

WHAT IS THE **ROLE** FOR
NEIU **STUDENTS** IN THE
DEVELOPMENT OF THE

LATINA/O CULTURAL &
RESOURCE **CENTER?**

QUE ONDEE SOLA
SEPT. 2010 • VOL. 38 NO. 6

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Que Ondee Sola was established in 1972 and remains the oldest Puerto Rican & Latina/o university student publication in the U.S. Our mission is to provide the NEIU community with a relevant and engaging publication that deals with student issues with a focus on Puerto Ricans and Latinas/os, our communities, and our *patrias*.

Que Ondee Sola continues to affirm the right of Puerto Rican self-determination, freedom for all Puerto Rican political prisoners, and support for a truly participatory democracy.

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 lies solely with the staff.

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150 Students Attend our 4th Annual Latina/o Open House

Que Ondee Sola and Latina/o Students Seek to Engage the Imagination of the University

Que Ondee Sola

The Puerto Rican novelist Edgardo Rodríguez Juliá once wrote, "...historical memory... only extends back as far as what we have forgotten." The role that Latinas/os have played in developing Northeastern Illinois University (NEIU) is an undeniably rich and complex history full of drawn-out struggles and momentous accomplishments. The fruits of a laborious past are evident in the phenomenal number of Latina/o political leaders NEIU has produced. From Congressman Luis V. Gutiérrez, City Clerk Miguel Del Valle, State Senator William Delgado, Senior Advisor to the Governor of Illinois Billy Ocasio, to our Latina voice in the State Senate, Senator Iris Martínez, NEIU was their stepping stone to carry-out great things. It is also an honor to know that many of them were members of *Que Ondee Sola* (QOS) and the Union for Puerto Rican Students (UPRS). Thus, these distinguished figures



NEIU Vice President Mark Wilcockson and President Sharon Hahs

and many of their contemporaries have left an important legacy to the university that must be remembered and also understood as a foundation from which to continue to construct towering achievements.

One of the major tasks of QOS is to consistently inform and advocate on behalf of the Latina/o community at NEIU, with a strong focus on students. As we have published time and time again, we alongside UPRS and other Latina/o-focused student organizations,



have invested great effort since 1982 on making the Latina/o Cultural & Resource Center (LCRC) a reality. After numerous dialogues and the dedicated assistance of State Senator Iris Martínez, President Hahs committed in making one of the great dreams of Latina/o students come true.

Nonetheless, it must be strongly noted that QOS as well as many of the Latina/o student organizations who pushed for the LCRC, did not feel entirely included in the development of the center.

We discovered through multiple sources that the center was named after Dr. Angelina Pedroso, which we believe is a beautiful and incredible recognition of the historical and contemporary Latina/o presence at the university. As NEIU's first Latina Professor, it is an honor to

have the center named after her. Nonetheless, we would have liked to have been involved in the conversation of the center's naming or at the very least invited to the dedication ceremony.

Furthermore, before the beginning of the

semester it came to our attention that a Search and Screen Committee for the Director of the Latina/o Cultural & Resource Center was created in the early summer. No one from QOS or UPRS were initially invited to be members. Furthermore, only two students are on the committee, which is disproportionate to the amount of faculty and staff at the table. Nonetheless, we do recognize that we were invited to the open forum meetings on August 25 and 26, in which we were allowed a fruitful dialogue with the three remaining candidates. Moreover, after raising this issue to the head of the committee Richard Rutschman and the Dean of Diversity and Multicultural Program Murrell Duster, we were also invited as an entire organization to the committee's final meeting to evaluate those candidates and to replace one

student who left the committee with one representative from QOS. We applaud this decision and believe this is a step in the right direction. We also hope that here on forth there be complete and utter transparency in all things related to the center to the university community and our immediate participation in all aspects of the center's development.

It is our belief that a good director for the LCRC should be someone who understands and facilitates community input and engagement and build linkages to the community. Furthermore a director should understand the work of students and their needs and recognize how we are an integral part of the functioning of the center and the university as a whole. As students, we seek to **work**

with the university, from the administrative level to the faculty and staff. The foundation that many pioneers like Dr. Pedroso and our Latina/o community leaders built can only be expanded if we work side by side, as equals. *In the spirit of collaboration, we, as students, would like to renew a discourse of friendship and understanding with the university administration in order continue to achieve the **university's strategic goal of making NEIU "an instituton of choice for Latinos"** as a "Hispanic Serving Institution."*

A great example of this collaboration between students and administration is our annual open house. For the past four years, we have organized the Latina/o Open House, a student-centered

welcoming and resource fair for incoming Latina/o freshmen and returning Latina/o students so that they could take advantage of the very best that NEIU has to offer. On September 2, we organized tables of information with the multiple Latina/o-focused student organizations and programs



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Righteous Ones

López, Legislative Liason Suleyma Pérez, Director of University Outreach and Equal Opportunity Dr. Roberto Sanabria, and Board of Trustee member Marvin García. The event also included culturally relevant musical performances from local artists Righteous Ones, DJ Legit, DJ GQ, Lil' Lito, and straight from Puerto Rico, Indigo.

on campus. We were proud to have representatives from Proyecto Pa'Lante, the Latino & Latin American Studies program (LLAS), the McNair Scholar Program, ENLACE, Alpha Psi Lambda, and Latinas in Power (LIP). The students were also delighted to have in attendance NEIU President Sharon Hahs, Vice President Mark Wilcockson, Interim Dean of Academic Development Dr. Daniel

While showcasing the best of our university's services and student life, we believe it is necessary to *open a constructive and peaceful dialogue* about the possibilities of an enriched university experience for the ever-growing Latina/o population. As students, we want to *engage the imagination of the university*. NEIU is a place of possibilities and together, side-by-side, we can ensure that continues to be the case for ages to come.

The Latina/o Demographics at NEIU

Latina/o Students (Spring 2010)

Total enrollement: 11,066
 Latina/o enrollment: 26.1%
 Latina/o Freshmen: 35.4% (Fall 2009: 43.9%)
 Degrees conferred to Latinas/los (Summer 2008-Fall 2009): 450 or 20.9%

Latina/o Faculty (Fall 2009)

Tenured & Tenure Track Instructional Faculty

Total faculty: 270
 Latina/o faculty: 33 or 12.2 %
 Professor: 7 or 7.1%
 Associate Professor: 12 or 13.8 %
 Assistant Professor: 14 or 16.5 %

Latino & Latin American Studies Program

The Latino and Latin American Studies Program of Northeastern Illinois University provides academic and experiential opportunities to foster a comprehensive understanding of Latinos, Latin American and Caribbean peoples in their relationship to each other, the United States, and the world.

The program builds on the University's commitment to diversity and community partnerships as it promotes pride in the values of diverse ethnic heritages. You will also gain from the classroom environment and active involvement in the community through internships and related projects.

We recognize that Latinos and the peoples of Latin America and the Caribbean region make increasingly visible cultural, social, and economic contributions. Their rich ancestral roots and their long history of adaptation provide a promising blueprint for building community in an ever more diverse world. These same populations face contemporary trends toward increasing poverty and educational deficits, and political struggles for justice and democracy. These new challenges

call for the careful articulation of creative and responsible solutions, using the very particular assets found among Latinos, Latin Americans and Caribbeans.

In its 20th year of existence, this originally student-created program now counts with a minor and a full set of offerings that complement the preparation of students in other departments. The program also strives to function as a clearinghouse for knowledge and training that takes advantage of the unique resources that Chicago offers regarding Latino and Latin American matters.

Two concrete projects to accomplish this goal are through collaboration with units such as Education, Social Work, Business, Criminal Justice, and Computer Sciences. In addition, the program is involved with The Latino Data Project, a collaborative effort to organize census information on Latino communities in the city to be made accessible to students, researchers, schools, and community organizations.

For more information please call (773) 442-4794 or e-mail llas@neiu.edu

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Proyecto Pa'Lante

Proyecto Pa'Lante is an academic success program at Northeastern Illinois University available to all students but especially to those who demonstrate academic potential but do not meet the general admission requirements. To apply you must submit an admissions application, participate in a pre-admission interview,

submit a personal statement, and submit one letter of recommendation from counselors and/or teachers in addition to the required general admissions documents.

*For more information please call
(773) 442-5460.*

ENLACE Fellows Program

The ENLACE Fellows Program addresses the specific underrepresentation of Latino tenured faculty and senior administrators at colleges and universities across the nation. A leading factor contributing to the critical shortage of Latino educators and senior administrators is the minimal enrollment of Latinos in graduate programs. The ENLACE Fellows Program is a collaborative effort with the NEIU College of Education's Educational Leadership and Development Department.

The Fellowship provides a tuition waiver and uses a rigorous selection process to enroll a cohort of 10 Fellows every 2 years. Applications are solicited every other June to start the following January. ENLACE has been successful in its mission to create leaders in higher education and other educational institutions.

*For more information please call
(773) 442-4735*

McNair Scholar Program

Purpose

The goal of the McNair Program is to increase the attainment of the Ph.D. by students from underrepresented segments of society. Program participants are from disadvantaged backgrounds and have demonstrated strong academic

potential. Program staff and university faculty members work closely with these participants through completion of undergraduate requirements, encourage their entrance into graduate programs, and track their progress to successful completion of advanced degrees.

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Eligibility

Undergraduate students who intend to pursue a career that requires a Ph.D., and who meet the following criteria, may apply to the program:

- U.S. citizenship or residency
- Completed at least 60 hours
- GPA of 2.8 or above
- Status as a first-generation college student with income eligibility and/or a member of a group underrepresented in graduate education.

Program Participation

McNair Scholars conduct a summer research project under the direction of a faculty mentor. Mentors and Scholars

attend professional conferences and work together on the presentation of research. Regular meetings with the program Academic Specialist and Director guide Scholars through the completion of their undergraduate degree requirements, and assist with graduate school selection and application. Workshops to support graduate school application include:

- GRE instruction
- Library skills
- Research presentation

Further program information is available in the McNair Scholars Program

Office, B-143, or by contacting the Program Director at (773) 442-4253.

Latinas In Power (L.I.P.)

The mission of L.I.P. is to be a support system and a sisterhood for Latinas in college. We want to connect incoming women with women that are currently students in the University. L.I.P. is designed to embrace our Latin@ culture and discover our own identities while excelling academically. We understand the importance of retention and graduation. L.I.P. will act as a bridge between academics, identity, and ultimately SUCCESS.

As a Latina org on campus, we would like to see resources and opportunities available to us become more accessible.



With the opening of a Latina/o Cultural and Resource Center, we want transparency between administration in the center and student organizations.

Union for Puerto Rican Students

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populations at NEIU and in Chicago. Despite much resistance from the university's administration, the organization has survived and has produced many accomplishments, leaders, and community linkages. UPRS also has a sister organization, the publication *Que Ondee Sola*, at NEIU. UPRS has maintained and supported the Latino & Latin American Studies program and Proyecto Pa'Lante, a Latina/o recruitment & mentor program since their inception.

The Union for Puerto Rican Students (UPRS) is a well-known 39-year-old student organization at Northeastern Illinois University (NEIU) in Chicago, Illinois. Established during the political and social upheavals of the early 1970's, UPRS sought to address, in context, the concerns and realities of the growing Puerto Rican and Latina/o student

As a "Hispanic Serving Institution" UPRS seeks to hold the university accountable and work with the university to the responsibility it must have to the very students that we, together, must serve. Moreover, we seek to produce culturally and politically relevant events and ties to our community.

Sigma Lambda Beta

Sigma Lambda Beta Fraternity is an International social fraternity that was founded in 1986 at the University of Iowa. We are committed to create and expand multicultural leadership, promote academic excellence, advance cultural awareness and service while influencing its missions amongst all dedicated collegiate men worldwide.



We believe in the principles of fairness, opportunity, and in the equality of all men no matter what their race, culture, or ethnicity. Our biggest goal is to see that all of society can realize the importance

of these three principles. In order to achieve this goal we all strive to model these behaviors and present ourselves in a brotherly and educated fashion.

Alpha Psi Lambda, INC

Alpha Psi Lambda is the nation's first & largest co-ed Latino fraternity. Founded in 1985, Alpha Psi lambda takes pride in fostering positive relations between the university campus and the outside community. As a Latino based organization, Alpha Psi Lambda is a strong advocate for the needs of Latino students at NEIU, and a great promoter of education, leadership and cultural awareness.

The membership of Alpha Psi Lambda National Fraternity Inc. at NEIU feel that there should be more scholarships for those students that are undocumented. It is necessary for their success and retention here at the University. We have the need to open places around the university where we can have fellowships with our peers, whether it is a gaming room or inside the new cultural center. It is very important that we create other



programming that enhances the cultural awareness of Latinos and as well to teach others about cultural sensitivity and civic engagement. In the spirit of getting right to it, we want, as a "Hispanic Serving Institution," the resources necessary to be successful in higher education. We expect the university to have an excellent track record for Latino student success, to maintain integrity during sensitive issues regarding the Latino population. Hopefully, that will create a balance between administration and our diverse student body.

Have an **opinion?** Want to get **involved with QOS?**

Contact us: **queondeesola@gmail.com**

We meet during **Activity Hour 1:40pm-2:40pm**
on **Tuesdays & Thursdays** at **Office E-041**

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ChiMexLa, U.P.R.S. Unite in Struggle for Latino Cultural Center! March 1983, Vol. XI No. 9

The recent alliance of the two leading latino student clubs, Chimexla (Chicano/Mexicano/Latino-Student Union) and the Union for Puerto Rican Students (U.P.R.S.), marked a new level in student activism at U.N.I. After close to one year of not working together, Chimexla and the U.P.R.S. found it imperative to rejoin efforts, in order to combat the administration's escalating repression against student militancy.

The following joint statement by Chimexla and the U.P.R.S. delineates the factors which brought about the momentous decision.

Seven months have passed since the demolition of Portable 1 (P-1), and the U.N.I. administration has not addressed the issue of a Latino Cultural Center. Instead, the administration has attempted to use the two latino student organizations (Chimexla and U.P.R.S.) against each other.

This statement is based on the following facts. During the month of July, Chimexla had [an] ongoing dialogue with Dan Kielson, Vice President of Student affairs. Mr. Kielson's recommendation was to write a proposal for a Latino Cultural Center to the Space Committee of the Commuter Center Board of Managers.

A proposal was written by Chimexla on July 4, 1982 outlining the needs of the students and the university's responsibility in fulfilling its Urban Mission. It was also stated in the proposal that Chimexla would not vacate Portable One (P-1) unless we received a positive response from the board.

Ignoring the needs of the latino students and under the orders of Daniel Kielson the portable was closed and then demolished. The Chimexla membership was not aware that the files, posters, books, and other material property in Portable One (P-1) was confiscated. There was a struggle in the recuperation of our materials. The U.P.R.S. petitioned the university court and a decision was made that all property must be returned.

After the demolition of P-E, Chimexla continued to follow the administrative channel in good faith and pursued an answer to the proposal of July 1982. During the summer the Board of Managers had a meeting in which Chimexla was invited to attend. In that meeting it was decided that the Space Committee will evaluate all the available space and would provide temporary quarters for Chimexla. The results of the space evaluation would be given in September. But come September

Chimexla did not receive temporary space and the space evaluation date was pushed to December 1982.

On August 12, 1982 the U.P.R.S. had taken the University to Federal court demanding for [a] provision for a Latino Cultural Center. The university replied by filing in court that the U.P.R.S. did not get any space because they had not followed the university's channels as Chimexla had done.

On September 22, the U.P.R.S. filed for permanent space in order to expose the university's statement in court as hypocritical. To this date neither

student organization have been assigned permanent space.

Through our (Chimexla's) dialogue with university officials we have come to two conclusions. One, the university is not interested in providing a Latino Cultural Center [and] two, the university wants to see both student organizations pitted against each other.

In light of the racist game of the university, Chimexla will support the U.P.R.S. lawsuit and will file as friends of the court.

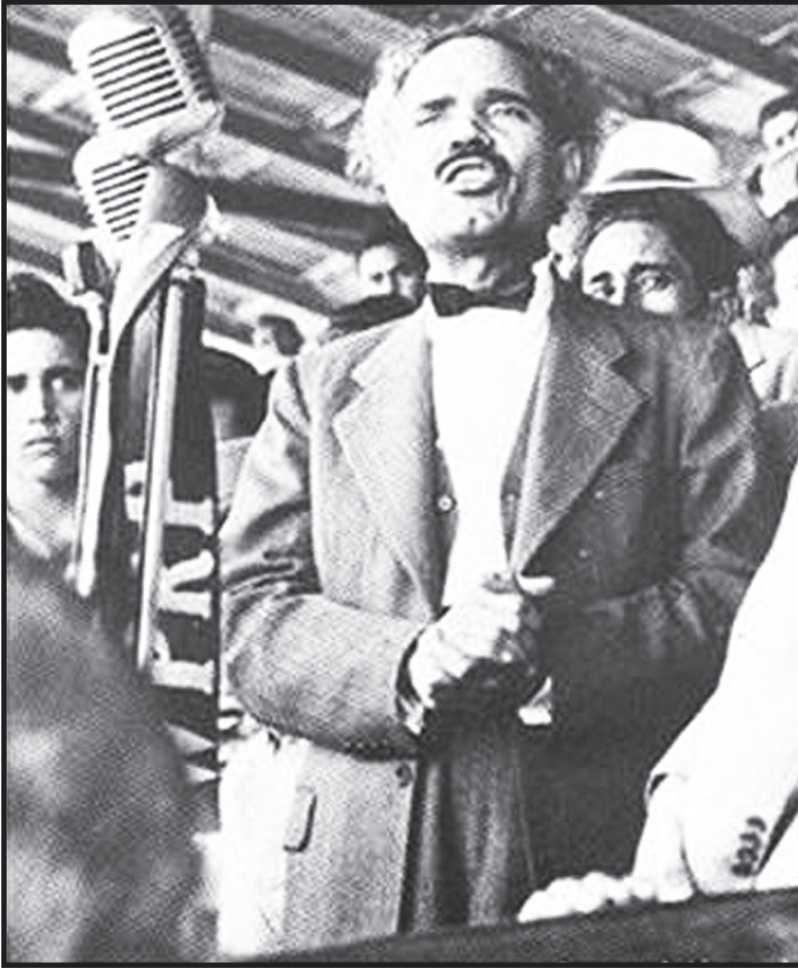
LATINO CULTURAL CENTER NOW
FOR CHIMEXLA AND THE U.P.R.S.

Dr. Pedro Albizu Campos



Dr. Pedro Albizu Campos was born September 12, 1891 in Tenerías, a barrio in Ponce, Puerto Rico and died April 21, 1965. He was the son of Alejandro Albizu and Juana Campos.

Albizu Campos was one of the most outstanding, prominent, and political Puerto Rican leaders of the twentieth century. "He was called 'El Maestro' by all who loved him and valued his leadership" (Garcia, 2010).



Albizu Campos sacrificed his life for the freedom of his country. The Nationalist Party of Puerto Rico became a major force in the fight for independence and in 1930 he was elected president of the party. He was deeply a religious man of the Catholic faith and was a powerful speaker. In his way of thinking, he was "neither a communist nor an anti-American" (Garcia, 2010). He was a theoretician of anti-colonial thought and described the contradictions of colonialism in Puerto Rico. Moreover, he was a graduate at Harvard University Law School (Garcia, 2010).

"El Maestro" developed a theory of non-collaboration with the colonial structures and boycotted elections and military service. Subsequently, he was arrested and charged with seditious conspiracy. Seditious conspiracy is "if two or more persons in any State or Territory, or in any place subject to the jurisdiction of the United States, conspire to overthrow, put down, or to destroy by force the Government of the United States" (U.S. Code). Albizu Campos, over a span of 25 years, spent time in prison. (Garcia, 2010).

At the time, while in prison, Albizu Campos' skin was severely swollen and cracked due to human radiation

experiments. Prisoners thought he was making crazy allegations; however, there is now proof that radiation experiments did take place. Today, there are parks, streets, and the well-known and respected high school named after Dr. Pedro Albizu Campos. People study about him all around the world and activists look upon his example to continue the struggle for Puerto Rico's independence.

Garcia, Marvin, "National-Louis University." National-Louis University. Nov. 2000. Web. 29 July 2010. <<http://www3.nl.edu/academics/cas/lace/resources/campos.cfm>>.

Lolita Lebrón (1919-2010)



An Unconquerable Puerto Rican Revolutionary

History is a subjective social construct. In other words, history is not the simple recording of chronological dates significant in human history, but a story often told by those with power and privilege with a hidden agenda at play. A perfect example is the Puerto Rican national anthem. Many know it as *La Borinqueña* – a beautiful, rhythmic ballad full of odes to the island's tropical beauty that even forced Columbus to exclaim in awe. Well, Columbus was more preoccupied with subjugating the indigenous Taíno population for their labor, land, and resources than taking a swim at the beach

or admiring some palm tree. Thus, the official *La Borinqueña* paints a rosy picture of the Puerto Rican contemporary existence and history, which is taught to millions of school children, while the original, revolutionary version of the song is left out of the textbooks.

In the 19th century, as Puerto Rico was trying to shake-off the colonial grip of Spain alongside Cuba, a woman from San Germán, Lola Rodríguez de Tió wrote a poem that was more of a call to arms against oppression and the valiant spirit of her people. The poem, also called *La*

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Borinqueña, began with a forceful call for “Puerto Ricans to wake up from their sleep, because it is time to fight.” This version is well-known in the Puerto Rican independence movement, sung with the left arm in the air while clenching a fist. Interestingly enough, even the subversive poem experienced a bit of historical revisionism. The line, “...*las mujeres indómitas, también sabrán luchar...*,” (“the unconquerable women also know how to fight”) was conveniently left out when converted to an anthem. However, despite such erasure, de Tió was right – Puerto Rican history is full of women who, in the words of Dominga Cruz, a survivor of a police massacre in the city of Ponce in 1937, were afraid of neither death nor prison. And no other Boricua woman, alive or dead, exemplifies that undeniable reality than Dolores “Lolita” Lebrón Sotomayor, a revolutionary that was supposed to be erased by history, but would not allow it.

Poetry and revolution was sown into the very fabric of Lolita since her birth on November 19, 1919, the same date that Columbus landed on the island in 1493. The town of her ancestors, Lares, was once called “sacred land” by the leader of the Nationalist Party, Dr. Pedro Albizu Campos, because it is where islanders rebelled against Spanish colonialism and slavery in 1868. Furthermore, it is where she had a romance with now-renowned Puerto Rican poet, Francisco Matos

Paoli, with whom she exchanged poetry. Although the relationship did not last, she never stopped writing poetry; she even published several well-received books later in her life.

In the 1930s, she went to the capital of San Juan to study and work, people looked down upon her because she was a peasant girl, a jíbara. Moreover, when she went to find work in New York City in 1941, she faced racism wherever she went. She later commented, “this was no paradise,” which many of her fellow jíbaros believed before leaving the island. Her experiences in the United States soon helped her put into context the colonial relationship that Puerto Rico had - and still has - with the U.S., which has held tight control over the island since 1898. By 1946, she had joined the Nationalist Party chapter in the U.S. around the time when Puerto Rico could not elect a governor, when to show the Puerto Rican flag or to advocate for independence was illegal, and to displace thousands of islanders to the U.S. for cheap labor was official policy.

By 1952, Puerto Rico officially became a U.S. “Commonwealth,” or “Estado Libre Asociado,” which is legally a colonial façade. Nonetheless, this was argument enough to remove Puerto Rico from the colonial possession’s list at the United Nations and to try to placate the Puerto Rican population already tired of the

colonial relationship with the U.S. Two years earlier, the Nationalist Party led a rebellion on the island that began in the town of Jayuya, which was led by a woman, Blanca Canales. Thus, on March 1, 1954, the stage was set for Lolita to further a cause she dedicated her entire life to.

Chosen by Albizu Campos himself to lead a mission to wake-up the world to Puerto Rico's political situation, she organized three men: Rafael Cancel Miranda, Irving Flores, and Andres Figueroa Cordero, for a mission they believed they would not survive. The team entered the Ladies' Gallery of the U.S. Capitol building while the Congress was in session. There, Lolita unfurled a Puerto Rican flag, yelled "Long Live a Free Puerto Rico," and, along with her compañeros, shot automatic pistols across the building, which ricochet and wounded five congressmen. Across the U.S., headlines showed the Nationalists in front of the Capitol, being gripped by police – Lolita, stood out, elegant and defiant. Later, in a videotaped interview with the police, she said, "the purpose of the shooting was...freedom for my country... I'm not sorry to come for act of freedom..." On the day of her sentencing, a police officer slid a newspaper under her cell, which stated that her 12-year-old son died from drowning. Later that day, she was sentenced to 57 years in prison.

And in prison she stood for 25 years

more than any other woman political prisoner in the Western Hemisphere. She even spent time in a psychiatric hospital in 1957 for writing a letter titled, "A Message from God in the Atomic Age," to then-President Eisenhower, in which she advocated against the atomic bomb. Both her religious and political beliefs were misconstrued, but she remained defiant and faithful, even rejecting a possible parole offer because she believed that she had done nothing wrong. A campaign emerged in the 1970s in Chicago for the release of her and her fellow patriots, including Oscar



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Collazo, who was imprisoned in 1950 for his assassination attempt of President Harry S. Truman. The campaign baptized them "The Nationalist Five." By 1979, President Jimmy Carter had no choice but to offer an unconditional pardon to the Nationalists. Their first stop after their release was Chicago, where they were greeted by thousands of Boricuas on Division Street, electrified to catch a glimpse of people who were once called insane terrorists, but were now revered as patriots. Subsequently, they traveled the U.S. and Puerto Rico, welcomed by thousands more, and were guests of honor of Fidel Castro in Cuba. Of course, she could have decided to descend from the limelight and lead a comfortable life, but she chose to continue to advocate for Puerto Rican independence well into her 80s. For example, Lolita was arrested and jailed in 2001 for protesting the presence

of the U.S. Navy on the island of Vieques.

In 2007, at the age of 21, I, along with some compañeros from Chicago, had the immense honor of meeting Lolita in her home in Río Piedras, Puerto Rico. Although nearing the age of 90, she was not a fragile, old woman, but a unceasingly confident and strong lady, emitting a spiritual calmness through her bright, blue eyes while reading us poetry. All I could think was the reply of my grandmother when, at age 16, I asked her who was "Lolita Lebrón" - "*una patriota*" - "a patriot." I'll never forget the ecstatic Lolita, standing straight, waving goodbye to us through her garage gate while her birds chirped in the background and a light-blue Puerto Rican flag waved in front of her home - age had befallen her, but her spirit remained young. When she died on August 1, 2010 and the day after her

coffin was carried to the Ateneo Puertorriqueño, the intellectual center of the island, hundreds of people raised their fists into the air and sang *La Borinqueña*. But more poignantly, was when, at the end of the anthem, two people yelled "*Qué Viva Lolita!*," forcing the crowd to reply "*Qué Viva!*" Even in death, Lolita lives, and not even history can deny her.



The Mexican Revolution

[The Mexican Revolution] (1910–20), was a long and bloody struggle among several factions in constantly shifting alliances which resulted ultimately in the end of the 30-year dictatorship in Mexico and the establishment of a constitutional republic. The revolution began against a background of widespread dissatisfaction with the elitist and oligarchical policies of Porfirio Díaz that favoured wealthy landowners and industrialists. When Díaz in 1908 said that he welcomed the democratization of Mexican political life and appeared ambivalent about running for his seventh reelection as president in 1910, Francisco Madero emerged as the leader of the Antireeleccionistas and announced his candidacy. Díaz had him arrested and declared himself winner after a mock election in June, but Madero, released from prison, published his Plan de San Luis Potosí from San Antonio, Texas, calling for a revolt on November 20. The revolt was a failure, but it kindled revolutionary hope in many quarters. In the north, Pascual Orozco and Pancho Villa mobilized their ragged armies and began raiding government garrisons. In the south, Emiliano Zapata waged a bloody



Alexandre Meneghini/AP

campaign against the local caciques (rural political bosses). In the spring of 1911 the revolutionary forces took Ciudad Juárez, forced Díaz to resign, and declared Madero president.

Madero's regime faltered from the start. Zapata turned against him, angered at his failure to effect the immediate restoration of land to dispossessed Indians. Orozco, initially a supporter of Madero, was also dissatisfied with the slow pace of reform under the new government and led a revolutionary movement in the north. The U.S. government then turned against Madero as well, fearing that the new president was too conciliatory to the rebel groups and concerned about the threat that civil war in Mexico was posing to American business interests there. Tensions reached a peak when yet another faction of rebel forces, led by Félix Díaz (the former dictator's nephew),

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clashed with federal troops in Mexico City under the command of Victoriano Huerta. On February 18, 1913, after the ninth day of that melee (known as La Decena Trágica, or "The Ten Tragic Days"), Huerta and Díaz met in the office of U.S. Ambassador Henry Lane Wilson and signed the so-called "Pact of the Embassy," in which they agreed to conspire against Madero and to install Huerta as president. Huerta assumed the presidency the following day, after arresting Madero, who was assassinated a few days later.

Opposition to Huerta's drunken and despotic rule grew in the north, and an uneasy alliance was formed between Pancho Villa, Álvaro Obregón, and Venustiano Carranza, whose Plan de Guadalupe called for Huerta's resignation. In the spring and summer of 1914, the rebel forces converged on Mexico City, forcing Huerta into exile. Carranza declared himself president on August 20, over Villa's objections. A state of anarchy and bloodshed ensued until Villa, Obregón, and Zapata held a convention at which it was agreed that the rivalry between Villa and Carranza made order impossible, and they elected Eulalio Gutiérrez interim president. Villa retained the support of Zapata and backed Gutiérrez. Obregón, however, re-allied himself with Carranza and routed Villa in a bloody battle in April 1915 at Celaya. Thereafter, both Zapata and Villa lost ground, and Villa, blaming his defeat on U.S. President Woodrow Wilson's support of Carranza, launched a

vendetta against Americans in Mexico and in U.S. border towns. He executed about 17 U.S. citizens at Santa Isabel in January 1916; and his raid on Columbus, New Mexico, two months later, which claimed the lives of some 17 Americans, prompted President Woodrow Wilson to order General John J. Pershing into the Mexican hills in futile pursuit.

Carranza, president again, presided over the writing of the Constitution of 1917, which conferred dictatorial powers on the president but gave the government the right to confiscate land from wealthy landowners, guaranteed workers' rights, and limited the rights of the Roman Catholic church. Carranza remained in power by eliminating those who opposed him (Zapata was assassinated in 1919), but in 1920 opposition reached a climax when he tried to break up a railroad strike in Sonora. Deserted by virtually all his supporters, including Obregón, he was killed attempting to flee the capital on May 21. Adolfo de la Huerta became interim president until Obregón was elected in November.

Many historians regard 1920 as the end of the revolution, but sporadic violence and clashes between federal troops and various rebel forces continued until the reformist president, Lázaro Cárdenas, took office in 1934 and institutionalized the reforms that were fought for during the revolution and were legitimized in the Constitution of 1917.

The History & Services of

Dr. Pedro Albizu Campos High School



Dr. Pedro Albizu Campos High School (PACHS) was created in 1972 to fit the needs of Puerto Ricans and Latinas/os students from the Chicago Public Schools (CPS) system. At the time, Humboldt Park and West Town community high schools had a Puerto Rican drop-out rate of about 70%. Also, there were teachers who wanted to work more with youth, but they were not supported by the CPS system. The community held a campaign at Tuley High School, which is now known as Roberto Clemente High School. The School Boards refused the idea of change, so the parents, students, teachers, and activists established a new school that they named Rafael Cancel Miranda, in honor of a then-imprisoned Puerto Rican nationalist and political prisoner. Though, with Miranda's blessing the school was

changed to its current name of Dr. Pedro Albizu Campos Puerto Rican High School, named after the islands most prominent pro-independence leader.

In PACHS, Staff and students together learn about social, emotional, and academics through an educational lens. PACHS goal is to empower the students

to participate in creating change globally, locally, as well on a personal level. Not only does our school meets Illinois State Learning Standards, best of all our school's curriculum is unlike any other high school, PACHS is for the support and success of our student body, we get more than just only about the teacher's curriculum but to explore and be apart of the community events.

The programs offered at PACHS include day school, as well as evening program for students who work during the day or have family responsibilities, the YES program helps you explore your resources as well as assisting with financial support. Lolita Lebron Family Learning Center (FLC) program is offered for the

Que Ordee Sola

young parents who can't afford child services.

PACHS is located right in the heart of the Puerto Rican community which makes our Latino roots connect with the walls of the school. The class room sizes are small consisting of 16 students with mentorship, as well as ELO extra learning online where you can receive up to 2 credits within the school's year. Another accruing

credit is independent study (IS) which is offered to junior/ seniors that needs that extra credit that can't be accomplished during regular class days. Dr. Pedro Albizu Campos H.S also has a partnership with Humboldt Park Vocational Center Branch of Wright College where you can receive dual enrollment which means you can go take these class while in high school and getting both high school and college credits.

PACHS' Urban Agriculture Program

Interview with Carlos de Jesús, Assistant Principal of Dr. Pedro Albizu Campos High School

Who sponsored/funded the Urban Agriculture project?

It was thoughts that came from students of the high school in 2007, and also, by the director of the Urban Agriculture Center, José López, a couple of years ago. [The seeds] started to harvest in February of '08 and [we] sold what had been harvested on Saturdays.

What is the purpose of putting this program together?

The Puerto Rican community has a high rate of diabetes; they have many fast food restaurants, but not a fresh product place. Paseo Boricua is part of a food desert, which [means it] is difficult for people to buy fresh vegetables. The people of the community have to leave their community in order to buy the fresh products.

Has your program been successful yet?

Yes, we have been selling produce, but we still need more green houses in the community, but what I am trying to reach with the success is to have more healthy students.

What does this mean to you and the people of the community?

It means a better and stronger community; we will be less dependent on other people because...as a community will already have the fresh produce we need.

How can you compare this with the Cimarrón (Maroon) Society?

[As a result] we will no longer have to depend on the other communities for our produce; we will learn skills and have tools.

My Experience as a Recent High School Graduate



It takes a lot to be at Dr. Pedro Albizu Campos High School (PACHS), located in the Humboldt Park community. At Albizu Campos one will get the experience of one's life. It does not just take coming to school on time and doing ones homework everyday. It took me three

Jesús García

years to graduate high school due to self-motivation, motivation from teachers, and my daughter. At the time, my daughter was a baby, but looking at her and knowing I wanted the best for her was motivation enough.

Going to Albizu Campos was one of the best choices of my life thus far. Attending Albizu Campos has changed me and my ideas about my career goals. I wanted to be a chef before going there, but I changed my mind to doing a career in business. Also, due to the experience at the school, I want to be a mentor at Albizu Campos, so I could help out students the same way I was.

To be a student at Albizu Campos, one must be respectful, a good listener, and ready to face obstacles, but always work to overcome them. In addition, I would include the qualities of loving others with an emphasis on treating others the way one wants to be treated and looked upon. Another recommendation for students is to participate in every community activity. That is the best experience one will get at Albizu Campos. In a final thought, the teachers there love you *y aquí todos somos familia*.

Incoming NEIU Freshman, Fall 2010

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Room E-041

[Below Beck's Bookstore, near cafeteria]