the eyes of my soul for my enslaved people.*

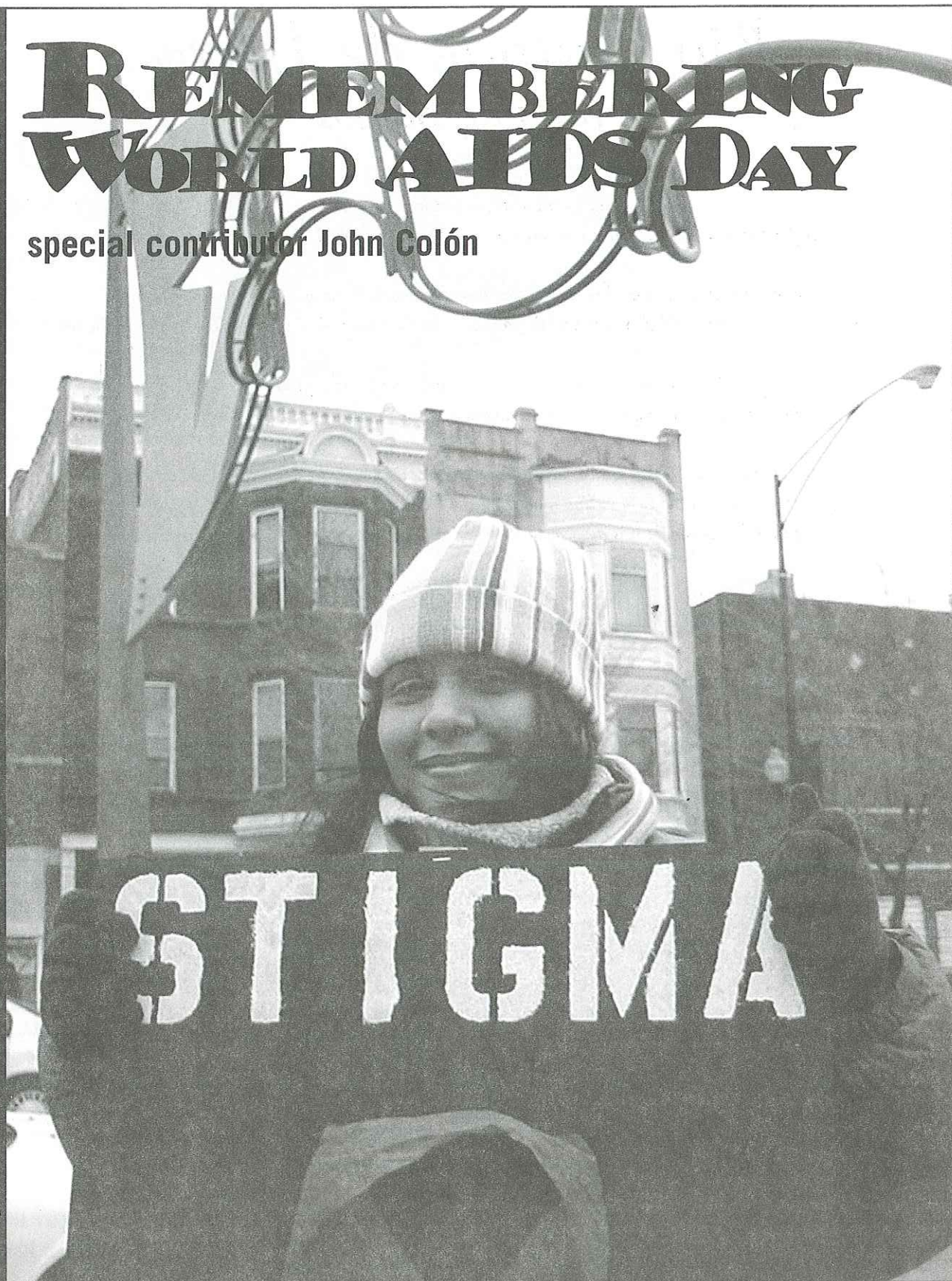
Julia de Burgos was one of Puerto Rico's greatest poets, she also struggled for women's rights and Puerto Rican self-determination. More about her in Que Ondee Sola's March edition.



Chicago's Puerto Rican Community Remembers World AIDS Day on Paseo Boricua • Photo credits Michael Rodríguez Muñiz

# REMEMBERING WORLD AIDS DAY

special contributor John Colón

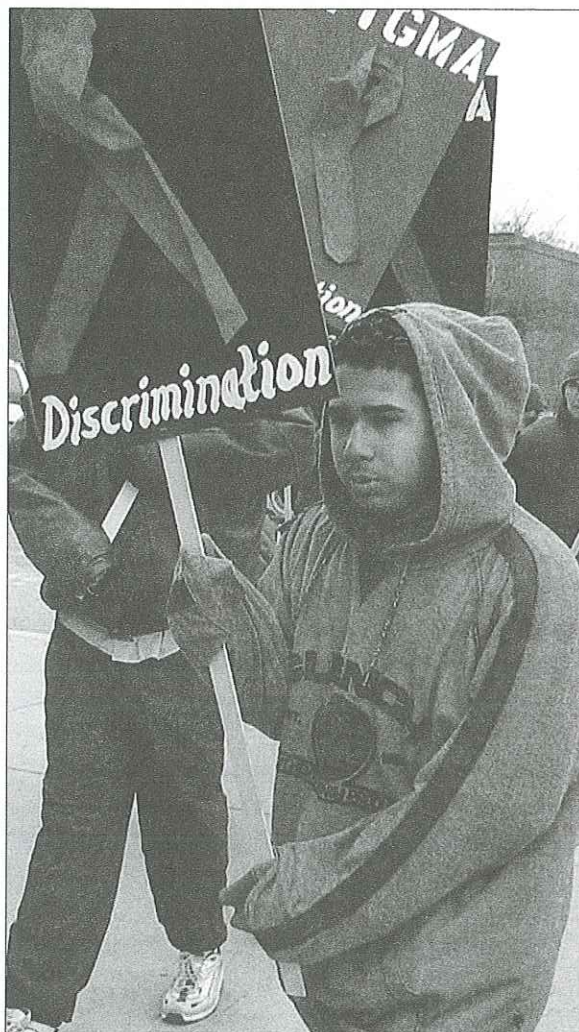




**D**ecember 1st 2002 marked the 12th annual international World AIDS Day. Ironically, 21 years into the epidemic the theme for this years WAD was "Stigma and Discrimination". Sadly enough the world has neither grown with the times nor kept up the pace with dealing with HIV/AIDS. Just recently China has begun to acknowledge the crisis facing its country as the number of persons infected with HIV is not only in the millions (about 1.9 million to be exact) but the fact that it has tried to cover up the epidemic to the rest of the world.

According to the UNAIDS World AIDS Day report it is estimated that the AIDS epidemic has claimed more than 3 million lives in 2002 and an estimated 5 million people acquired the Human Immunodeficiency Virus (HIV) in 2002, bringing the total number of people living with HIV globally to 42 million. In north America it is estimated that 980,000 are living with HIV. Of that 980,000 (source: AIDS epidemic update, 2002, UNAIDS); it is estimated that 110,000-170,000 Hispanics are infected with HIV, and more than 58,000 of these individual are currently living with AIDS (combating HIV and AIDS: protecting the health of Latino communities, CDC). If we peer closer to home, Illinois ranks 7th in the country in the number of reported HIV/AIDS cases and Chicago

ranks 6th in the total number of cumulative AIDS cases. That rank changes when we look at the Latino population. Illinois ranks 7th in the number of cumulative Hispanic AIDS cases (Combating HIV and AIDS: protecting the health of Latino communities, CDC). For men of Hispanic descent between the age of 35-44 HIV is the 2nd leading cause of death in the US and the 4th leading cause of death between the age of 25-34



Although HIV/AIDS does not carry the urgency it had 10 years ago, it still remains a serious problem. Modern medicine now makes it (for some) a manageable disease, though there still is no cure in sight. Even with the advent of Protease Inhibitors and other powerful anti-retroviral medication, for many it carries a high price. Severe side effects, multi-dosage pills in some case over 16 pills a day with severe restrictions, elevated cholesterol and other coronary effects as well as physical changes such as weight gain or loss in certain parts of the body (referred to as camel humps or facial wasting) are just some of the

things associated with HIV medication.

Unfortunately, 20+ years into the epidemic, the specter of discrimination and stigma remains a serious cultural impediment. In the developing world, Stigma (according to Webster, a mark of infamy or disgrace) is the

continued on the next page



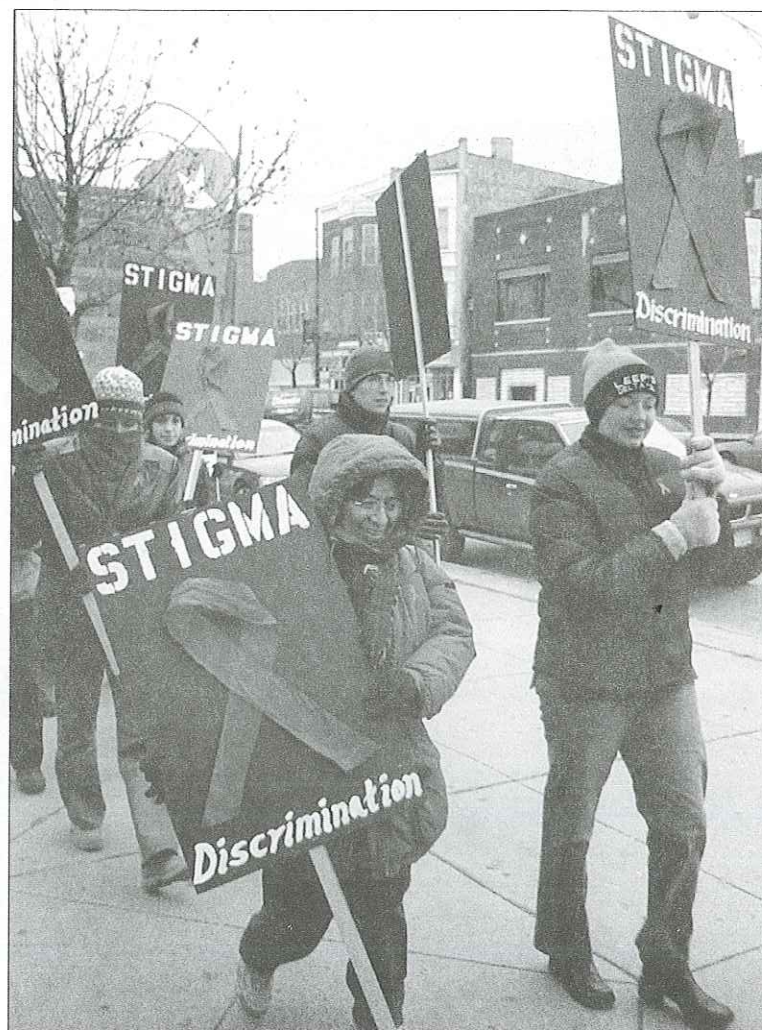
dividing line between culturally acceptable and outcast. In some parts of the world people really do carry with them a scarlet letter.

Isolation and marginalization is the not the tool for effective social change. Here in the US, although we do not employ such drastic cultural and institutional response to persons living with HIV, subtle mechanisms still exist. Discrimination based on disability is against the law but there are cases of companies finding loopholes towards HIV+ persons. Religious dogma many times further compounds the issue of stigma through faith-based practice of intolerance towards men who have sex with men. Families and friends turning away from loved ones due to ignorance of HIV/AIDS unfortunately adds fuel to the fire by denying much needed support and love to persons at times of greatest need.

Fortunately there is something we can do about this issue. We can educate ourselves about HIV/AIDS through internet sites, community agencies, city health departments and toll free hotlines. By educating ourselves we become less prone to ignorance about how we

can avoid the spread of HIV. We could stay up to date on current policy issues affecting funding for HIV research and prevention. Currently state and federal funding is diminishing as the epidemic continues to accelerate

while more money is being pushed into a possible new war. Let your voice be heard to local, state and national politicians that more funding not less or current levels, needs to be a priority. Support greater funding for developing nations by the US government to help make a dent in their war against HIV/AIDS. Lastly, volunteer your time to help make a difference in the fight against HIV.



*Editor's Note: Carrying signs and flags, the Puerto Rican and Latino communities gathered together to*

*commemorate World AIDS Day. Walking along Paseo Boricua we remembered those we have lost, and those who continue to live with the disease, inspiring us with hope and strength. In that spirit Que Ondee Sola will commit to raising this issue throughout 2003. On to a better future...*

**For more information on HIV/AIDS check out these sites:**

[www.cdc.gov](http://www.cdc.gov)

[www.lasculturas.com](http://www.lasculturas.com)

[www.thebody.com](http://www.thebody.com)

[www.vidasida.org](http://www.vidasida.org)

[www.unaids.org](http://www.unaids.org)



# QOS

Spring 2003  
Editions

January 2003  
February 2003  
March 2003  
April 2003  
Poetry 2003

**Are you a Latino  
who knows how to  
do web design?**

contact us @ [queondeesola@hotmail.com](mailto:queondeesola@hotmail.com)

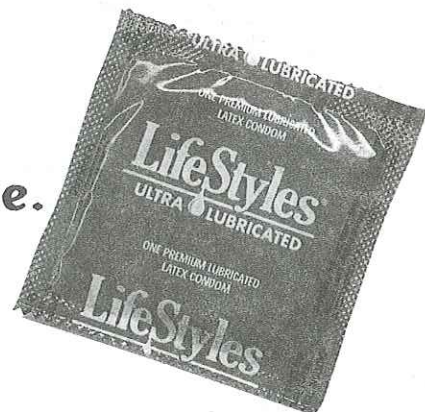
## Vida Health Center

Free, Confidential, Anonymous  
**HIV/AIDS Testing &  
Prevention**

Monday-Friday  
9am — 6pm  
Walk-ins welcome.

1112 N. California  
Chicago, IL 60622  
773-235-2909

Call for more information  
on free testing.



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



# Batey URBANO

Café Teatro

2647 W. Division • [chibateyurbano@hotmail.com](mailto:chibateyurbano@hotmail.com) • [bateyurbano.com](http://bateyurbano.com)

Thursdays: Poetry with Purpose  
Fridays: 4 Elements Hip Hop Expression  
Saturdays: Cultural Engagement

Doors open @ 7pm  
It All Starts @ 8pm

General Donation \$5  
(\$3 w/ HS Id)



# Puerto Rico y el triunfo republicano

Fernando Martín García

Senador y Presidente Ejecutivo-Partido Independentista Puertorriqueño

**Mucho** se ha especulado en estas semanas siguientes a las elecciones congresionales del pasado cinco de noviembre en los Estados Unidos sobre los efectos -positivos y/o negativos- que habrá de tener sobre Puerto Rico el contundente triunfo Republicano en dichas elecciones.

Contrario a la casi invariable experiencia de que el partido incumbente en la Casa Blanca siempre pierde fuerza en las elecciones congresionales que se efectúan a mitad del cuatrienio presidencial, en esta ocasión los Republicanos del Presidente Bush retomaron el control del Senado y consolidaron su mayoría en la Cámara de Representantes. Este enorme triunfo político no sólo aseguró el dominio Republicano en el Congreso sino que ha fortalecido el poder, el prestigio y la influencia de Bush sobre su propio partido al interpretarse esta hazaña electoral como una atribuible directamente al liderato y a la capacidad de convocatoria del Presidente mismo.

Estoy convencido de que en lo que concierne al más fundamental y trascendental asuntos que enfrenta el pueblo puertorriqueño, es decir, el tema de su futuro político como nación y sociedad, esta inusitada barrida electoral Republicana en las elecciones congresionales y el consiguiente fortalecimiento del poder del Presidente Bush crea condiciones muy positivas para dar grandes pasos que nos enfilen hacia la resolución final del ya insostenible vía crucis de nuestra subordinación política.

Aunque se han señalado múltiples razones para el fracaso de las últimas dos grandes iniciativas para atender el problema del status político -los esfuerzos bajo el gobierno de Hernández Colón que culminaron en el Proyecto Johnston, y aquellos bajo el gobierno de Rosselló que condujeron al Proyecto Young- debe recordarse que uno de los factores que contribuyó a que ambas iniciativas finalmente abortaran lo fue la falta de coherencia y coordinación entre la Casa Blanca y el Congreso. Cuando el Proyecto Johnston, el presidente de turno, George Bush (padre) era Republicano, pero el Congreso era Demócrata. En el momento del proyecto Young la situación política era a la inversa: el Presidente Clinton era Demócrata mientras que el Congreso era Republicano.

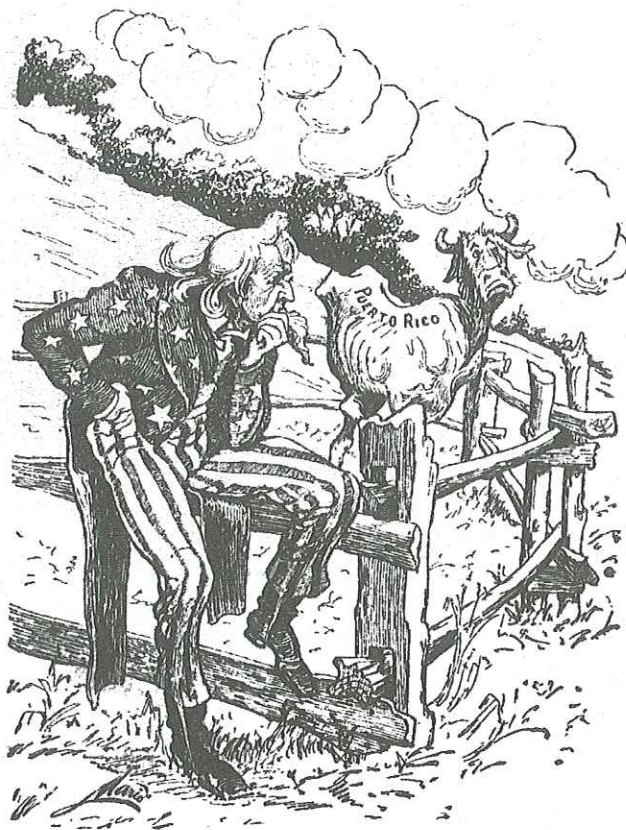
La falta de unidad de mando y de propósito quedó dramatizada por el hecho de que aunque ambos presidentes se expresaban públicamente a favor del derecho de los puertorriqueños a decidir su futuro status político ninguno de ellos radicó un proyecto de administración sino que le "cedieron" la iniciativa sobre Puerto Rico a líderes congresionales de los partidos de oposición que entonces dominaban el Congreso.

El tema de Puerto Rico por lo tanto fue víctima -en buena medida- del fuego cruzado partidista entre presidentes de un partido y congresos de otros, tanto en tiempos de Hernández Colón como en tiempos de Rosselló. La consolidación del poder en ambas ramas políticas por parte del actual Presidente Bush elimina en este momento ese crucial escollo.



Cabe preguntarse, sin embargo, si un presidente Republicano tendría interés en tratar el tema del status político cuando el gobierno de Puerto Rico está controlado por opositores a la estadidad, y dado el caso de que el Partido Republicano en Puerto Rico es fervientemente anexionista. Para desgracia de los republicanos puertorriqueños, sin embargo, su afición por la anexión no ha sido nunca correspondida en la realidad por los republicanos del norte. Como cuestión de hecho fue precisamente la oposición tenaz de los republicanos en el Senado a que se le ofreciera a los puertorriqueños la alternativa de la estadidad en un plebiscito federal o que colgó allí el Proyecto Johnston. Esta oposición republicana a la estadidad resultó ser también la principal causa de muerte del Proyecto Young varios años más tarde.

Si el copo republicano del 5 de noviembre fuera una buena noticia para los estadistas puertorriqueños ya habíamos visto al liderato del PNP reconsiderando su negativa a dialogar sobre el status con la Gobernadora Calderón y con Rubén Berrios, y exigiendo la pronta atención a este asunto. La realidad es la contraria. Precisamente porque los estadistas han comprendido al fin -luego de las experiencias de los Proyectos Johnston y Young-



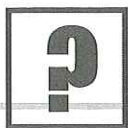
que los republicanos son y serán los más acérrimos enemigos de la estadidad, iremos viendo cómo cada día más el PNP insistirá cada vez menos en el tema del status y de la estadidad.

En todo caso, además, la posible influencia que el "clique" republicano local pudiera

haber tenido sobre la Casa Blanca ha llegado a su nivel más bajo. Esta bancarrota política -producto en parte del descrédito por la corrupción pública de varios líderes connotados del Partido Republicano de Puerto Rico- ha llegado al punto que los republicanos del patio no han podido prevalecer sobre el Presidente Bush para que nombre Fiscal Federal en Puerto Rico a uno de los suyos. Ayer se anunciaba en Casa Blanca que un norteamericano recién traído a Puerto Rico sería designado permanentemente a esa posición clave. Lo que falta al Partido Republicano local es que el Presidente Bush le nombre un síndico liquidador.

Es por todo lo anterior que el reciente triunfo de Bush contribuye a crear en Washington un clima institucional extraordinariamente propicio para que -a partir de una iniciativa local audaz e innovadora- el gobierno de Estados Unidos se compromete con la descolonización y la soberanía de Puerto Rico.





## Bio: Puerto Rican Political Prisoners

### No Te Hemos Olvidados

*Carlos Alberto Torres*



**Carlos Alberto Torres** was born September 19, 1952 in Ponce, Puerto Rico. When he was 6 years old, his family emigrated to New York and then to Chicago in 1962. He was raised in his father's home, a minister with a passion for social justice. His step-mother is Alejandrina Torres, also a prisoner for the same cause. In his third year of high school he participated in the first class on Puerto Rican history, offered by Aspira. He studied sociology in Southern Illinois University and continued his studies at the University of Illinois in Chicago. There he participated in the struggles against the racist teachings of sociologists Schockley and Crittenden. He also was involved in recruitment of new Hispanic students for the university. He actively participated in issues in the community related to police brutality, slum landlords, corrupt politicians, and the colonial case of Puerto Rico.

*Antonio Camacho Negrón*



**Antonio Camacho Negrón** was born October 6, 1945 in Yauco, Puerto Rico. His family has lived for generations in that coffee growing region and he was raised a farmer. He also studied psychology at the University of Puerto Rico and 2 years of law at the Interamericana University. He has worked as a therapist with the Department of Services combating drug addiction. At the time of his arrest he was working as an auto mechanic and was the sole supporter of his family.

Antonio was arrested in 1986 for conspiracy to commit robbery of the Wells Fargo Company in Hartford, CT, and transportation of said money. He was sentenced to 15 years in prison. Antonio has 4 children, 3 boys and 1 girl, who live in Puerto Rico. During his incarceration Antonio's father died but he was not allowed to attend the funeral. He has also become an accomplished poet and prosar during these years.

Antonio was released February 13, 1998. He returned to Puerto Rico immediately and was greeted with a hero's welcome. The terms of his release required that he report to the Federal Magistrate every 72 hours. He found those terms humiliating as well as a manifestation of United States colonialism and refused to participate. Antonio was rearrested April 16, 1998. In January 1999, he was sent back to FCI Allenwood, after 8 months in a federal detention center, to serve another 4 years before he is eligible for release once again.



## Juan Segarra Palmer

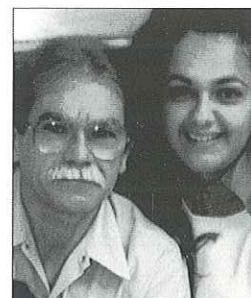
**Juan Segarra Palmer** was born March 6, 1950 in Santurce, Puerto Rico. He comes from a family with a long history of resistance to both Spanish and US colonialism. He followed that tradition with pride. Since 1970, Juan had been dedicated to the struggle for independence, participated in different capacities with the Young Lords, Los Macheteros, the PSP and the PIP. He's also done political and cultural work with the inmates in Massachusetts, in the community in New York, and with those that opposed mining, nuclear tests and squatting in Puerto Rico. He's worked in the defense of workers' rights and for the expansion of democracy within the unions. The Viet Nam war, his trips to Mexico and the life in New York enriched his political conscience. Juan graduated from Harvard University and continued his studies in Cuernavaca, Mexico. He has worked as a machinist and as a building superintendent.



In 1985 Juan was arrested, accused of seditious conspiracy and conspiracy to rob the Wells Fargo company. He was sentenced to 55 years in prison. He's married to Luz Berrios, a former political prisoner and together they have 5 children, Wanda, Luriza, Amilcar, Ramón and Zulena (who was born in prison).

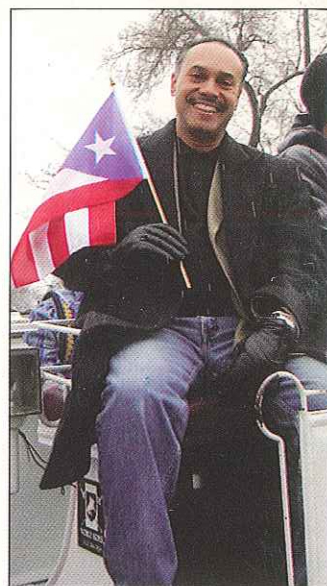
## Oscar López Rivera

**Oscar López Rivera** was born January 6, 1943 in San Sebastián, Puerto Rico. When he was 14 years old his family came to the US to live. He was drafted into the US army and fought in the Vietnam War for which he was awarded the Bronze Star. Upon returning from the war in 1967, he found that problems with drugs, unemployment, housing, health and education had reached alarming levels and he immediately went to work organizing the community to improve the quality of life for his people. He worked in the creation of the Puerto Rican High School and the Puerto Rican Cultural Center. He was involved in the struggle for bilingual education in public schools and to assure that the universities actively recruit Hispanic students and faculty. He helped found educational programs at the maximum-security prison at Stateville, IL. He also fought in the community against drugs and police brutality and against the discrimination practices of the public utilities, such as the telephone, gas and electric companies.



Oscar was captured in 1981 and sentenced to 55 years in prison for seditious conspiracy. In 1988 he received another 15 years for conspiracy to escape. He has a daughter, Clarissa, and a granddaughter, Karina. Since 1986, Oscar has been imprisoned in the most maximum-security prisons in the federal penal system, with restricted non-contact visits. Therefore, his granddaughter, Karina, has never known her grandfather's touch. Oscar's mother, Mita, who suffered from Alzheimer's, passed away on February 14, 1997. He grieved alone within the cement walls of his cell, unable to even attend her funeral. His release date is 2021.





## Three Kings 2003

On January 5, Paseo Boricua was filled with tradition and the anticipation of thousands of children. Organized by DSBDA, and other community organizations over 6,000 toys were distributed and our culture was kept alive!

