

Pa'lante

UNIDOS NEWSLETTER



OTHER STORIES INSIDE THIS ISSUE:

- Unidos at Stockton - 2*
- Latin American Plays at Campus Center Theatre - 4*
- Aurelio - 5*
- A Voyage to La Colectiva Vida Digna - 8*
- Race and Identity in Hispanic America - 11*
- Master of Science in Communication... - 12*
- Upcoming Events - 15*

About the Newsletter

Written by Dr. Pedro Santana

iPa'lante! will serve as the voice, la voz for the Latinx/Hispanic community at Stockton University and the surrounding communities. The newsletter will be published twice a year, during fall and spring.

iPa'lante! will serve as a tool to bring awareness to the Latinx culture, heritage, and traditions and to celebrate the contributions that Latinx/Hispanics and their allies have made to the communities around them. iPa'lante! is a battle cry that acknowledges with a profound sense of fervor a commitment to move forward and to build ourselves and our communities to new heights. iPa'lante! is not just for Latinx/Hispanics. It is for everybody that wants to build a better future for humanity.

Unidos at Stockton

Written by Dr. Javier Sanchez

We must celebrate at Stockton University. Unidos is already a reality. Indeed, Unidos has offered paths of communication, solidarity, friendship, and appreciation to all in our community since its inception (Fall 2018). Etymologically Unidos stands for unity, closeness, proximity, relationships, and harmony. And that is precisely what the group incites. Certainly, Unidos wishes to bring people together in an intellectual, cultural, and emotional manner.



The celebration of our roots and diversity is reflected in the numerous activities organized on campus by Unidos: guest speakers, panel discussions, the raising of the Pan-American flag, celebrating the Hispanic Heritage Month, participating in study tours (Colombia and Spain), attending the Puerto Rican Day Parade in Philadelphia. Moreover, Unidos organized a wide array of lectures on Latinx topics, including Don Quixote, women, historical memory, immigration, citizenship, sexual orientation, and science. Today, Unidos is a necessary organization which must thrive at our institution and in our nation during a time of political dispute. Challenging stereotypes, prejudice, discrimination, and misinformation while facing economic, political and social difficulties nation-wide means that our community must be more united than ever at Stockton University and beyond. Our faculty, students, administrators, and friends understand this goal.

We all recognize immense value in education, since it is nothing but an enterprise of hope for the future. Here are a few examples of highly educated Latinx individuals who lead the way: Sonia Sotomayor (Associate Justice of the Supreme Court), Mario Molina (Nobel Prize for Chemistry), José Hernández (Astronaut and Engineer), Sabrina Gonzalez Pasterski (Theoretical Physicist), the late Gloria Anzaldúa (Feminist Theorist and Author), Ellen Ochoa (Astronaut and Engineer), Raffi Freedman-Gurspan (Director of External Relations for the National Center for Transgender Equality).

Certainly, the type of education we seek for our students at Stockton University recognizes, values, and celebrates our similarities and differences. Our Latinx community is diverse culturally and linguistically. We speak with a variety of accents, express ideas differently, use a wide array of vocabulary, dance to all kinds of marvelous tunes, eat unique and delicious foods, read Gabriel García Márquez, Miguel de Cervantes, Jorge Luis Borges, Isabel Allende, Pablo Neruda, Laura Esquivel, Junot Díaz, Sandra Cisneros, Ana Castillo, Julia Álvarez, Rosario Ferré, Esmeralda Santiago, Roberto Fernández, Lorna Dee Cervantes, Daniel Alarcón, Cherríe Moraga, and Tato Laviera, to name a few, and we study our histories from the pre-Columbian era to colonization to independence to the contemporary realities of all our countries, including the United States. But we also recognize and are proud of our similarities. These are uniting factors, which include our common languages (English, Spanish) and our ancestral bonds, our cultural and historical heritage. Mexican/Panamanian author Carlos Fuentes reflects on our “hispanidad norteamericana” in *El espejo enterrado*.

Fuentes contends that the isolation of peoples devolves into a kind of death while encounters mean rebirth: “el aislamiento significa la muerte y el encuentro el nacimiento.” Indeed, cultural exchanges, interactions, relations afford us the privilege of reflecting on our own cultural identity individually and as a nation. Overall, the scope of our shared cultural experiences but also the differences arising from our unique traits situate us in a privileged position. As we are intellectually nurtured at Stockton University, as we work in our institution, and, as we embrace solidarity, all our goals and accomplishments will be felt in the global community. Our background, multicultural experiences, and bilingualism will allow us to play an essential role nationally and internationally. In times of divisiveness, the members of our community can build lasting bridges founded in the understanding of difference and common traits. And all of it begins at Stockton University with Unidos. We must celebrate.





The essential goal of the performance was to bring an awareness of Spanish culture to the university and local community, to foster global perspectives and student learning. Spanish language and performance filled the stage of the Campus Center Theatre in celebration of its students and their engagement with one another in Spanish, and the community.

Latin American Plays at Campus Center Theatre

Written by Dr. Gorica Majstorovic

On Thursday December 6, 2018, students from the LANG 3259 Latin American Theater class of Stockton University presented two one-act plays in Spanish at the Campus Center Theatre. Introduced by Dr. Francisco Javier Sánchez, Associate Professor of Spanish, the plays and their performance were an astounding success. The production of Latin American Plays was directed by Dr. Gorica Majstorovic, Professor of Spanish, with assistance from Daniella Ricciardi and Colette Millar, Spanish majors and Stockton graduating seniors, who served as stage managers. The night started with the presentation of *El Censo*, which was performed by six students, Spanish majors and minors: Javon Jones, Natalie Katsiff, Nancy DiPalma, Ana Carillo-Palafox, Shelby Alvord, and Alex Milano. The performance of *El Tercero Derecha* was the last act of the night, which included six students, also Spanish majors and minors: Jessica Wessel, Carli Fargione, Elizabeth Douglas, Juliana Hanson, and Corey Emmons.



The night concluded with a lively reception, with refreshments and empanadas for the cast, professors, and many members of Unidos and our community who came out to support the event. Special thanks go to ARHU and its Dean, Dr. Lisa Honaker, for her continued support of this biennial event.





Aurelio

Written by Dr. Arnaldo Cordero-Román

The most influential person in my life was not a man of letters. He had no academic degrees nor financial debt. In fact, he didn't even have a bank account. Despite lacking these "modern" societal requirements, exemplars of success and financial stability, Don Aurelio was held in high regard by many in the community where abject poverty was for many of his generation the rule of life. *No se puede tapar el cielo con las manos*, he often said. *Más claro no canta un gallo* was his favorite proverb.

Aurelio Cordero Lorenzo was my paternal grandfather. A humble, gentle man, he was respected by all for his wisdom, his patience, and his compassionate contagious smile, no matter the circumstances. Don Aurelio was a pillar of integrity, of hard work and resilience. During his younger years, he cut sugar cane. When he was no longer deemed strong enough for hard labor from sunup to sunset, he tilled the earth around him to cultivate *guineos*, *plátanos*, *calabazas*, *papas*, *yautías* y *ñames*. He was surrounded by *toronjas*, *chironjas*, *limones*, *cilantro* y *aguacates*. Seasonal staples such as *gandules* were carefully hand-picked.

One or two cows would provide milk. One or two pigs were never missing. Chickens were free to roam. They would often prop themselves on the barn door windows to check things out. Because my grandfather shared the fruits of his farming with all his immediate neighbors, *la familia*, it was considered disrespectful to not address him as Don Aurelio. He was also a man of faith. He owned two *sombreros*: one for work, the other for church. Up and down the mountain, he walked everywhere for everything. Of course, if someone could drive him somewhere, he would speak forever of all that he got to see as a passenger. He would always confirm that *Dios es grande*, pero *el mundo también lo es*.

My grandparents raised five children, but only one, Tía Mérita, was unable to immigrate to New York. For the next generation, the choices for a better life seemed to hinge on serving in the armed forces and on working as migrant farm workers, which sometimes led to factory wage-earning positions in big cities. Some of my distant relatives settled in nearby Salem and Atlantic Counties in New Jersey.



It took three generations of life during a span of more than fifty years for me to even fathom the thought of a university education...and that, for many in my generation, meant making it through high school. Access to education came at a huge collective sacrifice from members of the previous generations...mostly because of faith, sheer will, and determination, aspirations, and ambition: a sense of social progress. For those of my generation--if one could overcome vice and street life--two more options were sometimes within reach, *ser educado*, which translates to respecting others, being at one's best behavior; and doing well in school, a *como dé lugar*. It was not uncommon for those of our generation to suffer discrimination, to overcome language barriers, to make it through urban hardship of the worst kind. Despite adversity and social injustice, we too had to chip in, work, and contribute in every way possible. For many of my generation, there was a greater challenge: sociopolitical awareness, civic action, and increased sensitivity to cultural affirmation. Often, community engagement led to varying levels of leadership and social responsibilities.

Even though immigration is for many a way of life, sometimes reverse immigration is a counterpoint. In my particular case, I chose to attend la Universidad de Puerto Rico. It meant leaving one migrant experience and exchanging it for another, one of re-acculturation and assimilation. Before taking that huge step, as a child I had sporadically spent time living with my grandparents during summer breaks. Since my parents could not afford travel to the island, they would put me on an American or Eastern Airlines (also known as "The Wings of Man") flight, *el vuelo del gallito*, the one with midnight cheaper coach fares, with relatives who had to return to deal with urgent family matters: sick family members, aging parents, planned parenthood, weddings, baptisms, and funerals.



Of course, my grandparents again welcomed me with open arms. Papito Lerio and Mamita Lina were in their mid-seventies. They, along with everyone else in El Barrio Cuchillas, were ecstatic, overjoyed that I was going to the best university, where I could even study to become gobernador. What really had impressed me the most, though, was that my grandfather in his ripe old

age, was part of a work brigade called *la ayuda mutua*, a government sponsored project that enabled campesinos to build humble cement homes, if they possessed a small plot. Don Aurelio was now working full time as a construction worker. He had no money, no bank account. Since I was a child, he would always confide in me, tell me what he was up to. So, as soon as I arrived to begin my freshman year, Papito Lerio confessed to me that I would soon not have to stay in the old wooden house, which he had just painted sky blue, yellow, and green. Most family members were already telling him that, at his age, he did not need to build a cement home. He smiled at all of them, agreeing to their limited mind-sets. Don Aurelio's next step was supposedly financially inconceivable. He borrowed \$500.00 from his brother-in-law, to put a down payment on the commitment to work as a day laborer, building homes, one step at a time, until his little cement two-bedroom "dream" cinder block home was completed. End of story.

Aurelio Cordero Lorenzo, Don Aurelio, Papito Lerio was the epitome of will power, strength, determination, aspiration, and ambition. His hard work, perseverance, and resilient nature, despite adverse circumstances, still serve as my source of deep pride, inspiration, and admiration. He was not a man of letters. He was a man of his word. Don Aurelio was able make do with the little he had, to live in his humble, cinder block home until the age of 99. It was often the site of family gatherings.

Coincidentally, one of Don Aurelio's major gifts was to bring together people of all walks of life, UNIDOS, as he often said.

(I am the only grandchild in the family to have named my children after their paternal and maternal great grandparents: Lina, Aurelio, Anastacia and Sara. The historicity of survival is well reflected in the names of those who came before us.)

May my grandfather's image of life serve to give voice to all who seek courage, to uplift the fighting spirit, and the willingness to survive, endure, and overcome life's biggest challenges.



A Voyage to La Colectiva Vida Digna: a Dignified Life in Guatemala

Written by Dr. Robin Hernandez-Mekonnen

Faculty-Sponsored Study Tour - An Essay of Faculty Reflection

As I write this, media headlines suggest that our nation's southern border is facing imminent closure by the president. Migrants are being held in fenced-in cages under a bridge somewhere in Texas. Children are being torn from their mother's arms and placed hundreds of miles away, and youth are locked in facilities across the country, wondering if their family will be detained/deported when coming forward for them. I can think of no better reason or time for us to reflect and ask questions of ourselves, our institutions, our government, and our values. As an associate professor of social work, one of my goals is to teach students about our ethical responsibility to seek and pursue social justice. In our current climate, this includes looking deeper into ourselves and our lived experiences, to cultivate understanding and passion for change.



This spring semester at Stockton we piloted a faculty-led study tour and graduate course on child migration and U.S. immigration policy. The course examines the factors leading to the recent increase in Central American children coming to the U.S. border, focusing on six main areas: (1) U.S. immigration policy towards children, including law and procedure; (2) current push and pull factors leading to child migration from Central America; (3) indigenous culture-and colonialism-related conflict; (4) the intersection between immigration policies, refugees, asylum seekers, trauma, and social well-being; (5) the challenges of reintegration after deportation, specifically considering family connection, economic inequality, and poverty; and (6) best practices in working with children in crisis across cultures. The course includes a ten-day immersion experience in Guatemala where students learn about reasons why children migrate and the difficulties they face in the United States, and/or after repatriation. Students from the graduate programs in social work, business, and education took the course, along with three undergraduate social work majors. Of the ten students who studied, four are Latinx students, who used their bilingual skills to navigate their immersion experiences. We could not have anticipated the powerful shared-learning experiences this diverse set of students underwent.



Our 14-week journey took the initial seven weeks of the semester to explore empirical literature on migration forces. We learned about U.S. immigration policies, the experiences youth endure while migrating, and socio political contexts that have created circumstances in Guatemala conducive to migration. We had opportunities for guest lectures from Rutgers's Law faculty, a Stockton MSW alumnus who currently directs a local Refugee and Resettlement Office (ORR) youth shelter, and a representative from Vida Digna, who taught us about gendered resistance and the importance of women in Mayan culture. We also learned from Vida Digna about some of the academic and clinical areas of interest they had, and our students researched these topics for presentations.

After much preparation, the Stockton delegation arrived in Guatemala City and journeyed to Quetzaltenango, where we spent five days in the capital, referred to as Xela. Our first two days of immersion began with daylong conferences with representatives of Vida Digna. We learned about the 22 Mayan languages of Guatemala. Over 85% of the population is estimated* to be Maya. Students learned first-hand of the genocide of the 1980's, also called the "armed conflict,"

during which the distinct Mayan groups were pushed into interethnic warring, fueled by the Guatemalan government and funds from the U.S. We heard stories from a child survivor whose family sought exile in Chiapas, Mexico. We learned how many exiles were extorted by Christian groups who profited from Mayan labor, while paying them with inadequate amounts of corn and sugar. We learned of her return to Guatemala as an adult, starting over from nothing-her family's home and lands destroyed and stolen, with even her education nullified because she migrated. We learned of many personal stories like this, as well as those of the youth who have migrated and returned in recent times.

As our journey continued over 10 days, we worked closely as a delegation to debrief frequently and think of our own privileged sense of security in the U.S. Students recalibrated their understanding of many concepts that we take for granted. We began to understand poverty and wealth in different ways. We explored our understanding and how we define culture. We learned how family and familial roles hold different importance in Mayan culture, and how colonialism continues to be a drag upon the value of the Maya in modern Guatemala. As outsiders, we saw

how racism and oppression are being battled by grassroots movements, organizations, and communities. Indigenous education has become a form of resistance, as have other subtle innovations, such as the quietly nested Femicide courts. We learned of Mayan people working diligently to keep their youth home, with opportunities for education, trades, and cultural dignity, in a contradictory climate that devalues Mayan culture and languages, and glorifies Western capitalist consumerism.

These amazing and intense experiences rattled us all, challenging our worldviews, our understanding of our own place in time, and expanding our ability to see outside of our own, very limited existences. We cultivated the earth and shared her sustenance with our hosts, who made us feel at home. At times, we felt the profound pain and intensity of suffering, complimented by extraordinary will to survive, in a culture rich with love, peace, and harmony.

As the semester closes, it is rather difficult to conceive of the best way to end the course, yet continue our academic, personal, and human journeys that began just a few short weeks ago. Our students are graduating this spring, full of eagerness and excitement. In the back of their minds, they will be carrying a transformative experience. It is uncertain how they will embrace this learning and what will become of their changes in perspective. As our minds and hearts



open for growth and understanding, it is important to nurture and transfer our new knowledge to inform our work. We have so much work to do with migrants here.

My role as an associate professor of social work means that I teach students about our ethical responsibility to seek and pursue social justice, and more important than ever, in our current climate, this includes looking deeper into ourselves, and lived experiences to cultivate understanding and passion for change.



I look forward to teaching the course again in 2021, returning to Guatemala, and helping to transform the lives and identities of our students. I hope to impact their ideas about the people they serve in their communities. I wish that our hosts at Vida Digna know they have given us more than any classroom can ever offer.

*The Guatemalan census does not distinguish Mayan ethnic groups from the smaller yet predominant Ladino ethnic group. The Government asserts there is one Guatemalan people, essentially negating the existence of 22 distinct ethnic groups and languages. Spanish is a second language for most.



Race and Identity in Hispanic America: The White, the Black, and the Brown

*Written by Dr. Patricia Reid-Merritt and
Dr. Michael Rodriguez*

Stockton University faculty members, Dr. Patricia Reid-Merritt and Dr. Michael Rodriguez, are in the final editing stage for their forthcoming book on race and identity in Hispanic America. Reid-Merritt is a Distinguished Professor of Social Work and Africana Studies and has been teaching courses on race and ethnicity for over four decades. Rodriguez is an Associate Professor of Political Science with research interests in immigration, migration, and citizenship issues. Their joint initiative resulted from their previous collaborative work on the 2017 (Praeger) two-volume *Race in America: How a Pseudo-Scientific Concept Shaped Human Interaction*. In addition, during one of the many symposiums held to discuss the work, both authors noted the confusion and frustration many students feel

the Spanish-speaking community.

The book, *Race and Identity in Hispanic America: The White, the Black, and the Brown*, is a targeted reading for advanced high school and undergraduate students, as well as the general population. It opens with the following quote:

“Please allow me to introduce myself. My name is Juan and I am a white Puerto Rican!”

According to the authors, the need and/or desire to proclaim oneself as a “white” Puerto Rican was not the introduction expected from this 26-year-old male student on the very first day of class. The course *Race, Ethnicity, and Diversity* is a required one for social work majors but popular among other students seeking to explore the many questions and issues surrounding race. Having offered this course on the university level for more than four decades, the professor was more than familiar with students’ struggles, and anxieties, around racial identity. The Black, White, Asian, and Indian students possessed some general sense of clarity or understanding about their membership in a particular racial group. However, the same

could not be said for many of the Latin, Spanish-speaking, or mixed-race students who expressed genuine confusion about locating themselves in one of America's rigid racial categories. "My race is Latino," a light brown-skinned student offered during the first day of discussion. "I am Latina, but I am Black," responded a female student of a much darker hue. The discussion grew more challenging as students shared their understanding of racial classifications: What does it mean to be white, black, or brown in America? Are Asians and Indians the same? What is the difference between an ethnic group and a racial group? And what about Hispanics? How do Hispanic-Americans respond to the racial question?

This book will examine issues surrounding race and identity in Hispanic America. It offers a broad overview of America's Hispanic population, highlighting the importance of ethnic identification in the Spanish-speaking community, as well as the geographic locations and homogeneity of their respective communities. In addition, the work explores the socially constructed concept of race within the global and national context, the social and political implications of racial classifications, and offers a framework for understanding racial and ethnic identity in Hispanic America.

Race and Identity in Hispanic America: The White, the Black, and the Brown will be available in fall 2019 and is being published by Praeger/ABC-CLIO Publications.



Master of Science in Communication Disorders Hispanic Emphasis Specialization

Written by Dr. Phillip A. Hernández

The National Center for Education Statistics (NCES) reports, by fall 2028, enrollment of Dual Language Learners (DLLs) in public schools "in grades PK-12, to increase by 2%, from 50.6 million to 51.4 million students. Spanish continues to be the home language of 3.79 million ELL students, representing 76.6 percent of all ELLs and 7.7 percent of all K-12 students. Arabic, Chinese, and Vietnamese were the next most commonly reported home languages" (NCES, 2019).

In 2018, the American Speech-Language-Hearing Association (ASHA) membership consisted of 191, 904 ASHA-certified speech-language pathologists (SLPs). The majority (94%) of ASHA certified SLPs are monolingual English speakers. Alarming, only 6% of ASHA members identify themselves as bilingual service providers and even lesser percentage (38%) of bilingual SLPs speak at least one of the other 80 languages other than Spanish (ASHA, 2019). Spanish-English bilingual SLPs constitute 64% of the

overall bilingual service providers (ASHA, 2019). The data provided by NCES and ASHA reveal a significant mismatch between the number of DLLs and the number of qualified bilingual SLPs to appropriately diagnose a communication difference versus disorder and treat DLL across all clinical settings (i.e., schools, hospitals, clinics, etc.).

These statistics underscore the importance for masters level speech-language pathology programs across the country such as Stockton's Master of Science in Communication Disorders (MSCD) to be proactive in creating specializations or programs such as the MSCD-Hispanic Emphasis Specialization (HES) in order to address the great need and demand for bilingual speech-language pathologists. Currently, there are approximately 300 graduate level SLP programs across the country, however; only 50 SLP masters level programs offer some type of Hispanic/Multicultural emphasis specialization in order to address the critical shortage for bilingual SLPs. Stockton's MSCD-HES is the only program in the state of New Jersey that offers students the bilingual speech-language pathology specialization.

The MSCD-HES is an option for students enrolled in Stockton University's Master of Science in Communication Disorders Program (MSCD). The purpose of MSCD-HES is to enhance the preparation of future bilingual speech-language pathologists with a special interest in working with Spanish-English bilingual individuals diagnosed with communication and/or swallowing disorders (MSCD-HES website). The MSCD-HES program website details the rigorous admissions and specialization requirements for students interested in HES. In fall 2018, the MSCD-HES accepted its first cohort of students. Currently, there are four MSCD students who were accepted and are currently enrolled in the HES.

Prior to graduation, students in the MSCD-HES will demonstrate competencies needed to provide appropriate diagnostic and therapeutic services to bilingual (English and Spanish) and monolingual Spanish Hispanic clients through satisfactory completion of the following requirements:

- MSCD-HES infused course assignments,
- Required Elective (CMDS 6450-Advanced Cultural and Linguistic Diversity Issues in Communication),
- Bilingual Specialty Clinical Experience (CMDS 5904: Bilingual Specialty Clinic), Externship Clinical Experiences (CMDS 5902 and/or CMDS 5903: Practicum II and/or III),
- Completion of an approved Capstone Project OR CMDS 6630- Research Seminar, and
- Completion and documentation of Community Engagement Activities in the Hispanic Community (minimum 10 hours).

Upon successful completion of all MSCD-HES requirements, the MSCD-HES graduate will receive a certificate of completion documenting completion of MSCD-HES as part of the MSCD graduate program.

The MSCD-HES Steering Committee consists of four UNIDOS members: Dr. Amy J. Hadley, Dr. Phillip A. Hernández, Dr. Merydawilda Colón, and Dr. Arnaldo Cordero-Román. UNIDOS members are always welcome to become HES Steering Committee members to help in the continuous development and expansion of the MSCD-Hispanic Emphasis Specialization (contact information provided below).

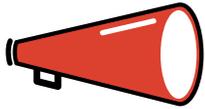
Both Stockton University and UNIDOS commit to endorsing programs that encourage diversity and inclusivity of all members of Stockton's community.

In closing, UNIDOS members are encouraged to share the HES information with colleagues, students and family members who might be interested in the field of bilingual speech-language pathology and Stockton's MSCD-HES program. Please direct them to the MSCD program website and/or contact Dr. Phillip A. Hernandez, MSCD-HES contact, at phillip.hernandez@stockton.edu.

References

- American Speech-Language-Hearing Association (June, 2019). *Demographic profile of ASHA members providing bilingual services, year-end 2018*. Retrieved July 2019 from <https://www.asha.org/uploadedFiles/Demographic-Profile-Bilingual-Spanish-Service-Members.pdf>.
- National Center for Education Statistics (May, 2019). *Dual Language Learners in Public Schools*. Retrieved July 2019 from https://nces.ed.gov/programs/coe/indicator_cgf.asp.
- Stockton University (July, 2019). *Master of Science in Communication Disorders-Hispanic Emphasis Specialization*. Retrieved July 2019 from <https://stockton.edu/graduate/communication-disorders.html#HispanicEmphasisSpecialization4-d14e116>.





Upcoming Events

Unidos General Meeting

Come and learn more about Unidos. These meetings are scheduled once a month. Everybody is welcome! on the first Thursday of every month.

Date: Sep 5, Oct 3, Nov 7 & Dec 12

Time: 12:30 pm to 2:00 pm

Location: Campus Center
 (First meeting) Room 2
 (Following meetings) Room 1

Fall 2019 Latino/a Author Series

Dr. John E. Gray, Stockton University
 Quitting Was Not An Option

Date: Thursday, October 10, 2019

Time: 4:30 pm

Location: F-111 Lecture Hall, Galloway
 Campus

Dr. Isabel Martinez, John Jay College, CUNY
 Becoming Transnational Youth Workers

Date: Tuesday, October 15, 2019

Time: 4:30 pm

Location: F-111 Lecture Hall, Galloway
 Campus



Rock the Boat Network & Cruise

Join us for a one hour ride through the back bays of Atlantic City departing from the Historic Gardner's Basin. \$20 per person includes the boat ride (boarding @ 6:00 pm), DJ and cash bar.

Date: Friday, August 23rd

Time: 5:30 pm

Location: Historic Gradner's Basin
 800 N. New Hampshire Ave,
 Atlantic City, NJ 08401

The 2019 Nuestro Pueblo Awards

Acompáñanos para una noche en la HAVANA reconociendo a nuestros líderes comunitarios y a empresas que ayudan en el avance de nuestra cultura y herencia hispana. Prometemos una noche inolvidable!

Date: Friday, September 27th

Time: 7:00 pm

AC Campus - Fannie Lou Hamer
 Room3711 Atlantic Ave, Atlantic City, NJ

Precio: \$45 per person. [Click here to RSVP](#)