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## Que Ondee Sola- July 1999

Michael Rodriguez-Muniz

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*Que Ondee Sola*

*Vol. 28, No. 6 July 1999*

*Northeastern Illinois University*



# EDITORIAL

Welcome to our special summer 1999 *Que Ondee Sola* issue. Yes, even in the summer the *Que Ondee Sola* staff are hard at work putting together educational and thought provoking issues.

In this issue you will find a variety of written expressions from poetry to literary pieces; to informative articles to a NEIU minor course listing. Though all the pieces vary in content and style, one central belief is raised. This belief is that of the existence of the Puerto Rican nation and of its many on-going struggles.

Historically, the months of summer are filled with dates that will forever affect the Puerto Rican people.

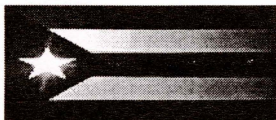
June 11, 1891 marks the day the design for the Puerto Rican flag was created. The flag was designed to be exactly like the Cuban flag, except for the colors, to signify the unified struggle for the independence of Puerto Rico and Cuba.

July 25, 1898, marks the United States invasion of Puerto Rico during the Spanish-American War. After the war, the U.S. would illegally receive Cuba, Guam, Puerto Rico, and the Phillipines as "war booty."

July 25, also reminds Puerto Ricans of the tragedy which took place on Cerro Maravilla in 1978. Two young unarmed independentistas were brutally beat and murdered under the direction of, then governor of P.R., Carlos Romero Barcelo and the F.B.I because of their belief in a uncolonized, free Puerto Rico. The two fallen patriots were Arnaldo Dario Rosado and Carlos Soto Arriví

We, Puertorriqueños, whether living on the island or in the U.S. have continued to take pride in our history, our culture, and our language. No one and no thing has been able to strip us of our nationality which continues to flourish despite many adversities. The Puerto Rican flag, the symbol of our identity and struggle, will continue to wave proudly and defiantly!

## QUE ONDEE SOLA!



I would like dedicate this issue  
to my late grandfather  
Antonio Muñiz-Ruiz  
(May 18, 1918 - July, 4 1997)

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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 and encourage all suggestions.

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# WORDS OF REFLECTION

By Michael Rodríguez-Muñiz

I recently found myself looking back to 1998. That year was filled with many personal memories, which I am sure I will not forget. I am writing this piece to share some of my memories and experiences I had during the last year.

The greatest experience I had in 1998 was the day I became an uncle. It was January 14, 1998 at about 4:20pm when Mia Elyse Espinosa was born.

Since that day I have continued to be amazed at how she single handedly



united my family. Her presence has brought my family together and made our relationships much stronger. I have had to learn more patience, but I have also had the pleasure of witnessing love in action through her. She has taught me a lot about compassion and really taking advantage of time shared with loved ones. It never ceases to surprise me how a smile from her pretty little face can make me think about what is really important in life.

Another memory and experience that I am still living, is my involvement in the Union for Puerto Rican Students (UPRS). When I came to Northeastern University in 1997, I was familiar with UPRS but hardly participated in the organization. Throughout the next

semester though, I became more involved in UPRS. I can vividly recall the first task I had as a member. My task was to post flyers throughout the campus to recruit students into the organization. Though posting flyers does not seem like much, who would think it would lead me to later become president in the fall semester of 1998. Along with many of the current staff of *Que Ondee Sola*, we sponsored over ten activities during the course of the semester. We tried, and I believe were effective in promoting our history, culture and shedding light on various issues facing Puerto Ricans/Latinos.

It was my involvement in UPRS, which paved the road leading into the Puerto Rican community. 1998 was a very historic and important year for the Puerto Rican community because it marked the 100<sup>th</sup> year of United States colonialism of Puerto Rico. Interestingly enough it was a trip to Washington D.C. on July 25, which propelled me into the Puerto Rican community and the struggle for self-determination. My mother, sister, cousin and I, embarked on this voyage along with thousands others from around the country to call for the release of the Puerto Rican political prisoners and to call for the decolonization of Puerto Rico. My family and I had a great time and took part in lobbying, marching, and candlelight vigils. Since that great experience, I have gone to many activities which have helped me learn and grow as an individual.

My growing awareness and hunger for knowledge lead my involvement in UPRS and in my community to combine into a dedication for *Que Ondee Sola*. My eyes were opened to importance of this publication to our campus and in our mission to educate.



Thinking about the 1999 January issue of *Que Ondee Sola*, I felt it was a good idea to interview Professor José Solís Jordán. He was a top ranked educator awaiting trial for his supposed involvement in a 1992 bombing of a military recruitment center in Chicago. During the interview I learned much from him especially how "struggle must be founded in love." Prof. Solís was convicted on March 12, 1999 on all counts of his indictment though there was no evidence against him

I have experienced much in the last year. There was the joy of becoming an uncle and growing with your family. Then there was the joy of working to benefit your peers by educating them on various issues. There was the joy of getting involved and working for the betterment of your community. I am glad these are all things I can continue to experience. These words merely reflect on how the past has made me into who I am today.



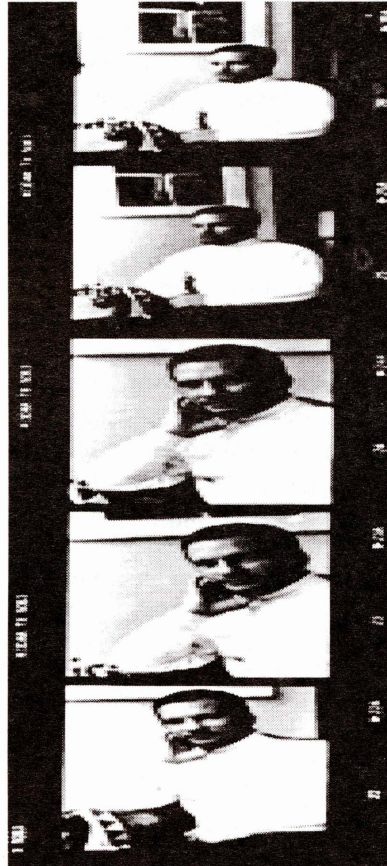
# A Commitment to Freedom

By José Solís Jordán

Why did I become the target of the wrath of the FBI? Because I am a Puerto Rican *independentista* who refuses to legitimize the colonial presence of the United States in my country. The issue here is colonialism; so to ask "why me?" is to address this issue.

I am an educator. As an educator, I have a responsibility to myself, my students, the University of Puerto Rico, and my nation to educate in the spirit of freedom and democracy. Because our reality is colonial, our first educational obligation, in the name of human dignity, is to decolonize our nation. Only then can we free our human potential to create and forge a future of possibility. In a colony, teaching freedom is tantamount to treason. To defend our right to be free has been criminalized by the United States. This is just our most recent case. We have been called dissidents at one point, subversives at another, but today, to be an *independentista* is in the eyes of the colonial power, synonymous to being a terrorist, a criminal. The justice system of the colonizer now pretends to hold a trial in which an independentista from Puerto Rico is to be tried on charges related to conspiracy to promote the independence of Puerto Rico. U.S. law requires that for the trial to have the appearance of fairness, I am to be judged by a jury of my peers from among the registered voters of the Northern District of Illinois.

On July 25, 1998, Puerto Rico commemorated the 100th year of its invasion and occupation by the military forces of the United States. Throughout 1997 the level of political awareness in Puerto Rico revealed itself in a manner not seen since the 1970s. As a professor at the University of Puerto Rico, I witnessed and participated in analy-



sis and searching discussions, study, and mass student, faculty and non-teaching staff demonstrations against privatization and colonialism, on and off the campus. The

possibility of a status plebiscite on the centenary of the U.S. invasion provoked much debate across all sectors of the political spectrum. The campaign for the release of our political prisoners reached a level of public support never before known. Puerto Ricans also demonstrated against the U.S. Navy's plans to further increase militarization of our country by building two radar complexes in Puerto Rico that would form a part of a sophisticated over-the-horizon radar surveillance system (ROTHR). And in the face of decisions by some independence advocates to renounce their U.S. citizenship, the Supreme Court of Puerto Rico ruled that Puerto Rican citizenship does exist as something separate and apart from U.S. citizenship.

In 1998, the world watched the Puerto Rican telephone workers strike to protest the privatization of the Puerto Rico Telephone Company, a public service. The strike spread, generating a solidarity that led to a massive nationwide, two-day work stoppage that affected every aspect of Puerto Rican life, from schools to public services, to retail businesses, to health services, to the International Airport. Its emblem was the flag of Puerto Rico. The country came together to protest the government's most recent policies to denationalize Puerto Rico. In another act of resistance to colonialism, the people of the municipality of Vega Baja, supported by thousands of Puerto Ricans, stopped NASA from completing low-level, chemically-charged space experiments (Coqui II) at a nature preserve using rockets designed to convert weather into a weapon of war.



Meanwhile, the Puerto Rican community in Chicago was also under attack. The Juan Antonio Corretjer Puerto Rican Cultural Center was the target of a continued counter-intelligence program of the FBI to undermine the community and cultural projects it has developed over the past 25 years. Roberto Clemente High School came under another federal government attack, assisted by a State Legislative Committee allegedly investigating the misappropriation of Title I funds. The costly hearings produced no such evidence. The government merely used them to persecute community leaders who defend the right of the community to an education that includes critical thinking and a reaffirmation of the Puerto Rican culture. Why me? Because I represented the possibility of critical thinking that tears the mask from the face of colonialism. Because my academic publications make colonialism a pedagogical issue. Because I will not be silent. Because I will not join their efforts to criminalize the struggle, not even if it costs me my liberty.

In an effort to undermine the spirit of the struggle and to send a message to the people of Puerto Rico and the Puerto Rican community in the United States, particularly in Chicago, the FBI weaves a web of deceit, fabrication, manipulation, and intimidation to scare those of us who insist on our human rights. The FBI hoped that I would surrender my commitment to my people, that I would think first of myself and mine. In order to defeat us they must divide us and reduce us to our lowest common denominator, our individuality. "You are alone," the FBI repeatedly told me. I am not alone. I stand with all truly

free individuals of integrity and dignity. We are not defined by what they can threaten to take from us, but by that which we will never surrender to them—our freedom.

## HANDCUFFED

By José Solís Jordán

May 1998

In kindergarten, they told me to listen to the teacher, keep quiet, raise my hand, ask permission to go to the bathroom, to walk single file, and speak only when the teacher decided to recognize my presence, to eat when the clock reminded me that it was time to be hungry, to remain seated, with my gaze fastened on the teacher, or the blackboard; they taught me that everything has its proper color, that there are no green skies, and that the harder I tried to act like the teacher told me, the more rewards I would get—in the name of my individual development, creativity and free expression, in a democratic society of course. **But I talked a lot out of school, they say.**

In elementary school, I had two or three teachers; I continued to wait 'til they gave me permission to go to the bathroom; to wait 'til the clock reminded me it was time to be hungry, I remained seated and quiet and without problems; I didn't talk much. I had already learned that everything had its proper color and basic form; so I went on to study things that others, much smarter than me, had already figured out; it was easy because all I had to do was remember everything they told me, or did, repeat that back to them, and behave as I learned in Kindergarten. I did quite well, actually. They even said I was smart. Because I learned to think as the books and the teacher wanted me to? All in the name of my individual growth, personal development and, of course, democracy. **But one day, I tried to fly.**

In high school, I had lots of teachers; I already knew just where to sit; I had mastered the art of keeping quiet; I could walk single file, even in the streets on weekends. I learned to spend my nights studying to be smarter, thanks to what others were telling me was important and worthwhile. Memorizing and repetition became my friends; the better I remembered things the better my grades. They said I was smart because I learned easily what others had thought; and all in the name of my individual development, social progress and democracy. **But I organized students to defend our flag.**

In the university, I studied what I had learned to want, or was it what I wanted? Some professors asked what I thought, but I had not thought much about thought; Lots of professors reminded me of my kindergarten teacher, or grade-school teachers, but I graduated certified as an individual educator and member of a democracy. But I struggled against colonialism.

My real education was a parenthesis, transcending institutions. One day I found myself handcuffed. That day they reaffirmed my liberty, my individuality, my democratic spirit. That day I graduated. Those handcuffs liberated me from something that had limited me for so long. Could it be that they failed, the kindergarten teacher, the professors? Maybe yes, maybe no. But one thing I do know, I have not let myself down, nor my people. And I still have a long way to go...

Courtesy of José Solís Jordán

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### SOVEREIGN VOICES

Committee in Solidarity with José Solís Jordán  
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(312) 409-0801 E-mail: solis42566@aol.com

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## THE CAMPAIGN TO FREE THE PUERTO RICAN POLITICAL PRISONERS AND PRISONERS OF WAR

*A series of broad based unitary acts demanding the release of Puerto Rican Political Prisoners will take place in Washington D.C. from July 22<sup>nd</sup> to 25<sup>th</sup>. Organizations and individuals from civic, religious and human rights groups including The National Committee to Free Puerto Rican Prisoners of War and Political Prisoners, Pro-Libertad, The United Church of Christ's Board for Homeland Ministries, the Interfaith Prisoners of Conscience Project, and as well as prominent activists including Puerto Rican Poet Ivan Silén and Matt Meyers from the War Resisters League, as well as others, are collaborating to organize these events as the initiation of a unitary plan of action aimed at stepping up public demand for the release of Puerto Rican Political Prisoners.*

*Even though false expectations had been raised in 1998 that a decision regarding the amnesty petition submitted by the Puerto Rican Political Prisoners would be made by the White House, the campaign to free them has moved ahead and has become more inclusive and broad-based during the past five months.*

*On December 10, 1998 a declaration to President Clinton in favor of the political prisoners release was signed by over 100 persons, including Senator Angel Santos from Guam, convened by Councilman José Rivera in front of the UN in New York City.*

*Since then, dozens of prominent figures from across the Puerto Rican political, cultural and religious spectrum have joined the voices of thousands of others before them by sending letters to President Clinton: Luis A. Ferré, founder and patriarch of the New Progressive Party (PNP; pro-statehood party) and former governor of Puerto Rico; the current Speaker of the Puerto Rican House of Representatives, Edison Mislá Aldarondo, and the Mayor of Cabo Rojo, Santos Padilla, also members of the PNP. In addition, the Mayor of San Juan, Sila Calderón, a leader of the Popular Democratic Party (PPD), issued a press release announcing a personal letter to the President on their behalf. Most recently pop star sensation Ricky Martin and evangelist Rev. Jorge Raschke have also made their voices heard in favor of the prisoners release.*

*We are calling upon all those who truly believe that it is time to bring them home to join us for 4 days of political and cultural activities that include lobbying, fasting, vigils, and other events. Join us in Washington DC from July 22 to July 25!  
For more information call 773/278-0885*



# COMMUNITY DECLARES:

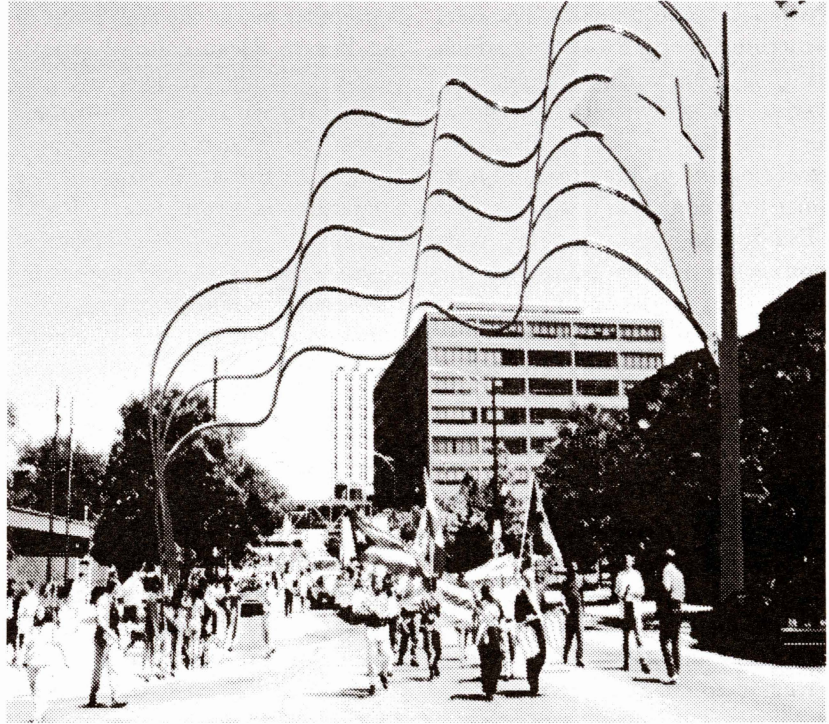
## ¡DESPIERTA BORICUA, DEFIENDE LO TUYO!

By Susan García and Blanca Rodríguez

On June 19<sup>th</sup>, 1999 Que Ondee Sola and the Union for Puerto Rican Students participated in the 22<sup>nd</sup> annual Desfile del Pueblo (Puerto Rican People's Parade). Members from both organizations marched down the streets of Division, California, and North Avenue, while holding our banners and proudly representing our organizations.

There were many floats in the parade, including one for Vida/Sida, which is a project of the Puerto Rican Cultural Center, that provides information on STD/HIV prevention in the community. There were also floats for the Pedro Albizu Campos alternative high school, and the National Committee to Free Puerto Rican Political Prisoners of War. While parading down the streets, listening to the sounds of Bomba and Salsa, and watching the people waving their flags, you could feel the enthusiasm of the community. It was also very inspirational to see not only Puerto Ricans celebrating, but people of many other ethnic backgrounds as well.

We were proud to have been part of such a positive celebration, that annually gives the people of Paseo Boricua a chance to show the city of Chicago their efforts and



achievements as a unified people. This year's parade was especially successful, considering the many attacks made upon grassroots institutions in this community during the past several years. Seeing the turnout of the parade shows just how strong the pueblo is, despite these attacks, the people will not be defeated nor will they surrender their community.

### ERRATA

In the May-June Que Ondee Sola, we incorrectly published the poem:

*Irma de Tamaulipas*  
written by Eduardo Arocho.

We apologize to Mr. Arocho, Irma Romero, and to all of our readers for publishing the poem incorrectly.

See page 11 for the corrected poem. Editor.



# PASEO BORICUA

Encased by the world's largest monuments to a flag, Paseo Boricua has become the cultural and economic heartbeat of Chicago's Puerto Rican community. The steel structured Puerto Rican flags, which weigh 45 tons apiece, measure 56 feet across, 59 feet vertically and 59 feet into the ground, is truly an engineering and an architectural feat. Since its erection on January 6, 1995 - Dia de Los Reyes - the flags have won seven awards, including the prestigious Building of the Year Award in 1995 by the American Institute of Architecture. The award was presented to DeStefano and Partners, the firm which designed it.

Paseo Boricua, which stretches along Division Street from Western Avenue to Mozart, represents a microcosm of the Puerto Rican historical and cultural experience. The 50 light poles adorned with laser etched wrought iron banners, representing images of the three cultural experiences that define the Puerto Rican people (the Taino, Spanish and West African), the 16 placitas along the walkway, the variety of businesses with a Puerto Rican accent, all testify to this reality.

Several times a year, Paseo Boricua is dressed in gala, celebrating some of the most important days of the Puerto Rican calendar. These important cultural dates begin with the celebration of Three Kings Day on January 6, when the area's children are feted with gifts by the Three Wise Men, and parrandas are held with the traditional aguinaldos.

Then in June, the Annual Desfile del Pueblo is held and the festivities of the Fiestas Patronales in Humboldt Park overflow into Paseo Boricua. September marks the high point of the Puerto Rican cultural experience in Chicago, the celebration of Fiesta Boricua. During this vibrant festival, more than 100,000 people gather on the strip to immerse themselves in a total Puerto Rican experience: the sounds and beats of bomba, plena, salsa and merengüe, the taste of Puerto Rican appetizers and cuisine, the rich aroma of Puerto Rican coffee and tropical drinks, the texture of Puerto Rican artisanry, as well as the picturesque kiosks adorned with Puerto Rican motifs.

In Paseo Boricua, one is immediately struck by the bold outlines of the Puerto Rican historical process - a reflection of the cumulative experience of Puerto Rican culture. The wrought iron figures of the Taino sun, the African inspired vejigante, and the Spanish garita - immediately invoke the ancient legacy of the Puerto Ricans rooted in their Arawak, Spanish and West African past. Perhaps the dominant theme of this remarkable legacy is the creative cultural synthesis, which weaves these strands into the tapestry that forms the Puerto Rican people.

This never-ending tapestry is always recreating itself in spite of incredible obstacles. One such obstacle was the Puerto Rican migration.

Nearly exiled from their birthplace, and marginalized in the diaspora, the Puerto Rican presence and persistence has been felt in this city for many decades - from the technological contributions which the young Puerto Rican Ulises Armand Sanabria made to the development of the television in the 1920s, to the political impact of U.S. Representative Luis V. Gutiérrez in the 1990s. For more than four decades, the Puerto Rican presence has asserted itself in Chicago. It is within the context of rendering homage to those Puerto Rican pioneers to this city that the Puerto Rican sculptural flags in Paseo Boricua were created. As the first major wave of Puerto Rican migration to the city came to work in the steel mills, and the second wave came to work on the pipelines, the flags, in keeping touch with that history, are not only constructed of steel, but of welded pieces of pipeline.

Therefore, the flags not only beckon us to reflect on the present situation of the Puerto Ricans, but the flags also make another historical statement. While on the one hand, the flag poles project themselves symbolically into the future, as if welcoming the new millennia and the Puerto Ricans contribution to its growth; on the other hand, the three red strips twirl themselves and end up like a ballerina dancing itself into the ground, as if making a claim upon that space. An additional historical statement is made by the day and the date on which the flags were dedicated - January 6, 1995 - on the



day of the Three Kings (the most Puerto Rican of holidays) and on the year of the centennial of the adoption of the Puerto Rican flag in New York on December 22, 1895.

The creation of the Casita Project by the students of Dr. Pedro Albizu Campos High School adds an additional cultural dimension to this magnificent experiment in commu-

nity building. La Casita de Don Pedro, a joint production between Architresures Inc., and the students of Dr. Pedro Albizu Campos High School, is a dynamic example of a Puerto Rican rural house with its batey, an outdoor space used for cultural activity, and a garden abstractly designed in the form of a Puerto Rican flag containing a bronze statue of

Pedro Albizu Campos within the star.

Paseo Boricua is indeed a vibrant and dynamic example of the possibilities and the promise of Chicago's Puerto Rican community.

**Courtesy of the  
Paseo Boricua  
1999 Directory**





# THANK YOU

Last time I expressed myself in this publication it was to express the love I have for Bomba (my culture). \*"Bomba is one of the types of music, dance, cultural expressions of our island Borikén (Puerto Rico)." This time I have chosen to express my feelings about the individual who introduced me to Bomba. For a long time I have felt a need to show this individual my gratitude. Although I feel there is nothing strong enough in this world to do that, I have chosen to credit this great individual with my words.

I met this individual about four years ago in a small but wonderful escuela called Antonia Pantoja High School. This individual was doing something that I had never experienced before. What was he doing you ask? He was giving young students like myself an opportunity to dig deep into ourselves and truly discover who we were as human beings. He is a guardian angel who was sent by the creator to help young people find themselves. He opened many minds and gave us hope. Because of him, today I know a little bit more about myself. He told me that I was a Puertorriqueño, but more importantly he taught me how to ask myself what it truly meant to be a Boricua.

Today, this individual continues to help young students like myself.



LEFT:  
DON  
TITO  
WITH  
ONE OF  
HIS  
STU-  
DENTS,  
RUBEN  
GERENA.

Also, he provides Puertorriqueños and other people a chance to learn about the Puerto Rican culture. In my opinion, if it was not for this man, I would not have known about Bomba or developed the love that I have for it. Many people in this great city of Chicago would not have either. He has preserved our culture here in Chicago despite the fact that we are so far away from our island of Borikén.

So I say to you, I know they have not given you the props that you deserve. If it means anything, I do acknowledge everything you have done for me and our Puerto Rican community here in Chicago.

*Thank you!!!*

*Don Evaristo "Tito" Rodríguez  
De Corazón, Angel M. Fuentes*

\*Quote taken from "The Love of My Life" written by Angel M. Fuentes, published in Que Ondee Sola issue April 1999 Vol. 29 No 4.

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POETRY SECTION:

**IRMA DE TAMAULIPAS**  
*Dedicated to Irma Romero*

*Un Cinco de Mayo  
nació una niña  
en Tamaulipas,  
nació una niña  
hija de tonatzin.*

*Tu papá fue zapatero.  
Le hizo a su hija  
un par de zapatos  
hechos de benequén.*

*Anda hija de Tamaulipas  
norte pa'l norte  
metropolis fria  
recuerdate de Puerto Tampico.*

*Recuérdate de bailes  
con Cortijo y  
Rafael Hernández  
que trajeron  
los marineros Boricuas.*

*Anda hija de Tamaulipas  
Santa Guadalupe guarda  
la trabajadora que marcha  
por imperio camino.*

*Como Young Lord  
Como enfermera  
Como estudiante  
Como Maestra*

*Contra gentrificación  
armada con instintos  
Yanguícos  
que mantiene cinturas*

*afro-mastizas  
moviéndose en bailes  
junta tambores  
adentro de los palenques.*

*Anda hija de Tamaulipas,  
Después de medio siglo  
tu cuerpo cansado de cancer*

*Después de caerse  
de una carroza  
vestida de vejigante*

*Después de marchar al  
capitolio del imperio  
pidiendo libertad  
para los puertorriqueños.*

*Anda hija de Tamaulipas  
el toro herido por el  
matador  
sigue atacando y cargando  
la familia en la espalda*

*Con zapatos de benequén  
y bastón  
Baila Irma de Tamaulipas*

**By Eduardo Arocho**  
**May 6, 1999**  
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**UNTITLED**

By  
Leo  
Negrón

I am a second class citizen,  
Oppressed By these  
united states.

The "reign" that fertilizes my  
home is that of the

North American empire.

I am displaced in a land  
that doesn't want me...

...at home they  
don't accept me!

Mentally...raped...

Physically...challenged by the  
color of my skin

Verbally...abused...SPIC

I am a warrior,

I FIGHT for justice, for me,

For my people, and for  
all oppressed peoples:

Black, Latinos/ as, gay, straight,  
it doesn't matter.

I hide the bruises...

My blood is that of my  
ancestors that have  
paved my road.

My heart is that of Madre  
Borikén who yearns to  
beat freely.

My skin is that of the  
Taino...massacred by  
the white man!

African...slave!

European...oppressor!

I am they, they are me.

Dr. Pedro Albizu

Campos...Nacionalista;

José de Diego...Poet and  
independentista;

Urayoan...warrior and Cacique.

**!Yo soy hijo de Madre  
Borikén!**



# MEXICAN/CARIBBEAN STUDIES MINOR: Course Listing for Fall Semester 1999

## ICSE 329I HISTORY AND CULTURE OF ETHNIC GROUPS.

9:25 a.m.-10:40a.m. Tues & Thurs. (J. Lopez) Ref.# 15276  
10:30a.m.-1:15p.m. Tuesdays (C. Worrill) Ref.# 12806

## ICSE 202 Colonial Systems (The Caribbean)

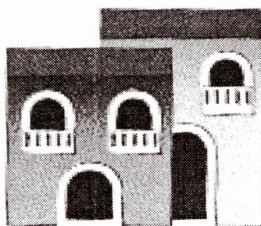
9:30a.m.-12:15p.m. Wednesday (J. Lopez) Ref.# 17891

## HIST 392 Problems in History (Latinos in the U.S.)

1:00p.m.-1:50p.m. Mon, Wed, Fri. (G. Gerdow) Ref.# 1222

## HIST 354 Contemporary Latin America

2:50p.m.-4:05p.m. Tues. & Thurs. (J. Mendez) Ref.# 12211



## CRJU 314E PRSM: SOCIOLOGY OF LAW

9:25a.m.-10:40a.m. Tues. & Thurs. (Milovanovi) Ref.# 10991

## CRJU 315G PRSM: POLICE AND SOCIETY

8:30p.m.-9:45p.m. Tues. & Thurs. (J. Campbell) Ref.# 10996

## CRJU 314 POLICE IN MINORITY COMMUNITY

7:05p.m.-8:20p.m. Tues. & Thurs. (J. Campbell) Ref.# 10986

## FL-SPAN 359 SPANISH LITERATURE-19<sup>TH</sup> CENTURY

7:05p.m.-9:45p.m. Wednesdays (L. Artalejo) Ref.# 10791

## FL-SPAN 329 INTRO: SPANISH. AMERICAN & SPAN. LIT.

10:50s.m.-12:05p.m. Tues. & Thurs. (A. Pedroso) Ref.# 10776

## FL-SPAN 224 INTENSIVE READING OF SPANISH

5:40-p.m.-6:55p.m. Mon. & Wed. (TBA) Ref.# 10741

10:50a.m.-1:30p.m. Saturdays (F. Llacuna) Ref.# 10746

## FL-SPAN 359 EL MODERNISMO

7:05p.m.-9:45p.m. Mondays (L. Artalejo) Ref.# 10786

## FL-SPAN 331 HISPANIC WORLD CULTURE

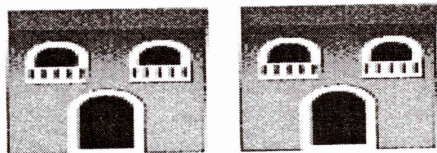
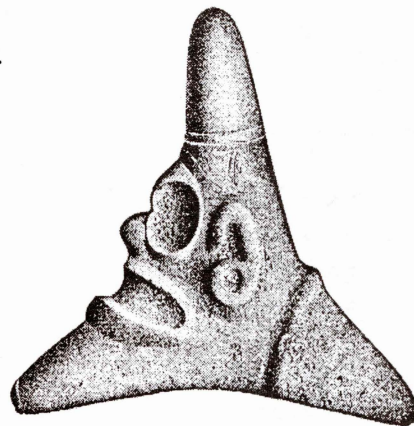
12:15p.m.-1:30p.m. Tues. & Thurs. (Roman-Lagu) Ref.# 10781

## FL-SPAN 325R SEM: BUSINESS SPANISH II

3:00p.m.-3:50p.m. Thursday (Roman Lagu) Ref.# 10771

## FL-SPAN 240 EXTENSIVE READING IN SPANISH

3:00p.m.-3:50p.m. Mon. Tues. & Thurs. (TBA) Ref.# 10756



## MUS-DANCE 161 SPANISH DANCE I

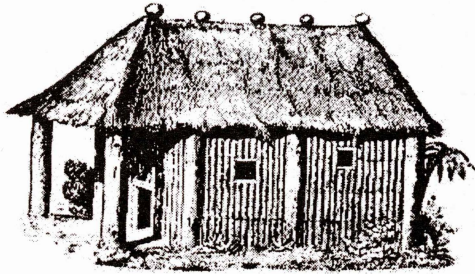
12:15p.m.-1:30p.m. Tues. & Thurs. (L. Komaiko) Ref.# 15106

## MUS-DANCE 261 SPANISH DANCE II

12:15p.m.-1:30p.m. Tues. & Thurs. (L. Komaiko) Ref.# 15141

THE MEXICAN-CARIBBEAN STUDIES  
MINOR IS SUPPORTED BY  
Q.O.S., CHIMEXLA, U.P.R.S.





**SW 203 ANLY CROSS CULTURAL INTERACTION**

12:00p.m.-12:50p.m. Mon. Wed, Fri. (E. Ramos) Ref# 15526

8:30p.m.-9:45p.m. Mon. & Weds. (E. Ramos) Ref# 16126

**SOC 270 SOCIOLOGY OF THE LATINA**

6:00p.m.-8:40p.m. Wednesday @ El Centro (TBA) Ref.# 11896

**HOW THE MEXICAN/CARIBBEAN STUDIES MINOR RELATES TO YOU - The Student!** By Thomas Herrera

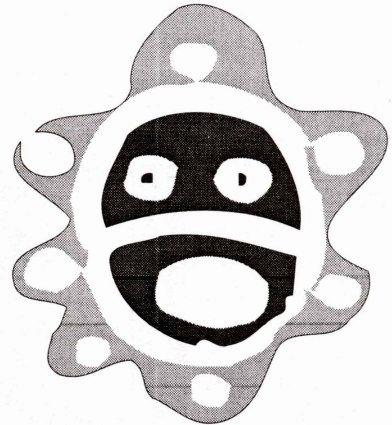
The Mexican/Caribbean Studies Minor program is an interdisciplinary program designed to serve the curriculum needs of **All Students**.

The Minor expands the intellectual horizons throughout Northeastern by concentrating study on Socio-Historical experiences of peoples who are demographically a significant part of the United States total population.

Frequently asked questions about the Mexican/Caribbean Studies Minor...

**Do I need a Minor?**

Yes. All students not majoring in Business are required to choose a minor which "will fulfill the General Education requirement for a second area of study in addition to their Major." (According to the General Education Program)



**Can I choose a minor first without declaring or knowing what to major in?**

Yes. Students that are thinking of majoring Anthropology, English, Criminal Justice, History, Sociology, Foreign Language, Philosophy, Political Science, or Social Work can declare the Mexican/Caribbean Studies Minor Program. Since this Minor was put together by several different departments it could be used in a variety of different careers.

**Can this Minor be beneficial to students who are not of Mexican or Caribbean Heritage?**

Of course, Latinos are the fastest growing population in the United States. All types of companies and corporations in public and private sectors will be looking for college educated individuals for various positions. In other words, this Minor can enhance your place in this ever-changing job market, by giving you the tools you need to be able to serve this growing community no matter what field you choose to follow.

For any more information about classes please contact: Dr. Conrad Worrill at 773-268-7500 or Carlos Lebron at 773 583-4050 x 6141 or x 3153



*The importance of Education is that it brings  
Enlightenment and  
Empowerment through Awareness.*





# REPRESSION INCREASES AGAINST BORICUAS IN CHICAGO

## FBI SUBPOENAS PRCC: CULTURAL CENTER TARGETTED

In the City of Chicago, a systematic effort has been carried out to destroy the Puerto Rican community since the first children of Boriken arrived in this city. In the 50s, we were displaced from the streets of LaSalle and Chicago. In the 60s, we were removed from the area between Madison and Harrison streets. During the 70s, we were taken out of Lincoln Park and Lakeview, the cradle of the Young Lords Party by speculators that transformed that neighborhood into one of the most exclusive in Chicago.

Beginning in the 90's the Juan Antonio Corretjer Puerto Rican Cultural Center, in conjunction with several other grass-roots community organizations, developed a plan to stabilize the Humboldt Park, the last community in Chicago with a high concentration of Puerto Ricans, and one of the oldest. From this effort were born the iron flags that delineate the Paseo Boricua. The Casita de Don Pedro was born, home of the statue of our beloved leader, Pedro Albizu Campos. From this effort was born a spiritual and cultural change where the presence of political prisoners and the claim of our community for their freedom was palpable in the murals that adorn the

walls, posters hanging on the buildings with the cry of "Freedom (for our) Patriots."

The plan was to stop an new wave of displacement that advanced like a torrent, soaking our people. What these efforts provoked on the part of the enemy was a combination of

number of people that began to carry out an agenda of divisionism in the community.

Today, we see what began as attacks against organizations small and vulnerable like HIMRI (Humboldt Park Infant Mortality Reduction Initiative) which was raided by the

FBI and was closed on the basis of this operation) today reaches huge proportions when we see persons of the stature of Miriam Santos (ex-City Treasurer) and Migdalia Rivera (ex-Executive Director of the prestigious LatinoInstitute) vilified and their careers destroyed. In the case of Miriam

Santos, criminalized and facing a jail sentence. We also see how the achievements of the school reform at Roberto Clemente Community Academy were attacked and smeared, causing the expulsion of dozens of Puerto Rican/Latino teachers followed by the expulsion of more than 1000 students in the last two and a half years. As if this were not enough, the reputation and integrity of organizations like the Center for Development and ASPIRA have been sullied by the State's of Illinois', the IRS and the FBI investigations, which are only a witch hunt.



reactionary forces against the work that the Cultural Center and its allies carried out.

To stabilize the neighborhood an effort to reinforce and develop organizations and base institutions in the community, inspiring and impulsing positive changes in the community of churches, public schools, community organizations and community spaces. The growth was incredible and it was not surprising that in a few years, the attacks began to develop. From morning to evening there appeared a



Unfortunately, in many cases, it is Latinos and Puerto Ricans who are being used to destroy that which is ours. Just naming the pro-statehooders, Gloria Chévere, Manny Torres, Dennis Pérez, Ray Rubio aka Ramón González, Edgar López, the State representative, Charlie Serrano, José "El Gato" Álvarez and very particularly the agent provocateur and FBI employee, Rafael Marrero, gives you an idea of the plague that is sweeping our community.

These people, along with the FBI and real estate speculators like Larry Ligas, Casey Korolenko and Christine Kopko, want to destroy the Puerto Rican Cultural Center because the Cultural Center represents a space of action and reflection of self-determination, independence and Puerto Rican community empowerment and of course, for its unconditional support for the release of the Puerto Rican political prisoners.

For the last five years, the FBI has carried out a campaign that aims to destabilize the educational and teaching programs at the PRCC. They have used unscrupulous and shameless methods such as carrying out a public trial in the English language press and behind the scenes manipulation of the legislative hearing of the State of Illinois carried out by their operative, State Representative Edgar López. The attacks have not ended.

Now more than ever, the Puerto Rican Cultural Center needs your help. On June 6, the Cultural Center and its HIV/AIDS program were cited by the FBI with subpoenas that are all-encompassing that ask for information from 1988 to the present to a federal grand jury. The subpoenas ask for all documents, including minutes from meetings held at the

center since 1988, all information about the employees, salaried and volunteers, program participants, fiscal information, in sum the total records of the PRCC. The subpoenas are dated May 26, the day which reliable sources state Rafael Marrero testified before that very same Grand Jury. It is not a coincidence that the subpoenas ask for information from 1988 to the present, as it was that year that the agent provocateur, Rafael Marrero arrived in Chicago.

Rafael Marrero has received more than \$125,000.00 from the FBI for his participation in entrapping Dr. José Solís, professor at the University of Puerto Rico. Solís had been recently found guilty by a white jury of a bombing in Chicago, which by Rafael Marrero's own testimony, he placed in December of 1992. That is, by Marrero's own testimony, he placed and now blames Dr. Solís and attempts to implicate various community leaders, including the Executive Director of the Puerto Rican Cultural Center, José E. López.

For more information, call 773/342.8023.

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## What is the JUAN ANTONIO CORRETJER Puerto Rican Cultural Center?

For more than twenty-five years, the Juan Antonio Corretjer Puerto Rican Cultural Center has served the Latino community of Chicago. Its purpose is to provide the community with space for action and reflection where Puerto Ricans may exercise their right to self-determination by developing institutions and programs designed

by Puerto Ricans and Latinos for Puerto Ricans and Latinos.

### Some of the Cultural Center's programs include:

- Consuelo Lee Corretjer Day Care
- Family Learning Center
- Dr. Pedro Albizu Campos Museum of Puerto Rican Culture and History
- Vida/SIDA
- Andrés Figueroa Cordero Memorial Library
- Puerto Rican Peoples Parade
- Dr. Pedro Albizu Campos Puerto Rican High School
- La Casita de Don Pedro
- Fiesta Boricua

### Since its founding, the Cultural Center has:

- graduated hundreds of high school students from its alternative high school;
- served thousands of parents with a high quality bilingual-bicultural daycare
- provided dozens of young mothers and their children a place to grow together in its Family Learning Center
- reached thousands with the education and prevention message about STDs and AIDS through Vida/SIDA
- celebrated, showcased and preserved the Puerto Rican culture of resistance through the Annual Peoples Parade, the Dr. Pedro Albizu Campos Museum, the Andrés Figueroa Memorial Library, the Casita de Don Pedro

Taken from Boricua Resistance.





**Demand the immediate release of all  
Puerto Rican Political Prisoners!**

**All Out to  
Washington, D.C.  
July 22-25, 1999  
It's Time to Bring Them Home!**

On April 4, 1980, a group of Puerto Ricans was arrested in Evanston, Illinois and charged with seditious conspiracy—the same charge leveled against Nelson Mandela in South Africa.

Today, 19 years later, these men and women languish in U.S. prisons, thousands of miles away from their loved ones. While not one of them was found guilty of causing injury or death to anyone, they have served more years in prison than others charged with heinous crimes such as rape and murder.

A formal petition to the President was filed on behalf of the prisoners six years ago by the campaign. Since then, it has gained widespread support from broad sectors of Puerto Rican society. It is now up to the White House and President Clinton to act! We call on all people who hold justice and freedom dear to come together in Washington DC in July and demand the immediate release of these women and men.

**For bus information: Que Ondee Sola at 773/583.4050x3805 or the National Committee at 773/278.0885, email: prpowpp@aol.com**

**Protest at the Federal Building  
July 7, 1999 hearing scheduled for the  
Sentencing of Dr. José Solís Jordán in Chicago  
219 S. Dearborn, 8:30 am**

Denounce Dr. Solís' wrongful conviction and sentencing as part of a broad repressive COINTELPRO strategy currently in place by Government and FBI aimed at discrediting, criminalizing, neutralizing and ultimately destroying the Campaign to release the Puerto Rican political prisoners and the Puerto Rican movement for self-determination and independence.

**Convened by: The National Committee to Free Puerto Rican Prisoners of War and Political Prisoners, Pro-LIBERTAD, The Committee in Solidarity with Dr. José Solís Jordán, and the Interfaith Prisoners of Conscience Project.**