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Que Ondee Sola - October 2000

Michael Rodriguez-Muniz

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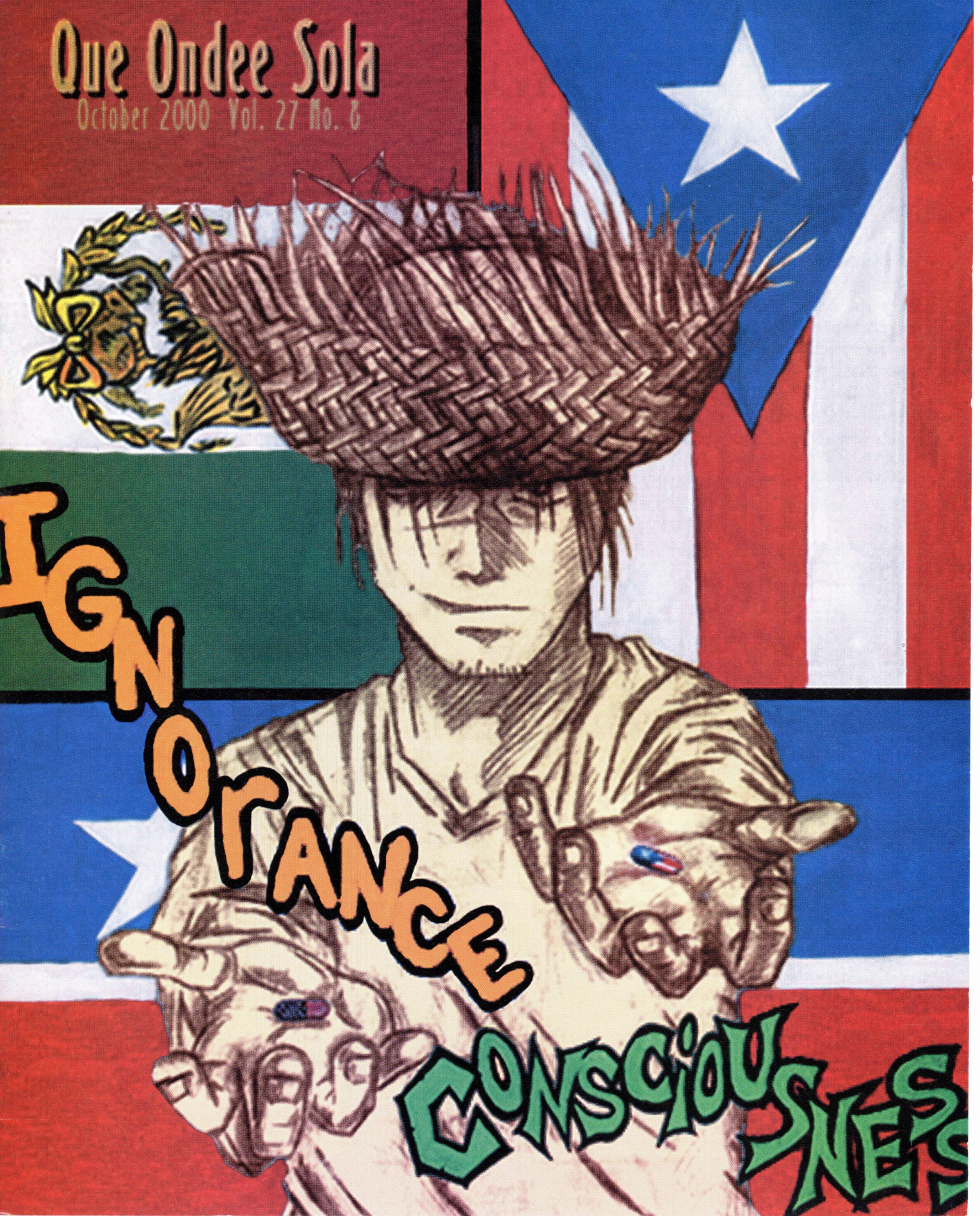
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Que Ondee Sola

October 2000 Vol. 27 No. 6



IGNORANCE

CONSCIOUSNESS

Editorial

Welcome to another issue of *Que Ondee Sola*. I hope this issue provides you with a break from your studies and NEIU/ life related stresses. It's amazing that this month marks the middle of the semester (already). Soon there will be midterms, but for now relax and take a deep breath.

Throughout this month, as in September, there will be a wide range of activities going on. October will feature the second half of Hispanic Latino Heritage Month! In this issue is a list of several of the upcoming activities being sponsored by the Hispanic Heritage Month Committee, which QOS and UPRS are part of. Also, UPRS will be sponsoring a Fall Bombazo late in the month. Members of QOS and UPRS have organized a student panel for the Equity in Action series titled, The Effects of U.S. Colonialism on Puerto Rico. The activity will be on Wednesday, October 11th, 2000 at 2:000 p.m. in Student Union room 214. So as you can see, there will definitely be much for you to do throughout the month.

Que Ondee Sola and UPRS would like to thank all the NEIU students and faculty that made the September 22nd mobilization to Washington DC such a tremendous demonstration. Various professors donated to the fund-raising efforts and 7 students made the long (14 hour) trip to DC. We also thank WZRD for allowing us to speak about Vieques at their concert on September 15th. It was a great example of solidarity.

Though many students showed interest in the demonstration, I was disappointed on how many Puerto Rican students paid no attention to this issue. As Puerto Ricans, as Latinos, we must participate in the struggles to defend and develop our communities here in the U.S. and in our homelands. I think it is unfortunate (to say the least) that as the Puerto Rican population of NEIU, WE have not taken up the issue of Vieques. While Vieques is just one of the many issues that we have to attend to, where is your support and voice in this struggle? I wish that you could meet a two year old girl in Vieques suffering from cancer which has spread all over her body, and have you explain why you haven't stood up to fight for **her right to live**. What type of Boricua- no lucha por su gente? We will continue to do what we can. We call on you to **NOW** begin to do what you can! This our responsibility- and that is what we have to understand.

With that said, we hope you enjoy this issue. As always we have included articles on various topics and subjects. We still would like to hear what you think about QOS or NEIU. Write to us... Take care and good luck on those upcoming midterms.

Michael Rodríguez-Muñiz

Credit:

The front cover was painted by Alexis Salgado especially for *Que Ondee Sola*.

Alexis Salgado is great artist and martial artist, who is involved in the Puerto Rican community and is a good friend of the QOS staff. We thank him for this "Matrix" inspired painting and all his past and future help!

Table of Contents

Editorial
page 2

Clinton's Doorstep
page 3

Fiesta Boricua
page 4

Desde la Cocina
page 5

Seven loose pieces...(Part 3)
page 6-7

Recordando nuestra historia
8-7

"All the names that cannot be...
10-11

Pedatory Globalization...
12-14

Nuevo Cine Hecho por Mujeres...
page 16

Poetry: Mi Hermano Mexicano
page 18

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Michael Rodríguez-Muñiz

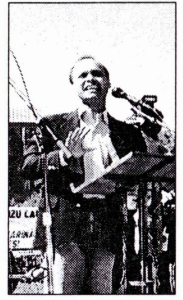
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On Clinton's Doorstep

Demonstration for Peace on Vieques



By Que Ondee Sola & the Union for Puerto Rican Students
Photography by P. Angel Fuentes

The day before the 132nd anniversary of "El Grito de Lares", September 22, the Puerto Rican people and their allies gathered before the White House. Organized by the Boricua Human Rights Network, thousands came from over 20 cities to bring the issue of Vieques to the doorstep of the commander and chief of the U.S. armed forces- President Bill Clinton.

Students, teachers, community members, religious leaders and elected officials from all over the U.S. came to demonstrate in solidarity with the people of Vieques, Puerto Rico. Seven people participated from NEIU. Along with adding pressure to the president, the demonstrators came to end the non-coverage of Vieques in the mainstream press.

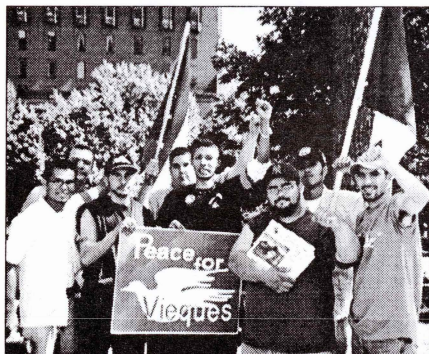
Vieques spoke, including Ismael Gualupe from the Committee for the Development and Rescue of Vieques. Congressman Luis Gutierrez also spoke about the importance of remaining focused and continuing this struggle to free Vieques in our respective cities. A contingent from South Korea came to show its solidarity with Vieques. In South Korea, there is a growing anti-militarism campaign very similar to Vieques surrounding the village of Maeyhang-ri.

After the rally, the picket began in front



ful action was meant to further the use and understanding of civil disobedience in Puerto Ricans, and was the largest ever held for Vieques in the United States. The protesters were let out later that day and were fined \$50.

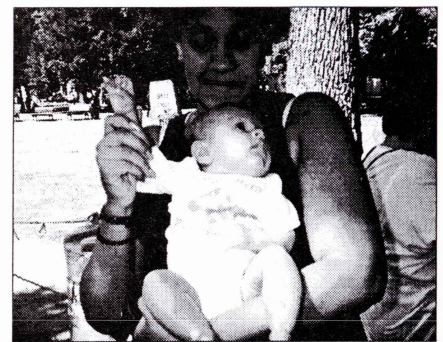
The Day in Solidarity with the People of Vieques, Puerto Rico was a tremendous demonstration. Thousands of people assembled from all over the to demand the end to the U.S. military presence on the island of Vieques. The struggle for Vieques is about peace, and has been waged using peaceful methods and convictions. The Boricua Human Rights Network did a great job in organizing this demonstration. It is expected that the next national demonstration will include a greater number willing to



With only a few exceptions, the issue of Vieques has received very little press on the major networks and newspapers. This demonstration intended to end that censorship.

Before the demonstration there was a short rally. Various leaders from

of the White House. Nearly 4 thousand chanted ¡Vieques Si! - ¡Marina No!, as they circled the sidewalk. After an hour of powerful demonstrating the protesters began to cross the street back into Lafayette Park. At this point a predetermined group of protesters began to assemble in the sidewalk. Totalling 75 (3 of which were from NEIU), these individuals stood defiantly and committed an act of civil disobedience. The protesters all wore a black t-shirts each with a different letter collectively spelling out "Paz Para Vieques" (See back page for more photos). After two warnings, the police began to arrest the protesters. In the last six months over 680 people have been arrested in Vieques. This peace-

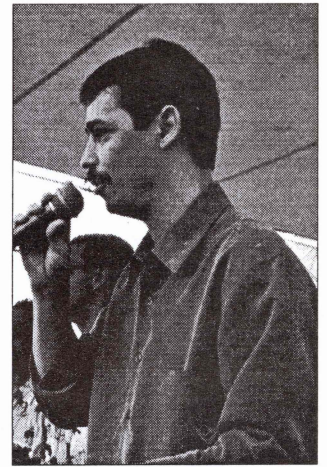
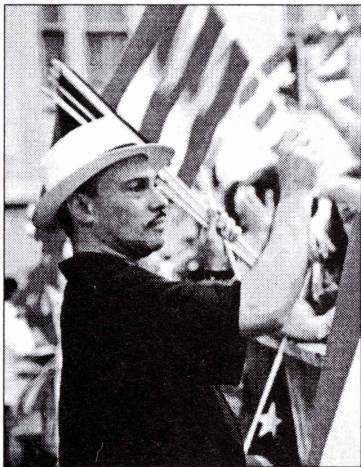


commit civil disobedience. Vieques will continue to be in our minds and in our actions. ¡Paz para Vieques!

If you would like to help us support the issue of Vieques, please call ext. 3805 or e-mail us at queondeesola@hotmail.com.



Fiesta Boricua has turned into a tradition for the Puerto Rican community. This year's Fiesta Boricua (7th Annual) attracted over 160,000 people onto Paseo Boricua. In so fulfilling its mission to lay claim to this community on Division St. from flag to flag and bring people that have either been moved (gentrification) or moved voluntarily back into the community. Through Fiesta Boricua, we are exhibiting the beautiful space that we, Puerto Ricans, have transformed into a dynamic, passionate, and vibrant community. **Coño Boricua! No Venda lo tuyo!**



Desde La Cocina

BACALAO

El bacalao es simplemente pascado que ha sido curado y es un gran recurso en la cocina puertorriqueña, debido a su gran economía. Una libra de bacalao rinde para 4 o 5 raciones y su precio es muy económico. El bacalao debe ponerse en agua la noche anterior para quitarle un poco de sal. Al día siguiente se le cambia el agua y se pone a hervir durante 15 minutos. Si lo prefiere comer sin haberlo puesto en agua la noche anterior, debe colocarlo en agua que lo cubra y ponerlo a hervir durante una hora. El bacalao debe limpiarse quitándole los pellejos y las espinitas y desmenuzándolo.

BACALAO A LA VIZCAINA

A- 1 libra de filete de bacalao
1 libra de papas, mondadas y cortadas en rebanadas muy finas
2 cebollas medianas, mondadas y cortadas en rebanadas finas

B- 1/2 taza de salsa de tomate
1/2 taza de aceite de oliva
1/2 taza de agua
2 pimientos morrones, cortados en pedazos
1 1/4 taza de aceitunas rellenas con alcaparras
1/2 taza de pasas sin semillas
2 granos medianos de ajo
1 hoja de laurel

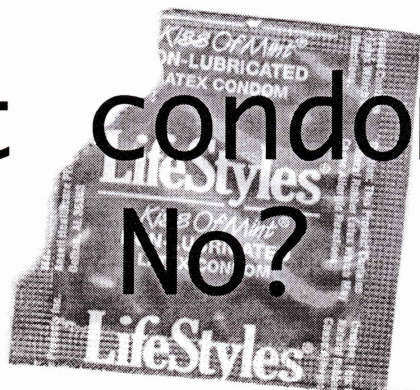
Sazone a su gusto.

1- Ponga el bacalao en agua a remojar por 4 horas antes de hacerlo. Después, escúrralo bien y póngalo en 2 litros de agua a hervir, a fuego alto, durante 15 minutos. Escúrralo y quítele el pellejo y las espinitas. Desmenúcelo.

2- En un caldero ó sartén grande, coloque camadas de rebanadas de papa y de bacalao, alternadas con las rebanadas de cebollas. Distribuya entre estos los ingredientes en B.

3- Cueza a fuego alto hasta hervir. Reduzca a fuego bajo y cueza, tapado, durante 30 minutos ó lo necesario para cocer las papas.

got condoms?



No?

Get free condoms at E-041.

Supplies courtesy of Vida/SIDA.

Submissions for Que Ondee Sola

Students and faculty can submit articles, artwork, photography, poetry, and ideas!

Due date for all submissions is the 10th of every month.

We publish as space permits.

Submissions must come with a hard copy and disk or can be e-mailed to QOS.

Contact us at ext. 3805 and queondeesola@hotmail.com

October/ octubre 2000

Part Three of:
Seven Loose Pieces of the Global Jigsaw Puzzle

SECOND PIECE:
**The Globalization
of Exploitation**

By Subcomandante Marcos

The second piece can be shaped by drawing a triangle.

One of the fallacies of neoliberalism is that companies' economic growth brings about a better distribution of wealth and more employment. But this is not so. In the same way as the growth of a King's political power does not bring about a growth in the political power of his subjects (just the contrary), the absolute power of financial capital does not better distribute wealth nor create major employment for society. Poverty, unemployment and job insecurity are its structural consequences.

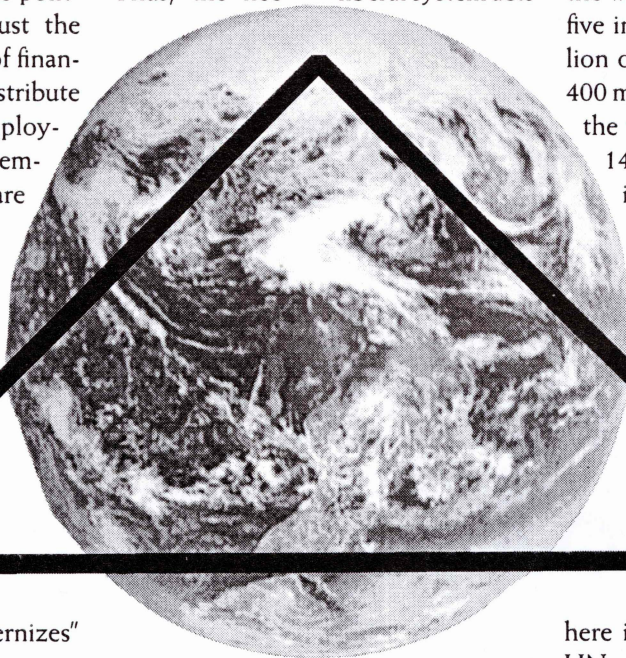
More poor human beings and a deeper level of poverty, fewer rich and a higher level of wealth: these are the points on the shape of the first: piece of the neoliberal jigsaw puzzle. To achieve this absurdity, the world's capitalist system "modernizes" production, circulation and the consumption of merchandise. The new technological revolution (the information revolution) and the new political

revolution (the emerging megalopolis) develop on the ruins of the nation states. This social "revolution" is no more than a readjustment, a reorganization of the social forces, principally the labor force, where workers are channeled toward activities necessary to increased production or accelerated distribution of merchandise. Thus, the neo-

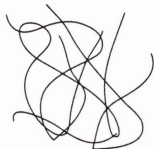
liberal system acts But neoliberal modernity seems more like the beastly birth of capitalism as a world system than like utopic "rationality."

"Modern" capitalist production continues to base itself in the labor of children, women and migrant workers. Of the 1, 148,000,000 children in the world, at least 100 million of them five in the streets and almost 200 million of them work. It is expected that 400 million of them will be working by the year 2000. It is said as well that 146 million Asian children labor in the production of auto parts, toys, clothing, food, tools and chemicals. But this exploitation of child labor does not exist only in underdeveloped countries: 40% of English children and 20% of French children also work in order to supplement the family income or to survive. In the "pleasure" industry, here is also a place for children. The UN estimates that each year a million children enter the sex trade.⁴

The neoliberal beast imposes a heavy



as a mega-boss, conceiving the world market as a single company, administered by "modernizing" criteria.



burden on humanity. The unemployment and insecurity of millions of workers all over the world is a sharp-edged reality with no visible horizons and no signs of lessening. Unemployment: in the countries which make up the Organization for Economic Cooperation and Development went from 3.8% in 1966 to 6.3% in 1990. In Europe alone it went from 2.2% in 1966 to 6.4% in 1990. The imposition of the laws of the market all over the world, the global market, have done nothing but destroy small and medium-size businesses, Upon he disappearance of local and regional markets, the small and medium-size producers see themselves without protection and without any possibility of competing against gigantic transnationals. The results: massive bankruptcy of companies. The consequence: millions of unemployed workers. The absurdity of neoliberalism

repeats itself. Growth in production does not generate employment; on the contrary, it destroys it. The UN calls this stage "growth without employment." But the nightmare does not end there.

In addition to the threat of unemployment, workers must confront precarious working conditions. Major job insecurity, longer working days and poor salaries are consequences of globalization in general and the tertiary sector of the economy (service sector) in particular.

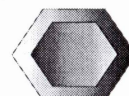
The consequences of all this translates itself into a bottoming out of global reality. Reorganization of the production and distribution of merchandise and readjustment of productive forces creates leftover human beings, unnecessary to the "new world order," who do not produce or consume, who do

not use credit, and, in sum, who are disposable. Each day, the great financial centers impose their laws upon nations and groups of nations throughout the world. They reorder and readjust peoples' lives. And, at the end of the operation, they find they have leftover people.

This piece outlines the pyramid of global exploitation.

⁴Juanita del Pilar Ochoa Chi. *The Labor Force in the World Market in Contemporary Capitalism*. Mexico City UNAM, 1997.

Part Four
of the "Seven Loose Pieces of the Global Jigsaw Puzzle"



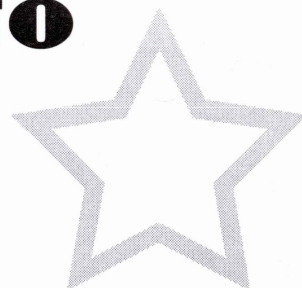
Union for Puerto Rican Students



meets every Thursday during activity hour (1:40-2:50pm) at E-041



For more information on upcoming activities call ext. 3805.



Recordando nuestra historia

El Grito de Lares

By Enrique Salgado, Jr.

September 23, 1868 was a day Puerto Rico would never forget. It was the day that the Republic of Puerto Rico was proclaimed and became a nation. Called El Grito de Lares, it was Puerto Rico's most significant insurrection for independence from Spain.

The insurrection was originally planned for September 29, which is El Día de San Miguel, the day of the patron Saint of the town of Lares. The rebellion was planned by several secret societies in Puerto Rico from all over the island. It consisted of about ten groups- los Lancador Sur from Ponce, los Lancador Norte from Camuy, Porvenir from San Sebastián, Capa Prieta from Mayagüez, and Centro Bravo from none other than Lares. Other towns were also involved in the planning of the rebellion such as Arecibo, Manati, Rincón, Hormigueros, as well as, Adjuntas.

The intellectual leader who is credited with orchestrating El Grito de Lares is Dr. Ramón Emeterio Betances, who planned it from the Dominican Repub-

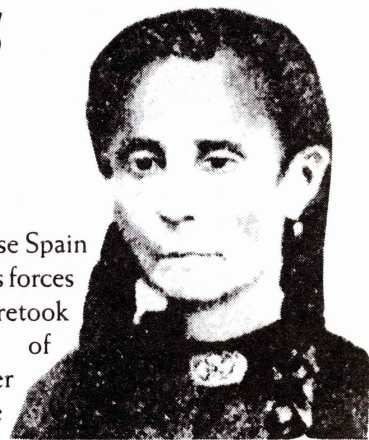
lic while exiled from Puerto Rico. Spain had accused Betances of supporting the Dominican Republic by getting Puerto Ricans not to fight against Dominicans during its war for independence, as well as, supporting the independence cause in Cuba. Earlier, Betances had traveled throughout the Caribbean to gain support and to unify the antillean struggles for independence.

The rebellion had been planned for a little more than a year, but some time before it Spanish authorities found out about the rebellion, due to an informant. Centro Bravo then decided to advance the plans by six days. On September 23, 1868, 600 people led by the secret societies marched to Lares and took over the town, raising the Lares flag and proclaiming the Republic of Puerto Rico. The rebellion consisted of slaves, jíbaros (country peasants), the wealthy, and thus many sectors of Puerto Rican society joined together to declared independence. They elected Fransico Ramírez, President of the Republic. The rebellion lasted two

days because Spain mounted its forces and retook control of Lares. Over 800 were arrested

for their participation in the rebellion. Women played a major role throughout the entire process, as Marina Bracetti exemplified. She was the person who embroidered the Lares flag flown that day.

El Grito de Lares, though unsuccessful pushed Spain to address the demands of the Puerto Rican people. It was forced to give in on two major demands: end slavery and end la libreta (passport, that acted as an identification). Slavery was abolished on March 22, 1873, after over decades of slave uprisings, and the impetus of El Grito de Lares. Spain also had to end the "libreta" system. The "libretas" were passports that jíbaros and workers, who owned no land or had no official title, had to carry. La libretas would



Mariana Bracetti



Year 2000 Grito de Lares celebration in Puerto Rico

Reasons for El Grito de Lares

Economic

1. Low productivity and reduction of exports.
2. Effects of Hurricane San Narciso and earthquakes.
3. Raising of taxes and accelerate payments of taxes.
4. Increase debts of farmers and landowners.

Social

Tension among:

1. Peasants and owners
2. Slaves and slave owners
3. Spanish born and Creoles
4. Farmers and landowners

Political

1. Lack of political freedom
2. Frustration with the Information Center of Madrid
3. Despotic governors

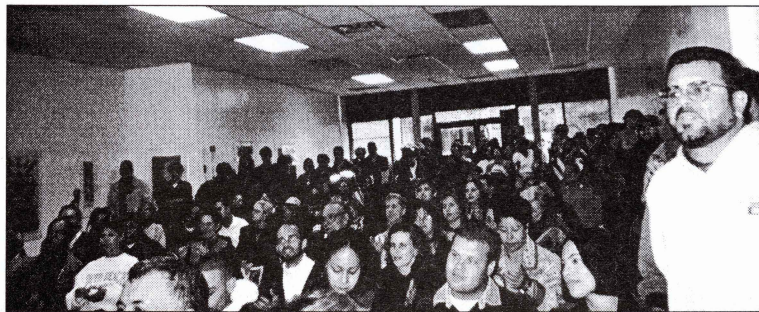
allow the jibaros to work and get paid, if they were caught without them, Spain would force the jibaros to work on public land for free. After El Grito de Lares secret societies continued to struggle for the independence of Puerto Rico.

Many Puerto Ricans in the United States today have not even heard of El Grito de Lares, and those that have do not even know about the events that took place there. In Puerto Rico, El Grito de Lares is not an official holiday, but it is recognized by all.

On Saturday, September 23, 2000 in Lares, Puerto Rico over 60,000 people congregated to celebrate "El Grito de Lares." Here in Chicago the Puerto Rican community also celebrated "El Grito." On Sunday, September 24, following the tremendously inspiring march in support of Vieques, held in Washington DC, the Juan Antonio Corretjer Puerto Rican Cultural Center sponsored an activity that was held in

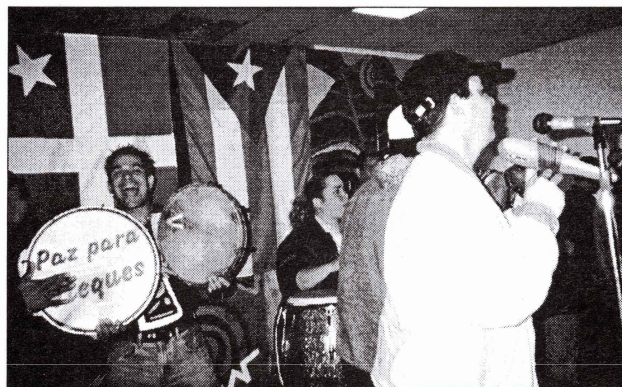
the Dr. Pedro Ablizu Campos Museum of Puerto Rican History and Culture. The activity included a performance

brate our historic holiday and listen to Plena Libre. The groups director gave a very humble message to the crowd



about the importance of El Grito de Lares and of Puerto Ricans history. Before Plena Libre performed they explained a little of the history of Plena, Bomba, and as he put it, "[plena is] one of the worlds most beautiful music forms." The event was full of energy

and life as people in the audience got up to dance, and sing along with many of the songs. It was inspiring to see Puerto Ricans from all over with many different viewpoints come together in celebration of a very important day. It was a one woman put it "recordando nuestras raices" -Remembering our roots!



by Plena Libre, who is on a tour of the Midwest, and made a special performance in Chicago for the celebration of "El Grito". The Museum was packed to capacity with Puerto Ricans from all over the city and suburbs. There were people from as far as Indiana who made the journey to Chicago cele-

El Grito de Lares is important to remember because it was the defining moment in the creation of the Puerto Rican nation. It defined Puerto Ricans as a unique people with a shared history, and culture- with a future and identity worth fighting for.

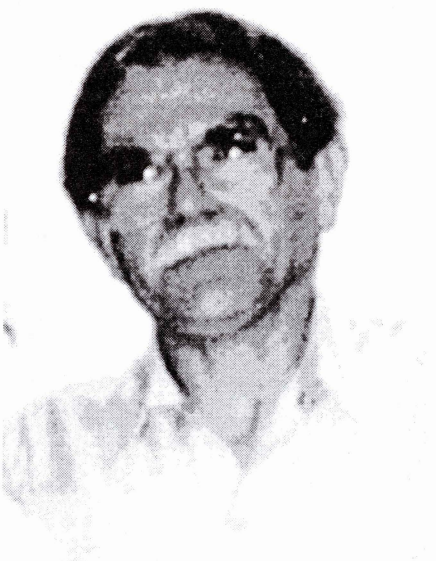
“All the names that cannot be forgotten”

By Lourdes Lugo López

Sometimes it hits me like a train with no breaks and hits me hard, deep inside, how I can enjoy all of the small things life offers me, while part of my heart is behind bars. I get letters from different prisons, from individuals that have fought for different causes and I am moved to tears when I realize all of the things that I take for granted.

In my last visit to my uncle, Oscar Lopez-Rivera, a Puerto Rican political prisoner I felt that overwhelming feeling of leaving a part of me behind the prison doors as they closed behind me. I usually want to cry, but I hold back. The three hours that follow are always a silent drive back to Chicago. I leave with a knot in my throat like the others that have gone to visit Oscar have, which is so large and painful, that we take the monotonous and solitary view of the plain cornfields as a time to meditate about ourselves and the gifts that life has given us. It has been nearly twenty years since Oscar was captured. The images of that day as well as those that followed will not be erased easily, any more than every visit that I have made to him after that day. He has been my mentor and teacher, my example and my heart. I always want to ask him how has he been able to deal with the twenty years of separation after he was captured, because before he was captured, Oscar was underground. The last time I had contact with him was around 1974, and after that I saw him behind bars. To others in the family, the separation has been even longer because

Oscar was taken away to Viet Nam and returned wounded to our family. In reality, it has been closer to thirty years of separation. Ironically, I always



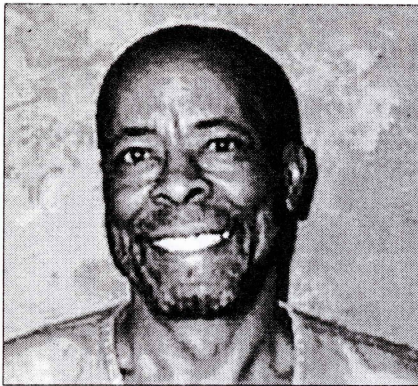
Oscar López Rivera

miss Oscar as if he had been there all of my life. Mexicans have an old belief that what is loved is never away, in the case of Oscar and our family that is very true.

But going back to that dreaded three hour drive to Chicago, breathing becomes a very hard exercise. I try to think of other things, the work that I have to do, the repairs in my house, but I simply return to the last fifteen minutes of the visit when I wait for the guard to announce that the visit has ended. It seems it takes forever for that announcement to come, because I

know I have to get ready to say goodbye. I always look back, and that is when I feel the pain in my throat first and then my entire body. I hate to leave him behind. I hate that I have wished over and over again that he will be able to celebrate New Years with us. I have had the same resolution every year, that I will do everything in my power to bring him home. Sometimes I look in my kitchen, the most important part of my house, and I look at the chair and hope one day he will sit with me there to share a hot cup of Puerto Rican coffee, and I can tell him all of the details of my life, all of the things I can never tell him because the guards are listening. Offer him some cheese and crackers, or bread, and let him tell me how I have spoiled my dogs or made poor choices in my life. Maybe I'll get enough nerve and ask him to tell me about Viet Nam or his days in Marion.

By now you may be asking why after these many years would I write this piece. For many years I have been in contact with many prisoners of different causes, and recently I received a letter from Yu Kikumura, a Japanese Political Prisoner here in the US. He has been serving his sentence in Florence, Colorado a maximum security prison. He is confined to his cell 23 hours a day, and he has no access to natural light. Due to a pending lawsuit in Marion, Illinois he was transferred for the hearing. He wrote me about his experience traveling across the country, and again that over-



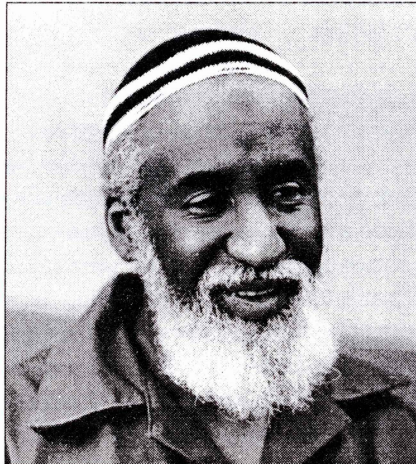
Sundiata Acoli

whelming knot in my throat appeared to again remind me of the privilege of life. Since March of 1995, he had been confined at ADX Florence, he wrote

"From the airplane I looked down and saw the Rocky Mountains and the Mojave Desert.... from the motel in Oklahoma City, (where I stayed 10 days) from a window ...a stream and a small forest, and the Oklahoma airport that is abound with greens, observing every morning the sun rising appear from the horizon; on the way from the airport the country road had a variety of woods, forest, lakes, cornfields, farms, rivers, shopping areas, stores, cars, residential houses, mom and dad restaurants, and real women in colorful clothes on the streets."

Again it hit me to think about how many times I have walked streets and parks in the city of Chicago without every noticing what was around me. Numb from living in this city and forgetting the value of noticing what nature has given me, Yu's letter was like a wake up call. As I read his words

I could hear Oscar telling me the same lines about his experience when he finally walked out of the isolation of Marion. Then more faces appeared in my memory and images of the more "common" names appeared like Leonard Peltier, on death row Mumia Abul Jamal, and the names that are not so commonly mentioned like Sundiata Acoli, Mutulu Shakur, Juan Segarra Palmer, Antonio Camacho, Carlos Alberto Torres, and so many other political prisoners in the US. All the

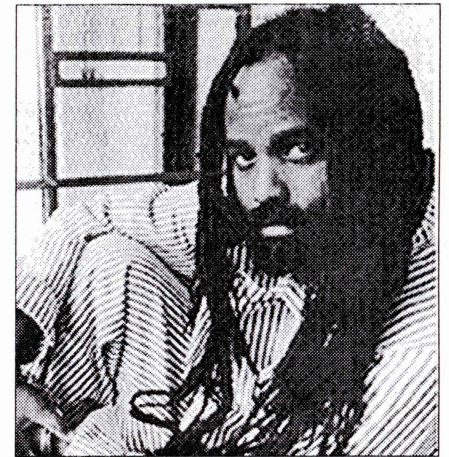


Dedicated to Albert Nuh Washington Died April 28, 2000

He was a former Black Panther and member of the Black Liberation Army, who passed away while in prison as a political prisoner. It is shameful he spent the last 25 years of his life behind prison walls.

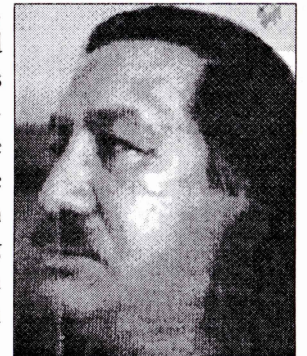
names that cannot be forgotten. Many who began their sentences before some of you readers were even born, and a lifetime has passed and they are still serving time. We all owe more than a moment of silence for those that were returned to their communities in body bags as brother Nuh Washington and Don Taylor were.

We have bought into the generation of entertainment and rush hour. Capuc-



Mumia Abu Jamal on Death Row

cinis, Hip Hop concerts, WWF and fly by night memories. Everything tells us to live today and forget everything else. I call on those that have bothered to read these lines to make the issue of political prisoners in the US as important and attractive as Gossip Talk Shows. We cannot let them become ghosts or simple figures of admiration, they are real, they have done more than their time, and only those of us that can enjoy sunlight, green grass, change of seasons, birthdays, funerals, kisses, hugs, fresh air and warm cups of home-made coffee with those that mean something to us can bring them



Leonard Peltier

home to their families and their communities. Write to them, write about them, demand their freedom, we can bring them home.

**Free All Political Prisoners!
Free Them Now!**

PREDATORY GLOBALIZATION Versus DEMOCRATIC GLOBALIZATION: IMPLICATIONS FOR POLITICAL ACTIVISM IN THE AMERICAS

By David E. Leaman

A few months ago when I was compulsively combing through publisher catalogs and academic bookshop shelves in search of new books for my fall courses, I was astonished, and then amused, by the avalanche of recent publications with the word "globalization" (or some close relative thereof) in the title. From my grad school prof's critical reflection on Michael Jordan's role in the new global economy to journalistic pap contrasting "the Lexus and the Olive Tree," everyone, myself included, seems to want to join the globalization buzz. If nothing else, it is clear that globalization sells books.

But what do we mean by globalization? And what is so new about it? In this essay, I will briefly lay out two contrasting types of political economy globalization. **Neoliberal globalization**, what Falk calls "predatory globalization," is the current dominant form of global political economy. **Democratic globalization** is a vision of the future that can only come about through the hard work of visionaries in the present, including transnationally-linked grassroots activists across the Americas.

While globalization is at least as old as Columbus, contemporary neoliberal globalization hit its stride in the 1970s and was accelerated and expanded after the collapse of state socialism in the late 1980s and early 1990s. As Cox summarizes, the post-1973 world economic crisis aborted the movement in the South for a regulated "New International Economic Order" and external debt in the late 1970s and early 1980s forced policymakers in the South to (re)orient their economies to exports and to cut back on public spending. Contemporary globalization is

thus characterized by a new world division of labor, including the growth of export manufacturing plants in the South; uneven economic growth, increasing inequalities, and continued ecological degradation; and corporate-driven transnational production processes that largely escape democratic accountability and the regulatory potential of states in both the South and North.

Contemporary neoliberal globalization is also fortified by a very powerful imperial ideology that celebrates the growth potential of unfettered market capitalism. This ideology is based on two dubious propositions. First, it suggests that all countries in the world have the chance to experience economic prosperity by following the examples of early industrial developers. But, as various critics have asked, how can poorer countries follow the same paths to the same outcomes when they do not have the chance to be colonizers and neo-colonizers as these early developers were (and still are)? Moreover, what would be the outcome if **all** nations in the South employed export-oriented industrial growth strategies at the same time? Second, the current hegemonic ideology asserts that there is no credible alternative to contemporary neoliberal globalization. History is over and McWorld is the winner. This presumption suggests an ahistorical mindset, a lack of faith in human imagination, and careless ignorance of the capacity of ordinary people to demand more democratic accountability and social justice. The power of neoliberal globalization, however, should not be underestimated by its critics. Contemporary Latin American politics is overcrowded with examples of nationalist (and even

socialist) leaders and political parties who have "converted" (or succumbed?) to the ideology and structural power of neoliberal globalization in the 1980s and the 1990s. Carlos Andres Perez in Venezuela, Michael Manley in Jamaica, Carlos Menem's neo-Peronism in Argentina, and the neo-liberal technocrat takeover of PRI in Mexico after 1982 are just a few of the more famous examples. So, how should advocates of popular democracy and social justice respond to the power of contemporary neoliberal globalization? First, I think we ought to avoid falling into a reactive "anti-globalization" posture. This means contesting the corporate media's dishonest caricature of our criticisms of neoliberal globalization as simple-minded longings for old flawed protectionist recipes. Second, while we criticize predatory corporate-driven globalization, we ought at the same time to emphasize the numerous (potentially) humanizing opportunities that can come with other forms of globalization- increased intercultural exchange and political solidarity, for example. Given current communication technologies, it is hard to imagine a world of the future- barring nuclear or environmental catastrophe -- that would not be globalized in some fashion. The question is, what KIND of globalization do we want? And how can we fight for it?

I think the best way to counter the predatory aspects of neoliberal globalization is to try to democratize the contemporary global economy, to fight for a more democratic globalization. This, of course, is no small task. But we can be encouraged by the trend of popular democratization in the Americas and around the world that, if deepened and radicalized and transnationalized, can counter the profoundly undemocratic forms of contemporary neoliberal globalization. The democratization of the Western hemispheric economy and the global economy will not be initiated by national leaders, who almost without exception are subservient to the powerful ideology and structures of neoliberal globalization, but rather by the thoughtful and persistent activism of citizens who link local struggles across borders to create an alternative democratic grassroots globalization.

So, what ought to be the major goals of this growing movement advocating democratic globalization? The Spring 2000 newsletter from the organization,

Global Exchange, provides a constructive summary list of "10 Ways to Democratize the Global Economy." The most compelling points on their list include demands for: (1) citizen and popular organization representation in the quasi-governmental global bodies that establish rules for trade and investment; (2) codes of conduct and accountability for global corporations; (3) cancelization of external debt for the world's poorest nations; (4) the centrality of human rights and environmental protections in all current and future trade agreements; (5) the enforcement of the right of workers to organize independent unions anywhere in the world, and (6) the promotion of fair trade networks.

The opportunities for expanding the movement for democratic globalization in the Americas, and in the world, are boundless. The anti-sweatshop movement that has grown on many college campuses in this country is one bright example. The diverse support for the struggle against the U.S. Navy in Vieques is another. The recent "strategic alliance" of Amnesty International and the Sierra Club, two of the largest citizen-based groups organizations in this country, is a third. As labor, environmental, human rights, and anti-colonial struggles continue to strengthen their linkages across borders, we can force national governments and transnational financial institutions to be more accountable for their actions and we can begin to create fairer and more democratic forms of global interaction. The task is large, but as the Zapatistas in Chiapas declared in their defiance of neoliberal globalization: "Hope is the rebellion against conformity and defeat."

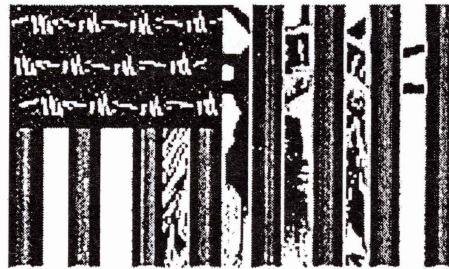
Richard Falk, PREDATORY GLOBALIZATION: A CRITIQUE (Cambridge, UK: Polity Press, 1999). See James H. Mittelman, ed., GLOBALIZATION: CRITICAL REFLECTIONS (Boulder and London: Lynne Rienner Publishers, 1996), including the essay by Robert Cox, "A Perspective on Globalization." "10 Ways to Democratize the Global Economy," The Quarterly Newsletter of Global Exchange, Issue 42, Spring 2000, A4-A5.

This essay was written by David E. Leaman, who is a NEIU professor in the Political Science department. QOS thanks Professor Leaman for his time and contribution to our goal of creating a student/ faculty dialogue on campus. Thank you!

Que Ondee Sola would like to invite other NEIU professors to use these pages as a space to further educate and stimulate our minds.



The State, Repression & *The Movement*: *What to Expect, How to Resist*



join us for a community discussion

“State Repression & The Role Of The F.B.I.”

Michael Deutsch, Attorney

“Resisting The Use Of Repression Against The Puerto Rican Independence Movement”

Jose Lopez, The Juan Antonio Corretjer Puerto Rican Cultural Center

“Grand Juries, Secret Evidence & Defending Palestinian And Arab Activists in the U.S.”

Hatem Abudayyeh, Arab-American Action Network (invited speaker)

“Free Zolo Agona Azania: The Death Penalty is Political”

Hondo T’Chikwa, Crossroad Support Network

“Recent Police Tactics In Seattle, D.C., Philadelphia & L.A.”

Benjamin Evans, Prairie Fire Organizing Committee

“What To Expect If You Are Arrested & What To Do In Court”

Jani Hoft & Melinda Power, The National Lawyers Guild

Co-sponsored by The National Lawyers Guild, First Defense Legal Aid, The Chicago Committee to Defend the Bill of Rights, The Puerto Rican Cultural Center, Crossroad Support Network, Freedom Road Socialist Organization and Prairie Fire Organizing Committee in conjunction with the “Weekend of Resistance and Remembrance” organized by the October 22nd Coalition to Stop Police Brutality, Repression, & the Criminalization of a Generation

Saturday, October 21st
1p.m. to 5p.m.

@ the Hot House
31 East Balbo
312.362.9707



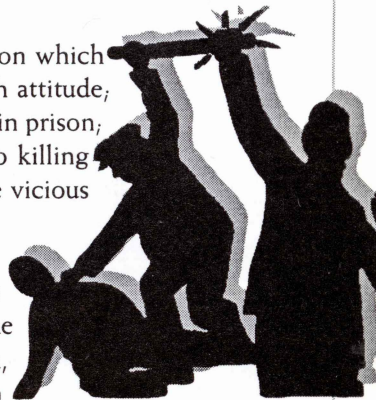
For more information please call 773.278.6706

Call National Day of Protest to Stop Police Brutality, Repression, and the Criminalization of a Generation: October 22nd, 2000

Across the country the epidemic of police brutality continues to intensify. From Los Angeles, where the L.A.P.D. is engulfed in the largest police scandal in U.S. history, to New York where the courts allowed the cops who gunned down Amadou Diallo in a hail of 41 bullets to walk free and a wave of police killings followed close on the heels of this shameful verdict. Police and other law enforcement agents continue to brutalize and murder people at alarming rates and are still almost never punished by the courts. Meanwhile on the southern border, . . . agents and sheriffs work hand-in-glove with vigilantes who are openly organizing the hunting and lynching of immigrants. All too often, politicians cover up this official brutality-or even applaud and encourage it.

The authorities have subjected a whole generation of our youth to a cycle of criminalization which includes: harassment for the color of their skin, the way they're dressed or having too much attitude; anti-gang laws that make it illegal to have a beeper or even just hang out; warehousing them in prison; and legally lynching them on death row. Many of our communities have been turned into killing fields. We must transform them into arenas of resistance as we join together to throw these vicious attacks back in their faces!

In recent years many, many people of different races and from different backgrounds have joined in this important fight. Survivors of police attacks, youth tired of being treated like criminals, lawyers, religious leaders, teachers, students and many others have fought back, often in the face of open and underhanded attacks. *Stolen Lives: Killed by Law Enforcement*, which documents over 2,000 cases of people killed by law enforcement in the U.S. in the 1990's, has put human faces on the problem of police murder. October 22nd has become the day to bring all this resistance together. This year, in the midst of the national elections, we must force the problem of police brutality even more into the light of day



On October 22, 2000, we call on you to join us in saying NO MORE! No more to police brutality, to repression and to the criminalization of a generation. Join us on the National Day of Protest to Stop Police Brutality, Repression, and the Criminalization of a Generation on October 22, 2000!

STOP POLICE BRUTALITY!

October 22nd Weekend of Resistance & Remembrance

FridayOctober 20, 2000: . . .Rally & March 12 Noon @ Federal Plaza, Adams & Dearborn
SaturdayOctober 21, 2000: . . .Act Your Rage music, poetry, dance, youth culture! (time/place to be announced)
SundayOctober 22, 2000: . . .Day of Remembrance of Stolen Lives. Invite a Stolen Lives family to speak to your
.faith community, wear black, other activities to be announced.

NUEVO CINE POR MUJERES DE LAS AMERICAS

NEW FILMS FROM WOMEN OF THE AMERICAS

By Enrique Salgado, Jr.



On September 8, 2000, I had the privilege of seeing six films by Puerto Rican woman directors. The films were part of a series of short films entitled "Sometimes the Wind Changes the Air" and were being shown by Women in the Director's Chair Theater; these films were curated by Bea Santiago-Muñoz. In her message she describes this series of films as follows:

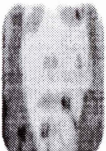
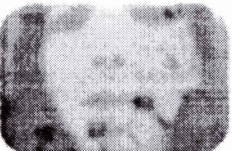
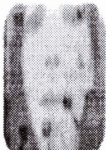


"A short history of Puerto Rican film:

In 1898, the US military filmed their invasion of Puerto Rico, creating the first image of Puerto Rico on film. In the late 1940s, the Division of Community Education in Puerto Rico created a large group of films, which were "lost" in the 1970s, and which reappeared in a river in Bayamón, a town in Puerto Rico, in the 80s. These films, made by Puerto Rican women in the 90s, sprung from a river in Bayamon, still swimming against current."



The films ranged from 7 to 20 minutes, and dealt with various issues and artistic expressions. The film "La Pelicula Extranjera" (The Foreign Film) was about a group of people in a foreign city, all of which were pretending to be citizens from other places, when in fact they weren't. The film "Time/Light" was about time and her manipulation of light in film. The film "Mamageula, The Documentary" was about "salsa" dancing, and how various women of different backgrounds used "la rumba" as a means of survival, coping, joy, and unity. All the films were very interesting from every angle, whether it was their use of light, subject, or artistic expression. Though some might of found the films too abstract, each kept my attention until the very end.



There were films also exhibited by women from other countries such as Brazil, Mexico, and Colombia. The Union for Puerto Rican Students is looking into the possibilities of bringing these films to Northeastern for your viewing pleasure, so keep an eye out for our flyers. If anyone is interested in information you can check them out on the web @ www.widc.org.

Errata

In the September issue of *Que Ondee Sola* there was error in the article, "Latinos Roots in Hip-Hop." The article incorrectly stated that the dance done by the character *Rerun* in the television show "What's Happening" was called popping. The dance was actually called locking and was created by Don Campbell Lock.

Marcha del Pueblo

Por la Amnistía Incondicional Paz en Vieques

Octubre 14, 2000

¡Sigue la Ruta!

10:00 a.m. Puntos de Partida

- Humboldt Park- 2716 West Division
- West Town- 1205 N. Milwaukee
- Erie House- 1347 W. Erie
- Pilsen- 18th y Blue Island (la plaza)

12:00 p.m. Punto de Reunión

Union Park-Lake y Ashland

1:30 p.m. Lugar del Mitin

Plaza Federal- Jackson y Dearborn

¡Tu Presencia hace la diferencia!

Para más información:
Centro Sin Fronteras al
(773) 772.8383

Erie House at
(312) 666.3430

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PRESENTS

Que Ondee Sola and UPRS wishes to join NEIU in

**celebrating our cultures, histories, and contributions. Also we would like to
show our gratitude to all our fellow faculty and students that participated in the
Hispanic Heritage Month Committee. Now it's time to turn that
month into a year!**

A MI HERMANO MEXICANO

GRITAS CON FUERZA Y CORAGE
SALUDAS A LA PATRIA OLVIDADA
PORQUE HERMANO?

DIME TU PORQUE?

PORQUE, HONORAS A LA PATRIA QUE TE FALLO?
ALCASO NO ES POR ESO QUE DE ELLA SALISTE CORRIENDO?

POR QUE ENTONCES LA HONORAS HOY?

PORQUE CELEBRAR ESA PATRIA?

Y SOBRE TODO AQUI EN TIERRA AGENA?

HERMANO LA PATRIA NO TE FALLO
AL CONTRARIO TU ERES QUIEN LE ESTA FALLANDO

LA PATRIA VIVE,

VIVE EN MEDIO DE UN LIMBO

ENTRE EL DIA Y LA NOCHE

ENTRE LA PAZ Y LA GUERRA

ENTRE UNA UTOPIA Y EL INFIERNO

TU PATRIA ES VICTIMA EN LA MESA DEL JUEGO
JUEGO CONTROLADO POR MENTES CORRUPTAS,

Y TU CELEBRAS

HERMANO LA HYPOCRECIA VIVE Y SE ALIMENTA EN TI
CON FUERZA Y CORAGE CELEBRAS UNA INDEPENDENCIA
INDEPENDENCIA QUE SE NOS ESTAS ROBANDO

Y TU CELEBRAS

CON RAPIDES CORRISTE DE LA PATRIA CUANDO EL SOL TARDO EN SALIR
SOL QUE SALE HOY PARA EL RICO MIENTRAS QUE EL POBRE VIVE EN LAS

NIEBLAS

Y TU CELEBRAS

CON ORGULLO CELEBRAS EN ESTA TIERRA TU INDEPENDENCIA
QUE HYPOCRECIA LA TUYA HERMANO

ALCASO LLA OLVIDASTE LA INJUSTICIA DEL AÑO 1846?

HOY CELEBRAS PORQUE TODO EL MUNDO LO HACE
PERO DONDE? DIME TU HERMANO
DONDE ESCONDES ESE ORGULLO EL RESTO DEL AÑO?
CUALQUIER OTRO DÍA TU ESTARAS LISTO PARA PELIAR
PELIAR CON PUNOS Y DIENTES POR TU DERECHOS
TU DERECHOS EN ESTA TU 'TIERRA'
PERO HOY NO, PORQUE HOY LA MEMORIA TE FALLO
LA MEMORIA TE RECORDO DE TUS RAISES
Y CON EL RECUERDO LLEGO EL ORGULLO TEMPORAR

HERMANO LLA DEJA ESA HYPOCRECIA
GRITA HOY PERO NO EL GRITA DE CELEBRACION SINO
EL GRITO DE REVELDIA
LA GUERRA CONTRA LA CORRUPTION QUE DEBORA LA PATRIA
LLA ESTA NOMBRADA
SOLO FALTA TU, EL SOLDADO MEXICANO

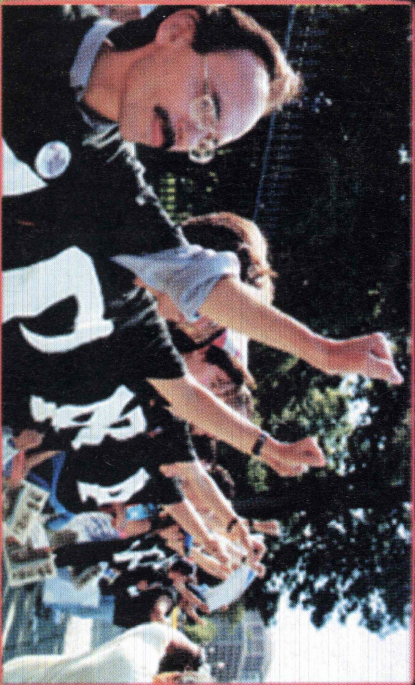
EL MEXICANO DE MANANA PERTENESE
A LA GENERACION REVELDE
NO AL ESTRANJERO
EL MEXICO DE MANANA PERTENESE
AL PUEBLO TRABAJADOR
NO AL GOBIERNO
EL MEXICO DE MANANA PERTENESE AL MEXICANO
QUE COMO ZAPATA GRITA
"PREFIERO MORIR PARADO QUE VIVIR INCADO"
IGUALMENTE DIJO YO QUE PREFIERO MORIR PELIANDO
POR LA CAUSA EN MI TIERRA
QUE VIVIR EN LA HYPOCRECIA EN TIERRA AGENA

SIGUES CELEBRANDO, HERMANO?

We continue to invite NEIU students and faculty to submit their poetry and other forms of publishable expressions. We will publish as space permits. Also, let us know what you thought about this edition. Was interesting? Was it boring? How can we make *Que Ondee Sola* better? Thank you for reading!

The National Day in Solidarity
with the people of Vieques, Puerto Rico

September 22nd, 2000



Photography taken by Axel Massol and Antonio Bertran