

Latino Status:
Part 2- Survey

Straight from
the Mouth

High School
"Push Outs"

Café Teatro
Batey Urbano

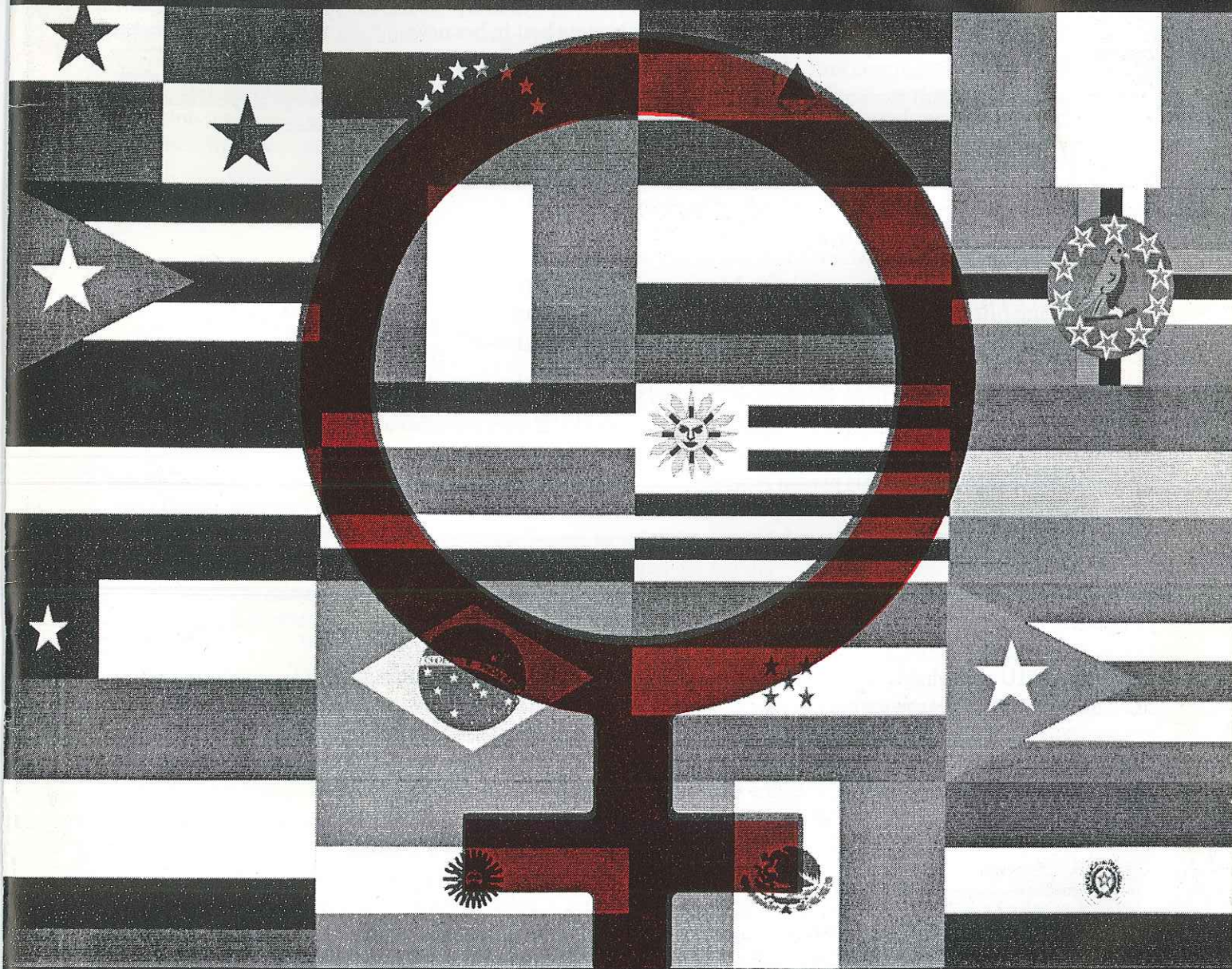
Que Ondee Sola

March 2002

Northeastern Illinois University • Chicago

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Celebrating International Women's Day (March 8th) and Women's History Month



You are like your world, selfish; not me who gambles everything betting on what I am.
You are only the ponderous lady very lady; not me; I am life, strength, woman.

To Julia de Burgos, by Julia de Burgos

Words from the Editor

The Position of Provost and the Latino Status at NEIU

At the beginning of this semester NEIU found out that our Provost Estela López would be leaving NEIU. As many students know, throughout the time Estela López was Provost, the Student Steering Committee of the Mexican/Caribbean Studies Minor had many meetings and discussions with her. They are also aware that we at times had our differences. But more importantly though, I believe, we agreed to disagree, believing that in dialogue we would find our common path. While her path now leads her to Connecticut and ours continues on at NEIU, our collective dedication to Latino students maintains that we are still on that common path. The Student Steering Committee would like to wish her the absolute best in her new endeavors.

The day that Estela López became Provost was quite historic. On that day the University chose to respond to the voices calling for real diversity and hired a qualified Latina woman.

Everyone who works and/or studies at NEIU knows that the student population is diverse. Unfortunately, that is where NEIU's diversity seems to begin and end. Again, we ask how diverse is the faculty population? Are a proportional number of positions of power being filled by people of color? Latinos count for more than 1 out of every 4 students- are we being taken into account when decisions are being made?

The hiring of Estela López can be viewed as a moment when the administration acknowledged that there must be diversity within its own ranks. If so, it signified a step towards real diversity. Now that Estela Lopez will no longer serve as Provost, who then will be hired? Will this person represent real diversity or what today seems to be the reality: pretend diversity? The person that is hired to be the next provost will show us what this Administration believes.

Latinos have a serious problem at NEIU if the Administration does not intend to extend this current level of "diversity." Anything short of proportional representation is not diversity, but in fact the denial of it. Again, we ask, what is the status of Latinos at NEIU and what is this University's commitment to us. Whomever is hired to be next Provost will answer that question.

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Que Ondee Sola

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

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

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We appreciate all suggestions and contributions.

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Submission Information:

QOS needs a hard copy of submission, along with it on a disk. Contact us for details such as length and deadlines. QOS reserves the right to publish as we see fit.

Latino Status at NEIU

Edith Bucio

Part 2 "Survey"

As you may have read in QOS's last edition, a group of NEIU students have come together to assess the resources and representation given to the Latino segment of our student body. Our initiative (which greatly welcomes interested students) has several areas of study. These areas include:

- Latino oriented courses and curriculum
- Latino faculty
- Latino Cultural Center
- Latino Retention and Graduation rates
- Assisting the development of the Mexican/ Caribbean Studies Minor

interested in Latino issues for other reasons such as you might be aspiring to become a teacher and want to have a deeper understanding of Latinos.

Through the survey we are attempting to do two things- learn what concerns you have and determine

what we are entitled to. All of the parties involved in this committee are committed to struggling for the resources that we deserve to have at NEIU due the student body's demographics. The more voices demanding our needs the easier it will be for us to be heard. This is why we urge you to become involved in any

"Are you interested in having more Latino history courses, or do you think there are enough Latino/ Latina faculty at NEIU?"

The committee embarking on this project strongly believes in proportional representation. In totality, this effort seeks to determine the "status of Latinos at NEIU."

As an important part of this Latino student initiative, we will be circulating a survey for you, the NEIU student body. The survey is meant for all students- Latino and non-Latino. Although the work being done is on Latino issues, we also believe that there are a number of students who would benefit from this. Perhaps you are majoring in the Spanish; or minoring in the Mexican Caribbean Studies Program; or even perhaps you are just

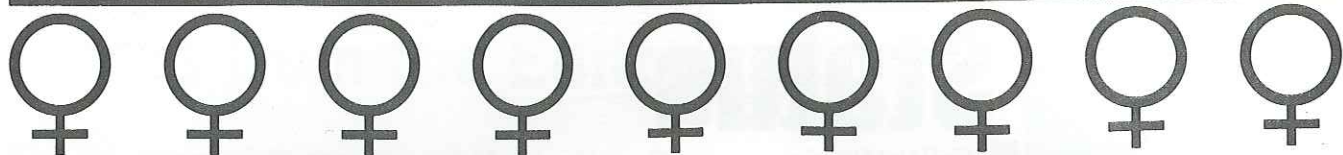
what your position is on the issues we have begun to raise. For example, are you interested in having more Latino history courses, or do you think there are enough Latino/ Latina faculty at NEIU? We need to know what it is that Northeastern's student body, particularly its Latinos students, want and need. In order for us to conclude our assessment we need as many of you to take the time to fill out the survey. Starting in March be on the look out for the survey.

It is vital for us to know where you stand. It is also of extreme importance that we, as students, organize and work together for

way you can. We need students to participate by putting more ideas out; we need writers to report on what it is that we have done, and people to continue this process of assessment and action.

If you are interested in being part of this you can contact QOS through e-mail or stop by the office to ask when our next meeting is.

Que Ondee Sola
APRIL 2002
**Latino Status at
NEIU: Part 3**



Straight from the Mouth:

Latina women speak out!

March is Women's History Month and March 8th is International Women's Day. Great time for 5 NEIU Latinas to talk about machismo and sexism in today's society. To all the men— don't be surprised if you learn something new about the way Latinas think. Hear it straight from the mouths of these 20 year olds— Chika, Iris, Cristina, Edith, and Gege. Their thoughts might wow your mind.



Chika: What is Machismo to you?

Gege: It's when a guy thinks the woman should stay at home and take care of the kids while he goes out and makes the money.

Iris: Machismo is an issue of control.

Gege: I agree, men can really be controlling. My brother is a machista.

Chika: Laura en America, that's all I gotta' say! [Laughter]

Iris: I have a big problem with machismo. Even though my mother makes more money than my father she's the one that comes home to do the housework.

Edith: Women have a double shift. Housework is not even recognized as a job nor is it appreciated. This is not only a problem in Latino households but in households all over the place. Men think you have to do housework just because you're a woman.

Cristina: Do you think that this role [housework, child rearing, etc...] is just an individual choice or is it a cultural expectation that is passed down from generation to generation?

Iris: It's probably both. I think partially it's the mother's fault because they cater to their sons, then they get married and expect the same.

Cristina: I even see this in the manner my grandmother takes care of my 24 year old brother. For a longtime I resented that it seemed like she cared more for him more than me because



Chika Mignani

Age: 22

Nationality:

Cuban, Italian and African

Major:

Spanish & Criminal Justice

Minor:

Mexican/Caribbean Studies



Iris Díaz

Age: 25

Nationality:

Puerto Rican

Board of Governors Student



he was a male. It's a choice to pass this on to the next generation because my mother is not that way.

Chika: My mom always told me to go to school and get a degree because when you have a degree no man can mess with you.

Cristina: Men tend to get intimidated by educated women, because in the society in which we live education is power.

Chika: Amen!

Iris: Both of my parents are educated. They lived here and then moved to Puerto Rico and then my father got this really machista attitude.

"Women have a double shift. Housework is not even recognized as a job nor appreciated. This is not only a problem in Latino households but in households all over the place. Men think you have to do housework just because you're a woman."— Edith

Cristina: I don't think that having an education means that you won't get involved in an abusive or machista relationship. Women would like to think that this is true but not necessarily. Education is something men can't ever take away from you. That's something you earned and you worked for but it doesn't mean that you won't get involved in that kind of relationship.

Chika: My mom has businesses in Africa and every time she wanted to check something out for her company my dad would always say he didn't like the idea of her going and he didn't want her to spend her money on that stuff. I felt he really didn't want her to advance because he was always complaining about her ideas.

Edith: I think a lot of things are definitely changing. There's this new mentality of waiting longer to get married and even waiting longer to have children. But, sexism goes beyond the home and affects our everyday interactions. Even when you are walking down the street you are told certain things and stared at because you are a woman. We may not think about it

continued on the next page...



Gege Muñoz

Age: 20

Nationality: Peruvian, Chilean, Ecuadorian, Italian, Spanish

Major: Physical Ed. & Music Communications

Minor: Spanish



Edith Bucio:

Age: 21

Nationality: Mexican

Major: History & Secondary Ed.

Minor: Mexican/Caribbean Studies



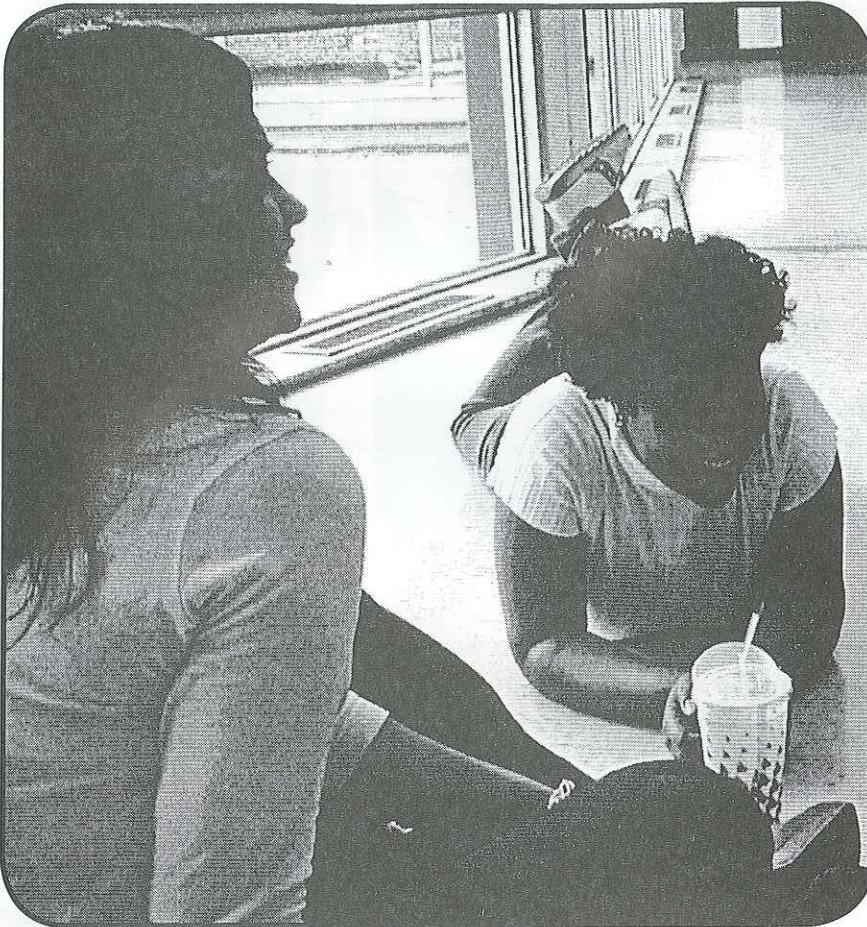
Cristina Vera

Age: 22

Nationality: Puerto Rican

Major: Spanish & Political Science

Minor: Mexican/Caribbean Studies



because we are so used to it but it's wrong!

Cristina: Do you think Latino men are machistas or is that just a stereotype that society has labeled Latino men?

Edith: Latino men are just as sexist as other men because no matter how you look at it, the world is controlled by men.

Cristina: The depiction of sexism tends to be more exaggerated for Latinos than that for white men. White men are depicted as wanting to make sure that everything is equal in the household more often than Latino men.

Edith: Machismo is seen as a cultural trait whereas sexism isn't. What's interesting is that the Lincoln Park area has one of the highest percentages of rapes, most of which are committed by white men but we don't think about that. We tend to look down on our own. I once heard of the "nasty Mexican man" in which they were portrayed as standing on the corner harassing women. For a longtime I believed this and then I realized it's not just Mexican men it's all types of men.

Iris: Do you think that we will ever reach a point where things are going to balance out?

Gege: When we have a woman president.

"I hate the fact that they put it in women's heads that they can't do the same things that men can."—Gege

Edith: I don't think it's about a woman president. What about the Black and Latina feminist movement?

Iris: There are more women than there are men, but women just don't trust each other. Women elect men because they have more faith in a man being able to carry out that job.

Edith: I think it's an issue of control and power, people having power over other people. It's about finding a balance between humanity not just men and women.

Iris: The need for equality is from our perspective because men feel that everything is fine.

Gege: I hate the fact that they put it in women's heads that they can't do the same things that men can.

This concludes our discussion on machismo and other issues. I hope it was an eye opener!

QOS would like to thank all of the participants for sharing their time and words.

Autorretrato

Rosario Castellanos

Yo soy una señora: tratamiento
arduo de conseguir, en mi caso, y más útil
para alternar con los demás que un título
extendido a mi nombre en cualquier academia.

Así pues, luzco mi trofeo y repito:
yo soy una señora. Gorda o flaca
según las posiciones de los astros,
los ciclos gandriles
y otros fenómenos que no comprendo.

Rubia, si elijo una peluca rubia.
O morena, según la alternativa.
(En realidad, mi pelo encanece, encanece.)

Soy más o menos fea. Eso depende mucho
de la mano que aplica el maquillaje.

Mi apariencia ha cambiado a lo largo del tiempo
-aunque no tanto como dice Weininger
que cambia la apariencia del genio-. Soy mediocre.
Lo cual, por un parte, me exime de enemigos
y, por la otra, me da la devoción
de algún admirador y la amistad
de esos hombres que hablan por teléfono
y envían largas cartas de felicitación.
Que beben lentamente whisky sobre las rocas
y charlan de política y de literatura.

Amigas...hmmm...a veces, raras veces
y en muy pequeñas dosis.

En general, rehúyo los espejos.
Me dirían lo de siempre: que me visto muy mal
y que hago el ridículo
cuando pretendo coquetear con alguien.

Soy madre de Gabriel: ya usted sabe, ese niño
que un día se erigirá en juez inapelable
y que acaso, además, ejerza de verdugo.
Mientras tanto lo amo.

Escribo. Este poema. Y otros. Y otros.
Hablo desde una cátedra.
Colaboro en revistas de mi especialidad
y un día a la semana publico en un periódico.

Vivo enfrente del Bosque. Pero casi
nunca vuelvo los ojos para mirarlo. Y nunca
atravieso la calle que me separa de él
y paseo y respiro y acaricio
la corteza rugosa de los árboles.

Sé que es obligatorio escuchar música
pero la eludo con frecuencia. Sé
que es bueno ver pintura
pero no voy jamás a las exposiciones
ni al estreno teatral ni al cine-club.

Prefiero estar aquí, como ahora, leyendo
y, si apago la luz, pensando un rato
en musarñas y otros menesteres.

Sufro más bien por hábito, por herencia, por no
diferenciarme más de mis congéneres
que por causas concretas.

Sería feliz si yo supiera cómo.
Es decir, si me hubieran enseñado los gestos,
los parlamentos, las decoraciones.

En cambio me enseñaron a llorar. Pero el llanto
es en mí un mecanismo descompuesto
y no lloro en la cámara mortuoria
ni en la ocasión sublime ni frente a la catástrofe.

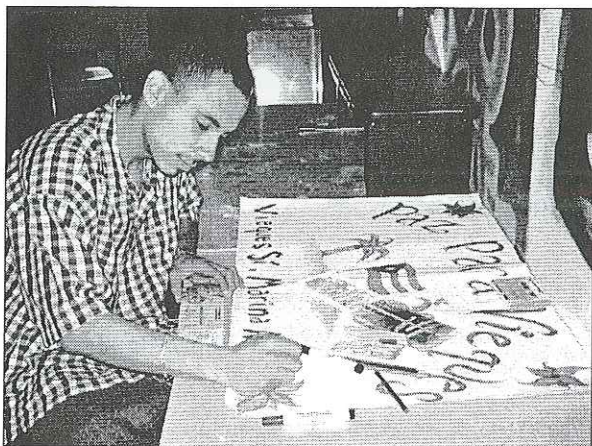
Lloro cuando se quema el arroz o cuando pierdo
el último recibo del impuesto predial.

Rosario Castellanos nació en México en 1925. Fue poeta, novelista, cuentista, dramaturgo, ensayista, profesora y diplomática. Escribió varias obras y fue embajadora de México en Israel. Desafortunadamente se suicidó en 1974.

Pedro Albizu Campos
A Wonderful
Alternative
High School

Interview with Lourdes Lugo
Conducted by Yady Romero

Along with the history, algebra, and chemistry classes that are offered at any high school, Dr. Pedro Albizu Campos Alternative High School (PACHS) also provides students with a unique apace space for cultural affirmation and critical reflection. In recognition of PACHS 30th anniversary, QOS sat down with its director and long-time community activist, Lourdes Lugo.



QOS: Why was Pedro Albizu Campos Alternative High School (PACHS) founded?

Pedro Albizu Campos Alternative High School was founded by a group of students from Tuley High School as a result of demands that were not being met by the Chicago public school system. At Tuley High school there were a number of stu-

dent riots and demonstrations in demand of a bi-lingual and bi-cultural education. The students that were involved in these protests were expelled from Tuley. These students in turn decided that they needed a place where they could receive a bi-lingual and bi-cultural education but also a space to be politicized as Puerto Ricans that resided in the United States. That is how Pedro Albizu Campos was founded, but it also counted on the support of different community members including Oscar López, Reverend Torres, Alejandrina Torres, Carlos Alberto Torres, Lucy Rodríguez. This myriad of community members and leaders were willing to teach these students for free and therefore allowed these students to receive the kind of education they were demanding.

QOS: What is the staff of PACHS trying to accomplish?

We are trying to provide students with a quality education. We also

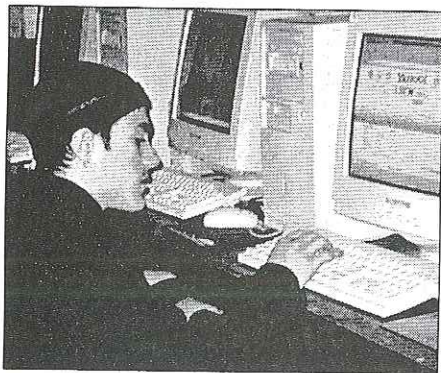
want students to understand their role and responsibility in society as either Puerto Ricans or Latin Americans or wherever they come from. Students have a social responsibility and we strive to engage them in a process of critical thinking. We try to promote social justice, struggles for equality, fights for human rights. We're critical of the condition of prisoners in this country, the criminalization of the youth, police brutality, and other issues like these.

QOS: Why was the name Pedro Albizu Campos chosen?

The first name of the school was actually "la esquelita." In 1972, in honor of the sacrifice of the five imprisoned nationalists (Lolita Lebron, Andres Cordero Figueroa, Irvin Flores, Rafael Cancel Miranda and Oscar Collazo) the students decided to name the school after Rafael Cancel Miranda. It was also a way of beginning to raise the issue of U.S. political prisoners, in particular, the case of the Puerto Rican political prisoners. In 1979 after President Carter granted them clemency and they were released the name of the school was reevaluated.



As a result of a discussion primarily initiated by Rafael Cancel Miranda, the student body decided to change the name of the school to that of another great symbolic figure in the history of Puerto Rico. Since 1982 the school has been known as Dr. Pedro Albizu Campos Alternative High School.



Describe a few of the things that make this school different from other high schools?

One of the most important aspects of Dr. Pedro Albizu Campos is the space it gives all students, not only Puerto Ricans, to celebrate their culture. No matter where students come from we attempt as a staff to learn their particularities and then share this with the other students, so they can also understand the differences and similarities among the people of the world. We also

have a Unity class in which students can participate in the problem solving process in the school. In the Unity class students are also encouraged to actively participate in events in the community. We point out the importance of participating in building, beautifying, and maintaining the community. Through Unity students can participate in events that range from community clean ups, street decoration to Pow Wow's, and the International Women's Day Celebration.

Another unique feature of our school is our retreat, where we take students to camp outside of Chicago. This gives students the opportunity to relax by taking them away from their daily responsibilities and dangers.

QOS: How does it feel to know that PACHS has existed for over thirty years?

The fact that the school continues to exist is a statement of our endurance and resilience. If this community didn't need this school it would have stopped existing a long time ago. Our school accepts students other schools do not want even within the alternative schools system. While this is hardly recog-



nized, PACHS is quite in demand in this community. For 21 of the 30 years the school has been in existence I have been involved in its development. It's been an amazing and unique experience for me. I still haven't found a way to verbalize what an accomplishment it is, against so many adversities, that the school is celebrating three decades.

What does the future of Pedro Albizu Campos High School Alternative look like?

Soon PACHS will move closer to the community on Division Street. The school is attempting to develop a stronger science and math program. Likewise, we also hope to develop an even stronger arts and music component. But our strength as a school comes from the flexibility to address different demands in the educational field. There are many areas that PACHS is working on in hopes that we can build a school for the future both technologically and culturally.

QOS would like to thank Lourdes Lugo for taking the time to speak to us.

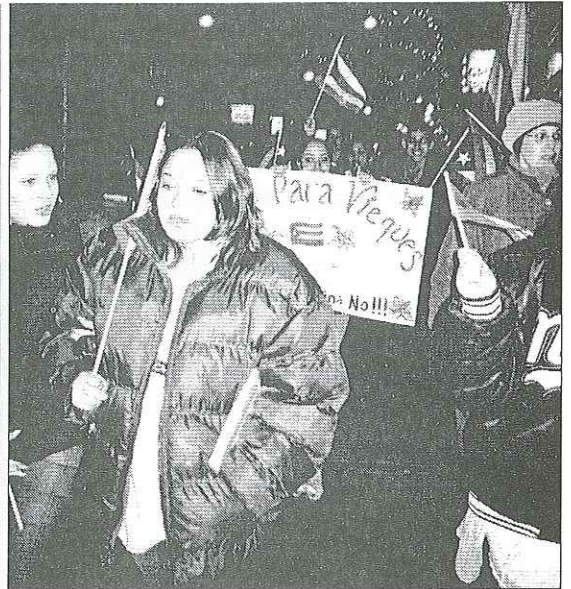
Photography credits: Yady Romero, a former graduate of Pedro Albizu Campos Alternative High School.



On February, 21, 2002 Puerto Rican Governor Sila Calderón visited Chicago to publicly endorse Congressman Luis Gutiérrez for re-election. While in Chicago, Gov. Calderón stated her commitment to helping Chicago's Puerto Rican community's efforts for economic, political, and cultural development.



Governor of Puerto Rico visits Chicago a photographic fieldtrip



El futuro habla de Solidaridad

The following message was given by
José Turubiertes, a young Mexican
child during Sila Calderón's welcome
to Chicago at Clemente High School
on February 21, 2002.

Mi nombre es José Turubiertes

Aquí estoy para dar la bienvenida a Chicago a la Señora y Honorable Gobernadora Sila Calderón

*Gracias por haber hecho este viaje desde Puerto Rico a Chicago para apoyar a nuestro
Congresista Luis Gutiérrez.*

Yo soy un hijo de inmigrantes Mexicanos...

*y nuestro congresista Gutiérrez fue el primer miembro del Congreso, que tomó una posición fuerte
para que los inmigrantes, que contribuyen tanto a este país, no deban tener miedo, que alguien pueda
separar a sus familias.*

Gracias a él, muchas familias están unidas.

*Mi mamá y todos los inmigrantes que trabajan en los trabajos más duros y
menos pagados y pagan sus impuestos deben ser tratados con justicia y tener una amnistía general
para todos, para que todos nosotros podamos tener cuidado médico y ir a la universidad.*

Honorable Gobernadora,

*Además sabemos que la Marina del Estados Unidos está haciendo a las familias y más bien a
los niños de la pequeña Isla de Vieques con sus bombas.*

*Y aquí estoy un humilde Mexicano hijo de inmigrantes con mi pueblo para apoyar a usted
Señora Gobernadora y todo el pueblo Puertorriqueño cuando dicen que se vaya la Marina de
Vieques.*

*Gracias por su apoyo a nuestro Congresista Gutiérrez; que defiende los inmigrantes. Y para
mostrar nuestro agradecimiento aquí están unas flores bellas para una bella Gobernadora Latina...*

EL PONCE MASSACRE

FIRST APPEARED IN QUE ONDEE SOLA MARCH 1992

On Palm Sunday, March 21, 1937 the "Cadets of the Republic" announced a parade commemorating the 64th anniversary of the abolition of slavery and the "libreta" system in Puerto Rico. The parade to be held in Ponce, was also called in support of jailed Nationalist Party members.

But one hour before the parade was scheduled to start, the Mayor of Ponce revoked the parade permit. The atmosphere was tense. The police brought reinforcements from other places on the island. The Nationalists started the parade all the same, unarmed; the men in their black shirts and white pants, the women in white. Many had their children with them. More than one hundred and fifty policemen surrounded the streets where the parade was to take place. Many occupied positions in the balconies of the townhouses nearest to the parade rout.

When the Nationalists began to march, singing La Borinquena (The Puerto Rican national anthem), the police opened fire killing 21 persons and injuring more than a hundred others, many of whom were innocent bystanders.

An investigation by the American Civil Liberties Union proved that the police were responsible for the killings. It also established that the Puerto Rican Government (at the time Puerto Rico was run by a North American military governor appointed by the president of the United States) had violated the citizens' civil rights. It was not certain who fired the first shot, but the police had fired at the crowd with machine guns

for fifteen minutes. The number of dead reached 21 and more than 150 men women and children were injured, another 150 arrested.

This infamous page in our nation's history will always be remembered by those who believe in freedom and dignity as one of the cruelest examples of the tyranny the United States has subjected our people to since they laid their murderous and greedy hands on our island's shores.



Sixty-five years later we recognize that the spirit of the martyrs of Ponce's massacre live on in our commitment to win our nation's freedom.

Editor's Note: March, like every month is filled with many important events in Puerto Rican history. Unfortunately far too often we are unaware of these notable moments and its effect on our world and lives. QOS is going to try to develop a monthly section that will be dedicated to Puerto Rican history. QOS invites all students and faculty to submit articles or essays about events in Puerto Rican history so that we can educate each other and our campus community.

Batey Urbano

Café Teatro

Every community needs a gathering place to serve as the voice for the people of that community. Without a voice, the community is left mute without a say on the future of it's residents.

Café Teatro Batey Urbano is to serve as that voice. **Batey Urbano** is an outlet for the youth on Paseo Boricua and the youth of surrounding Latino communities. It is a platform to convey the messages of the community and community artists to ensure that we are heard. Our purpose is to develop and cultivate politically and socially conscious artists and to promote the development of our young Latino poets, artists and performers.

Batey Urbano is much more then your average café. It is a café in the sense that you may order coffee and pastries, but **Batey Urbano** is a performance stage, art gallery and gathering place for cultural and community events. We plan to feature a variety of community artists from graffiti writers, to photographers. We also would like to invite people to perform at our open mic -*Poetry with Purpose*- on Thursdays and our Hip-Hop open mic on Fridays, both starting at 8pm. The most important aspect to **Batey Urbano** is we hope to challenge artists as well as the community to dialogue and find solutions to the many problems we are facing. We are developing ties to many Universities and schools through out Chicago to bring students into the community, and to take action instead of just providing lip service, in addition to developing a direct tie between artists and the communities they represent.

At this point **Batey Urbano** is in a developmental stage but our doors are open. We plan to add workshops on creative writing, to offer classes and to add to the various nights. All are invited to come share in this experiment of expression- an opportunity not to be missed.

Café Teatro Batey Urbano is located 2647 W. Division, and for more information e-mail chibateyurbano@hotmail.com.



'PATRIOT ACT'

AIMED AT PROTESTERS

Berta Joubert-Ceci

Before Sept. 11, the struggle to oust the U.S. Navy from Vieques in Puerto Rico received international solidarity. After hundreds of thousands had marched in the streets there, and Vieques became an issue in New York's annual Puerto Rican Day parade, even luminaries and famous politicians from the U.S. had to go to Vieques and if possible get arrested doing civil disobedience. Many of those voices are now silent, however. The terrorist U.S. "war on terrorism" and its justification of "homeland defense and security" preclude them from showing support to this just cause.

Tell that to Milivi Adams, whose tiny four-year-old body battles five different cancers, believed to be a result of military waste contamination. Or to the hundreds of children whose behavior is impaired by bombing noise and fear. To the women who cannot deliver their babies in their own land. Tell that to the thousands who suffer from heavy metal poisoning, heart diseases and many other illnesses believed to be related to the war exercises. And to the youth who have to emigrate, leaving their loved ones, because there are no jobs, no future for them on the island of Vieques. And also to the fishing workers who cannot feed their families when U.S. battleships are in their waters. This is the time when

the people of Vieques and all of Puerto Rico need the most complete and unconditional solidarity. The notion that political dissent is "unpatriotic" makes the struggle against the Navy a very difficult one.

'Patriot Act' used against activists

There are new threats against the anti-Navy activists as a result of

**"THE NOTION
THAT POLITICAL
DISSENT IS
"UNPATRIOTIC"
MAKES THE
STRUGGLE
AGAINST THE
NAVY A VERY
DIFFICULT ONE."**

the recently passed "Patriot Act." Antonio Benazar, president of the Puerto Rican Civil Rights Commission, says that "the dispositions under this law are so broad that they could be applied against the anti-military demonstrators. Under the law's definition, if you get into Camp García [the restricted Navy shooting range on Vieques], it could be interpreted as putting a life in

danger in order to change a policy of the U.S. government." And, under the new law, that's a crime. A recent dangerous move by the colonial government in Puerto Rico shows its acquiescence to its Washington/Pentagon bosses. Sila Calderón, the current Puerto Rican governor—who won the elections based on her anti-Navy, pro-Vieques platform—recently named a new police commissioner. His credentials indicate that he will make sure the "Patriot Act" definitions apply to Vieques activists.

He is Miguel Pereira, an ex-military officer and previous federal prosecutor who happens to be married to Marlene Hunter, the director of the FBI in Puerto Rico. His commitment to go after the movement is revealed in a statement to the media about youth who wear masks while cutting the range fence to allow people planning civil disobedience to get into the territory. "Wearing a mask cannot be tolerated, since this is a felony. If you wear a mask in order to commit a crime, even if it is a less serious crime, you are committing a serious crime." Pereira also threatened all activists who might be considering entering the restricted areas. He vowed that the police will take action when any "property is destroyed and if anybody attempts to intrude into the restricted areas

in front of the state police." This is a clear change of policy. Before 9/11, the Puerto Rican police did not arrest demonstrators in the civilian areas or in the restricted naval zone. U.S. military personnel or FBI agents made all the arrests.

This new attempt to stifle dissent in Puerto Rico can go beyond the Vieques struggle. It is a dangerous precedent that goes against the civil rights of the general population, and in particular against the pro-independence movement. Once again independentistas are targeted as "subversive" and/or "traitors," in a way reminiscent of the 1950s, 1960s and 1970s when police and FBI systematically persecuted and kept secret "carpetas"—records—of suspected independentistas. But the struggle for peace for Vieques is not only for the people of Puerto Rico. Peace for Vieques is also peace for Latin America, the Caribbean and the world. Eighty percent of the U.S.-NATO pilots who brought devastation to Yugoslavia trained in Vieques, as well as the crew of one of the aircraft carriers in the current war against Afghanistan. Some of the surveillance and counter-revolutionary maneuvers against Colombia are launched from Vieques, where Over-the-Horizon Radar built by Raytheon is supposed to trace every movement of the Colombian guerrillas.

The organizations leading the struggle against the Navy in Vieques need support. Donations of money and materials are needed to carry out the next round of civil disobedience. Contact: Comité Pro Rescate y Desarrollo de Vieques at Apartado 1424, Vieques, Puerto Rico 00765; telephone (787) 741-0716, fax (787) 741-0358, email bieke@prdigital.com.

UIC Students Demand More Minority Faculty

Many "Hire more professors who look like me" picket signs could be seen illustrating the cause of the recent student-organized demonstration at the University of Illinois at Chicago. Attracting much publicity, student organizers invited their student body and members of the African-American and Latino community to call attention the lack of minority professors at UIC after two minority professors were denied tenure. Organized by an ad-hoc student committee called Diversity in Demand, the demonstration took place on February 6, 2002.

In a letter presented the day of the protest to Stanley Fish, Dean of Liberal Arts and Sciences, organizers wrote, "we are embarrassed to learn that African-American professors represent less than 2% of all tenured faculty." According to the letter only 4% of tenured professors are Latino, while "non-minorities (whites) represent 82% of UIC's tenured faculty."



Students are demanding a "significant increase" in minority faculty, but also state their pledge to "question and criticize any standard, practice or policy that denies qualified minority professors tenure." According to Ruben Felicano, President of the Puerto Rican Student Association, one of

the many student organizations in Diversity in Demand, "Our strategy now is to meet with the Dean of LAS, the Provost, and the Chancellor, and also let the Latino and African American elected officials know about this matter. We have a lot of work to do, but the enthusiasm from students is there." Organizers have yet to receive a response to their letter from the Dean of Liberal Arts.

Editor's Note: NEIU's very own "Latino Status Committee" is encouraged by the actions being taken at UIC and we support them fully. The Latino Status Committee is currently involved in a comprehensive project to assess the status of Latinos at our university, which Latino faculty is an important part of. Please turn to page 3 for more information about our efforts.

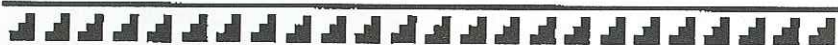
Amigas Latinas -

Safe Space for the Latina Lesbian/Bisexual and Questioning Community

Evette Cardona, co-founder

"My hands were sweaty, my legs were shaking, my heart was pounding. For the first time I would share space with other Latina Lesbians. Who would know me? How would they feel about my orientation? Would they have anything in common with me? I did not know where I found the courage to attend my first Amigas "platica." When nobody understood who I was, there was a living room full of sisters waiting to welcome me home...month after month."

This is how one Latina lesbian described her first experience with Amigas Latinas, a support, education and advocacy group for lesbian, bisexual and questioning (LBQ) women of Latina heritage that celebrates its seventh anniversary this July. Amigas began meeting in July 1995 in the homes of different Latina lesbian and bisexual women throughout the Chicago area. Current membership is close to 200 women from all Latina cultures



and all ages. It is still the only organization of its kind in the Chicago metropolitan area. Programming includes monthly topical discussions, legal, education and health workshops, advocacy training with community providers, support groups in Spanish and English and child-focused family activities.

This past fall, Amigas Latinas received its first two official foundation grants from the Chicago Foundation for Women and the Gill Foundation in Denver, Colorado as part of their Urban LGBT Organizations of Color Initiative. The grants of \$5,000 each will be used by the Steering Committee to develop a strategic plan for Amigas' future and expand outreach efforts and membership.

Being Latina and a woman-loving-woman is a dual identity that presents many Amigas members

with cultural challenges. Our historic roles as mother, nurturer, cook, cleaning lady and pleaser of men run deep for many Latina women. In addition, many women are also faced with religious issues and beliefs that homosexuality is unnatural and a sin. Many members often speak of having to reconcile their sexuality with their Catholic or Pentecostal faith. Many have reconciled it successfully because Amigas provides them with safe space to explore and celebrate their lives and to learn that they are doing nothing wrong by loving another woman.

Amigas attracts women who are beginning their coming out process and those that have been out for 20 years. Most, if not all, wish to connect with their culture and language. Over 50% of women who contact Amigas are Spanish language dominant; several are monolingual. Members also

include mothers who are dealing with custody issues and/or women still in heterosexual marriages in the process of coming out to themselves and to family. How to talk to children about mom's sexual identity is a common issue for mothers and members who are aunts or primary caretakers of children. Dealing with the realities of divorce is another huge issue. Strategies to help members cope include discussion groups for married women and their partners and fun, safe family-oriented activities for children to socialize with families like themselves.

To promote Latina LBQ visibility, Amigas marches in Chicago's Dyke March and Pride Parade and has marched in the Puerto Rican and Mexican Independence Parades. This public exposure serves to

expose Latina LBQ women to the broader LGBT community and to acknowledge that within the broader Latino community there exists women of all ages who are also lesbian and bisexual.

Amigas' two biggest programmatic accomplishments to date has been the development and provision of the first Spanish language support groups for Latina LBQ women and the education and training of Latino-governed service providers to incorporate lesbian-sensitive services and policies in their agencies.

In 1999, Amigas established the Aixa Diaz Scholarship Fund in memory of founding Steering Committee member, Aixa Diaz, who brought vision and commitment to the Latina lesbian/bisexual community through her organizing efforts,

and knowledge and encouragement to Latino children through her dedication as a teacher. Contributions to the Fund each year provide financial assistance to young, lesbian/bisexual woman of Latina heritage entering or enrolled in college who actively work to fight homophobia in their high schools, and support to the Mozart Elementary School where Aixa taught first grade, served on the Local School Council and was the Chicago Teachers Union delegate. Amigas will award its third Aixa Diaz Scholarship on April 9, 2002 at the GLSEN Youth Awards.

Also join us for our first *Baile Primavera*, April 19 at Casa Puertorriqueña. Tickets are \$15.

Check our website -
www.amigaslatinas.org - for further details or call us at 312-409-5697.

Community Calendar

March 11 - 16

UIC Puerto Rican Student Association (PRSA)
8th Annual Pa'Lante Conference
Former Puerto Rican Political Prisoner Luis Rosa to speak on Monday, March 11
For more information on the conference, call 312/996-3095

Friday, March 15

Free the US held Cuban Political Prisoners/Panel Discussion
7pm
DePaul Student Union
2250 N. Sheffield

Saturday, March 16

Forum on the status of Puerto Rico and the situation of Vieques
with Dr. Déborah Santana Mills College, Oakland, CA
UIC Latino/Latin American Studies Community Series Program and the Puerto Rican Cultural Center
2 pm
Hispanic Housing
1402 N. Kedzie

Monday, March 18

Channel 11 feature Puerto Ricans: An American Story and RAICES: a history of the islands African Caribbean Influence on Bomba and Plena

Tuesday, April 2

All Out to Support Expungement Legislation in Springfield by State Rep. Constance Howard
Buses will leave from PRCC at 5:30am
1671 N. Claremont

Tuesday, April 2

Reception with Jaime Ruperte, President Puerto Rican Bar Association
6pm
La Bruquena Restaurant
2726 W. Division Street

For more info contact UPRS at 442-4583 or uprs_30@hotmail.com.

High School "Push Outs"

Cynthia Rodriguez

Many first and second-generation mainland Puerto Ricans fought and struggled so that the future generation would not have to face their fate-by working in low wage jobs and being forced into poor housing. The Puerto Rican population has known for years that an education is the key to having a successful life. However, in many ways the odds are against Hispanic children from graduating from high school. They are often referred to as "push-outs" due to the forces that cause them to leave school. The people of the Puerto Rican community have experienced a decline in blatant discrimination in employment but other levels of discrimination remain the same, especially within our educational system.

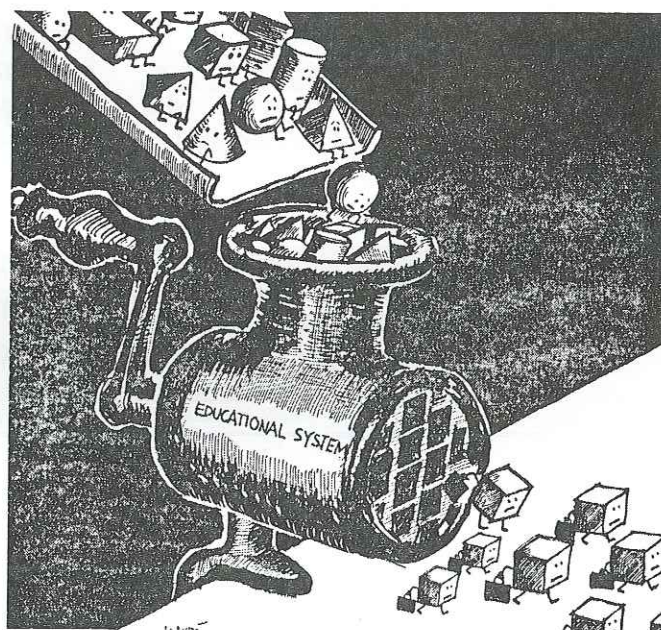
What happened to all of these students? Many teachers would tell you they were the "undesirables"—gang-bangers and pregnant teens. Many though were forced out by repeated "put-downs" and the lack of attention from instructors. What has

you feel totally worthless and you question whether or not you belong in school. This is what happens everyday at Kelvyn Park H.S.. That same year, after one of our peers was murdered, several teachers said to the effect, "He didn't matter

because he was just a gang-banger." How are Kelvyn Park students supposed to have any pride in themselves when the persons who are there to inspire them make them feel inferior?

The instructors at Kelvyn Park have failed to understand these children's culture and their socioeconomic condition. Kelvyn Park principal Diana Hernandez Azcoitia recently told the Chicago Sun-Times, "we have a low student achievement, gang activity, economic and

safety issues ... it should change depending on the school and the neighborhood the school is in." What does she mean, "it should change"? She is the principal and she should be at least making an attempt to increase graduation



I chose to attend a predominantly Hispanic high school, Kelvyn Park High School. My freshman year, my class began with 613 students and when it came time for graduation four years later, we lost more than half and only 224 graduated.

stuck in my mind since I graduated was an incident in which a math teacher told me not to bother [with school] because I would soon become a statistic- a teen mother on welfare. To have an instructor tell you something like this makes

"Kelvyn Park High School today has 2,496 students, exceeding its official capacity by 1,038 students; classroom size often reaches 40 students. How are students supposed to learn in an overcrowded classroom?"

rates, blaming the students does nothing but allow the problem to continue. Kelvyn Park High School today has 2,496 students, exceeding its official capacity by 1,038 students; classroom size often reaches 40 students. How are students supposed to learn in an overcrowded classroom? Why hasn't the principal or the school board eased overcrowding that has been an issue at the school since the 1980's?

Poverty and race can no longer be used as excuses why these children fail. The facts are in front of us: researchers have known for years that white school teachers have frequently engaged in ongoing conflicts with Latino students. Why has Principal Azcoitia failed to hire more Hispanic teachers, hiring instead more young white

teachers who enter these urban schools with preconceived notions that these children are going to fail? Also, school authorities have been insensitive to the history of Puerto Rico and its culture. What most kids get is the recurring negative media portrayal of Latinos. Neglect of their culture has created a lack of self-esteem amongst Puerto Rican students. If the teachers had high expectations for us to achieve, then we could and would but the reality is that many teachers don't.

Many have argued that the problem is that Hispanics and Puerto Ricans are especially resistant to complete cultural assimilation. "Selling out" and becoming "white" is a fear of many Puerto Rican youth like myself. Assimilation (becoming white) is not the answer, hiring

better teachers and improving programs targeted at helping these students graduate is.

The educational system has made many Latino students feel meaningless. The administrators in these schools have contributed to creating a population of high school dropouts that have been traumatized by this educational process. It also seems to be the case that this educational system wants to erase the memory of Puerto Ricans by failing to provide them with role models and teachers who can enrich their cultural identity and increase their chances to succeed.

The author is a student at Columbia College and 1998 graduate of Kelvyn Park High School.

Mariana Bracetti

Patriota y revolucionaria

Mariana se unió al grupo de patriotas que participó en el alzamiento de Lares en 1868. Para esa fecha estaba casada, en segundas nupcias, con Miguel Rojas, uno de los dirigentes de ese alzamiento. Bordó la bandera de Lares, usada por los revolucionarios el 23 de septiembre de 1868. Fracasada la insurrección, fue detenida y más tarde puesta en libertad. Por su valor, patriotismo e incansable energía en favor de la lucha revolucionaria, fue llamada "Brazo de Oro". Dos conocidos autores puertorriqueños, Luis Lloréns Torres y Cesáreo Rosa-Nieves, han utilizado la imagen histórica de Mariana Bracetti como figura central de sus obras; el primero, en El grito de Lares y el segundo en Brazo de Oro. Mariana murió a avanzada edad en el pueblo de Añasco, en la mayor pobreza y olvido.

Taken from www.prboriken.com.



Illustration
courtesy of Boricua.

MARCH 2002



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
						2
3	4 Lolita Lebrón leads attack on Congress to call attention to U.S. colonization of Puerto Rico-1954	5	6	7	8 Observed as International Women's Day since 1908	9
10	11	12 BOMBA Workshop 1:40 • E-041	13 UPRS Bake sale Village Square	14 Presentation on Vieques by Dr. Deborah Santana 7:00 • FA 107	15	16
17	18	19 Election Day Get out the Latino Vote!	20	21 1873: Abolition of Slavery in PR 1937: Ponce Massacre	22	23
24	25	26 Video: Engendering Colonialism 1:40 • E-041	27	28	29	30
31						

HISTORICAL
DATE-
UPCOMING
ACTIVITY-