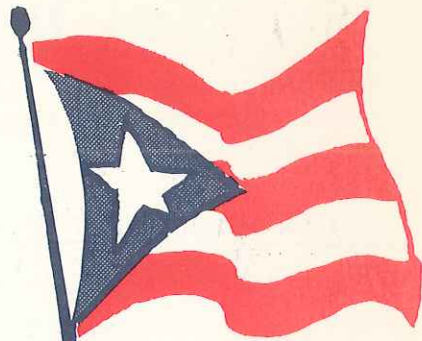


QUE ONDEE SOLA



VOL. I NO. V

Union For Puerto Rican Students
NORTHEASTERN ILLINOIS UNIVERSITY

APRIL 7, 1972



CONCIENCIA BORICUA'S LATIN WEEK

Last week, March 24 to April 3, 1972, "Latin Week" took place at the University of Michigan in Ann Arbor. A series of conferences took place dealing with the topic of: "Struggle for Liberation". For the occasion the Puerto Rican group in Ann Arbor, "Conciencia Boricua", among which are Hector Villafane, Edwin Lausell, and Felix Torres, organized a conference about the actual political situation in Puerto Rico and its past and future projections. The guest speaker was Dr. Manuel Maldonado Denis, Political Science professor at the University of Puerto Rico and one of the most outstanding figures among the intellectual circles of the Rio Piedras campus. Dr. Maldonado Denis has written: Puerto Rico: Una interpretacion historico-social and is also director of the Revista de Ciencias Sociales of the University of Puerto Rico. Another of the activities of the week included a group of Young Lords speaking about the situation in New York. Turn to Page 6



DAVID MUÑOZ

SOBRE
DAVID MUÑOZ
por K.J.

David Muñoz is dead. David is dead because he was shot. Shot in the chest, at point blank. He was shot by Ronald G. Brannan, a trigger-happy armed truck driver. This happened last Saturday, April 1st. Today, April 4th, he is out on bail. David's crime: helping shoppers carry grocery bags out of a Jewel Food Store. For those who turned to the third page of the local newspaper, this is no news. (Yes, that's where the vague articles about the incidents appeared; on the third page.)

If it was an accident, if it was just recklessness on trigger-happy's part, or if it was intentional, the fact of the matter is that David Muñoz is dead. The life of a 10 year-old boy has been terminated by a happy-go-lucky from nowhere.

Turn to Page 8.

racism

at Northeastern

A PROGRESS REPORT ON THE PROGRESSION OF RACISM IN YOUR SCHOOL

March 31st

by Edwin Claudio

This report is a collection of incidents that have affected the Puerto Rican and Black students on campus this trimester. These incidents have increased the tension of race relations between people of different colors on this campus, basically between people of Blackness; in this I include the Puerto Rican as a people of African culture versus white majority.

March 16--One of the Puerto Rican Senators was explaining an issue and a white senator got up to tell him to shut up. A Black Senator got up to say he had a right to speak and the same white senator told the Black Senator that it was none of his business and that he was a BLACK.

March 23--Three Puerto Rican Sisters are listening to a Latin radio show. As the show is progressing, a white male starts to disrupt the show and takes it upon himself to turn the show off.

March 30--A white male decides to throw some of his access food at some Puerto

QUE ONDEE SOLA is published twice monthly by the Union for Puerto Rican Students at Northeastern Illinois University, Bryn Mawr at St. Louis Aves. The opinions expressed in Q.O.S. do not necessarily reflect those of the Administration and responsibility for its contents lies solely with its staff.

Rican students sitting on the other side of the cafeteria.

There is no conclusion to these incidents because they could be dealt with physically or we can ignore it and get into an isolationist bag. A physical one can relieve the problem only when it is taken and I believe it would have some very long range effects on campus, mostly harmful depending on what side you're on; I personally am at that level. We can take the latter action of becoming an isolated group on this campus, having no ties with anyone else and not relating to students, teachers and administrators. Both are action that a people can take to secure their safety.

So far, the problem has been dealt with, with what is on the surface, but I must go deeper into my own experience. After going to an all-Puerto Rican grammar school and then to a white high school, falling into the assimilation bag and now college, there would be an equilibrium of the two where white folk could transcend their racism and get into a universal pluralistic outlook. The incidents that I stated earlier have proven me wrong and I am wondering if white people can be trusted.

This newspaper is completely free from censorship. However, we will not print bull-shit.

We appreciate and encourage any and all suggestions or contributions.

Our address is:

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Letters to the editor

TO THE STAFF OF QUE ONDEE SOLA:

First let me extend my belated congrats to the Union for Puerto Rican Students in putting out a paper! It's about time people on this campus got their heads together and show what can be done when people work together.

I'd like to comment on two articles that appeared in your Feb. 29th issue. First, "Student Senate."

While I agree that in the past Senate elections have been minor farces, let me say that there are people working to make the Senate a serious, working organization. When I ran for Senate in October '71, I went around introducing myself to people and stating my views, and yes I did find that most people did not know who the candidates were. My advice to them was not to abstain from voting but to only vote for those candidates who were showing a serious effort and concern.

One point you failed to mention is that the reader should get involved. The reason Debbie Dingdong gets in is because so many good people don't get off their asses and do something. You can't complain about someone else doing a poor job unless you're willing to work yourself.

When I was elected, attendance was poor. Most of the time it seemed we barely made a quorum and Senators walked in 10-15 minutes late. My disgust led me to propose the following motion at the meeting of Jan. 13, 1972:

"We move that the senators must leave word with the Senate Office if they will not be able to attend a meeting. Three unexcused absences will constitute dismissal from the Student Senate.
(Jones/Hionis)

The motion passes unanimously."

Most of the "ghost" Senators however, did not run for re-election in February and attendance has shaped up. The big problem now is late-comers. I talked with President John Gaughan on Friday, March 10th about this and he said that action against Senators with repeated absences and/or tardiness is the first issue to be brought up at the next Senate meeting (Thurs., March 16). Perhaps such action will clean up any "dead weight" in the Senate.

But back to elections, the Senate has discussed this problem and it was agreed that some sort of "Election Committee" should be set up for upcoming elections. The Constitution Revision Committee is working on proposals to incorporate "election rules" into the new constitution.

Keeping this in mind I'm optimistic enough to say that the say of the Debbie Dingdongs is past. The final decision though, rests with the students. We need interested people who aren't afraid of a little work. If these people would just get off of the magaforms and up to the Senate office on Thursdays, we'd be doing o.k.

Secondly, to Chuck Torre's article, "Descarga #2:

Although I am ignorant to the facts behind the American rape of Puerto Rico, I am wide awake to "leprosy" of racism. My ignorance to the plight of all minority problems is a direct result of this leprosy.

Looking back on my own grammar and high school background it becomes obvious that what could not be explained away "nicely" was not explained at all. My "awakening" to the Black crisis was during my Junior year in high school when my history teacher requested that our class read either "Soul on Ice" or "Malcolm X on Afro-American History" to help "round off" the White bias of our text. I was shocked when several students flatly refused to read about "niggus."

So why should I be different? Well, a combination of a sheltered home life and extreme naivete left me unaware. As a result, when confronted with new ideas/people, I judged them for what they were, not what I had heard. But still, living in America, the leprosy is in me--12 yrs. of parochial school indoctrination is hard to shake off--I reach out to my fellow brothers and sisters, human beings. I say "Right on!" to Chuck Torre when he says, "¡Que Viva Puerto Rico Libre y Sin Racismo!" Any group of people getting together to shake off racism has got to have a better way.

Am I bothered by the fact that part of "Que Ondee Sola" is written in Spanish? NO! No., because I realize that though mass media people use different mediums of exchange (I.E., different languages,

alphabets, etc.) but when I meet people face to face, we share the common expression of human understanding, human body language, which has no restrictions.

Do I include myself in letters addressed "Brothers and Sisters?" Yes, because although I may be ethnically or racially different, I am still part of that human oneness which makes us all brothers and sisters "under the skin."

Working together for a better school, community, world and ethic, I am:

Sincerely,
Cathy Jones
Managing Editor
PRINT

Guest Editorial

This is just something that I was compelled to write after going around Chicago one Saturday afternoon. Our Black brothers and sisters have it bad, but we have it worst! We are forced like cattle to live in the terrible, ugly part of the ghetto and then we are kept there!

This article I wrote is a small part of my life and I hope that you will publish it in Que Ondee Sola. Thank you.

Power to us!
Pedro Canino

NOT BLACK NOR WHITE
(PUERTO RICAN)

I must blush when I am in the presence of Blacks and a joke is told about "whites, honkies, or spooks." I must hide my anger when I am in the company of Whites and a joke is told about "blacks, grease balls, or Spanish people." I am confused for a Mexican or an Italian. I live in a society which is Black and White, but I am neither.

I am a mixture of several races, his-

stories and cultures. My people have always been the employee, never the employer. My people are hard workers and they wouldn't take any charity if they had a chance to work for their living, but in this great America, the so-called equal employer, they are forced to the shameful role of welfare recipients. My disheartened people are told, "no, sorry" and must suffer all forms of disgraces everyday of their lives. Our only hope, the island, has been subjugated to become a "commonwealth" of the capitalistic America and is danger of becoming a state of this ugly America, but in the meantime the Army, Air Force, and the Navy have divided it amongst themselves for their private war games. In return the dictatorship has granted "citizenship," which is an empty title, to my people.

Drugs, brutality and all other forms of subversive forces are used to keep my people in place, legally of course since we live in this land of liberty and law. We are forced to live in the worse areas of any city and in the worse buildings. The "concerned" white people come, look and shake their heads then afterwards they leave for their split-level, modern type houses in the suburbs.

Even though my country has a workable governmental system, it is looked on only as a vacation spot and a good place for trade, and we are seen as an ignorant and helpless people. An "ignorant" people whose history streams from Africa, Europe, Spain and South America. A "helpless" people whose culture first began with the coming of the South American farmers the Arawaks who came long before the idea of America even existed. A people who the Caribbean Sea is named after in reference to the Caribes.

Where has all our pride, power and possessions gone to? We must take back what is ours! We are a proud people, we are a strong people, we are PUERTO RICAN! Why should we follow? We are a combination of all, so why shouldn't we lead all?!!!

Power to us!!!!
VIVA PUERTO RICO LIBRE!!!

Pedro Canino
S. Trumbull St.

COMENTANDO

y/o Vasilando

POR **k.j.**

SOBRE JUAN LATINO

(¿Lo Conoces?)

¿Quién demonio es Juan Latino? Esa es una pregunta que he oído ya unas cuantas veces. De momento he notado que este individuo ha causado varias inquietudes. Inquietudes que en el caso de Juan Latino se justifican hasta cierto punto.

Juan Latino vivió en España en el siglo XVI. Era negro; además enseñaba como profesor en la Universidad de Granada y se casó con Ana Carvajal, una dama blanca y aristocrática de Granada.

¿Pero, éso es posible? ¿Realmente existió? Bueno, Cervantes lo elogia en los versos que aparecen en las primeras páginas del Quijote y Lope de Vega lo menciona en su comedia La Dama Boba. De manera que tal persona tuvo que haber existido. Sin embargo, el editor y comentarista de la comedia de Lope, (un profesor de la Universidad de California) en una nota o comentario de la obra, califica de inciertos esos datos considerando los como algo tradicional. (¿Que más se puede esperar de un género que no puede concebir la superación del negro?)

Con fin de confirmar los datos relativo a Juan Latino, el Dr. Calixto Masó profesor de Northeastern Illinois University partió hacia España. El Dr. Masó visitó la Universidad de Granada en donde obtuvo copias fotostáticas de las portadas de algunas de las obras de Juan Latino confirmando que sí existió. Y para confirmar su raza nos puede servir como prueba la memoria de la Universidad de Granada de los años 1969-1970, en donde se dice que "el negro Juan Latino fue discípulo del famoso gramático Pedro de la Mota." Además se le clasifica como etíopico, esto puede inducir a confusión a los que desconocen que durante muchos años se le llamo así a los negros.

¿Ahora, como fue posible que un negro fuese profesor de universidad en el siglo XVI? (En este país todavía se discute si el negro puede ser profesor.)

¿Como puede ser que un negro pudiese casarse con una dama blanca en esos tiempos? (¡En este siglo todavía hay países en donde se guinda un negro por solamente mirar a una blanca!)

Esas son cuestiones que se tratan en un folleto preparado por el Dr. Masó sobre el negro Juan Latino. También trata sobre el negro en América en general. El folleto está editado en inglés y en español, y dice bastante sobre las actitudes de los españoles del siglo XVI que hizo posible que un negro se casase con una blanca y fuese profesor universitario.



Mr. K.J. normally writes his column "Comentando y/o Vasilando" in Spanish. In this issue, due to the nature of his work and its relevance to the University community, we have translated his column for the benefit of our English speaking readers.

— The Editor —

About Juan Latino

(Have you heard of him?)

BY: K.J.

Who the hell is Juan Latino? This is a question which I have heard quite often. All of a sudden I have noticed that this individual has caused some concern. Concern, which in the case of J.L. can be justified.

J.L. lived in Spain, in the XVI century. He was not only black, but taught as a professor at the Univ. of Granada and married a white aristocratic lady of Granada.

How was this possible? Did he really exist? Well. Cervantes lauds him in the first pages of his Don Quijote, and Lope de Vega also mentions him in his play La Dama Boba. It is only logical to conclude that such a person did exist. None the less the editor of the plays of Lope de Vega (a professor of the U of California), while commenting on the plays classifies the mention of Juan Latino as something done because of tradition. **Turn to Page 6**

DESCARGA #3

by Chuck Torre

The N.I.U. Time Machine

The absurdity of N.I.U.'s Time Machine must be one of the wonders of modern times.

Letter dated December 13, 1971:

Dear Sir:

If you don't pay your student fees by December 12, 1971, you will be dropped as a student.

"WHAT!!!!????!"

So you put on your time shoes and rush to St. Louis and Bryn Mawr before it's later than the late date you find yourself in without being late in the first place.

Secretary: "Well, you see, what happened was that....."

Never mind! Just here, take all my money and please let me back in!!!!!!

"O.K. sir, in your case, we'll make an exception."

"WHEW!!!!!"

Next day, a certified letter:

Dear Mr. Wicky Candleass,

This is a short reminder that the new date for yearbook photos has been scheduled for last week.

"Jeeesssus Christ!!!!!"

Telephone: "RRRRRING!"

"Hello?"

"Are you Buster Hymen, the gynecology student?"

"Yeah, that's me."

"You have 15 hours of incompletes from last trimester which we didn't give you a deadline on, right?"

"Right, that's right."

"Well, we forgot to tell you that they are all due today or you don't graduate!"

"AAAAHHHHHHH!"

Police Radio: "Calling all cars..... Check out reports of an enraged student trying to ram down Northeastern in a small red Fiat; over and out!"

The stories you have just read are true. The names have been changed to protect myself and others who are caught up in the endless web of this mindless time machine. Will decent folks even be able to walk the streets, free from the devilish curse of a scientific and technological slave master? Will Buster Hymen ever graduate? And what about the damaged suffered by the little red Fiat?

Tune in next time for:

AS YOUR NAUSIA TURNS

About Juan Latino

continued.....

In order to confirm the facts related to Juan Latino Doctor Maso, professor at Northeastern Illinois University went to Spain. Dr. Maso visited the University of Granada where he obtained fotostatic copies of some of the work of Juan Latino confirming that he did exist. And to confirm his race it is written that he is classified an Ethiopian. (In those days Blacks were called in this way)

Now how was it possible that a black could be a professor on a university in the 16th century? (In this country "intellects" still discuss if a negro can be a professor). How can it be that a Black could marry a white aristocratic lady in those times? (In this century there are still countries where a black is hung for just looking at a white!)

Those are some of the questiones that are dealt within a pamphlet prepared by Dr. Maso about the black Juan Latino. It also deals with the black in America in general. The pamphlet is edited in English and Spanish and it tells enough about the attitudes of the Spaniards of the 16th Century that it was possible that a black could have been married to a white and could have been a University professor.



CONCIENCIA BORICUA'S LATIN WEEK

continued.....

In order to participate in the different activities of the week a large group of members of the Union For Puerto Rican Students rode to Ann Arbor, Michigan to express their solidarity with the Latin Week held there, and especially with the day dedicated to Perto Rico. The Puerto Rican Union is grateful to Conciencia Boricua for their kindness to its members.

NOTICE TO ALL VETERANS

by Steve Vallereux

As a non-Latin, I would like to contribute a few ideas for mobilization through education of the Latin communities of Chicago. The one element that binds all poor and minority communities is the large amount of people from them that were drafted to fight in the Vietnam war. I and many others of all colors and creeds were sent to fight the war that should have been fought by the sons of "middle America" who were safe in schools like Northeastern while we bled. But now is the time for the veterans, especially minority veterans, to get the education that was kept from them by the class system; a world could be changed by it.

I have found that the majority of veterans do not know about the scholarships that the State of Illinois has, such as the Veterans Scholarship, which is available to all veterans who lived one year in this state prior to induction. This scholarship is for four full years (four quarters, or three tri-semester in one full year) and pays all fees except the medical and service fee (together around \$40). This grant is good at all state-owned colleges: Western, Northern, Southern, and Northeastern Illinois University; also the State University at Champaign-Urbana and the Chicago Circle Campus here in Chicago. Considering the rising costs of tuition, the scholarship represents a good investment in your future, especially in the "recession" that we live in.

The average veteran would say, "Well, I got a scholarship, but what do I live on?" The new G.I. Bill is just the thing to help the poor veteran get through school. At present, it pays \$175 a month, but will be increased soon to \$200 a month for a single person and even higher for the married man. Some veterans may say that that is not enough to live on and that it is better to live on the unemployment compensation benefits that are given to each veteran (up to one year after date of discharge), but there is a way to have both the benefits and the scholarship and G.I. Bill. One of my friends claims that he is looking for work during the day, but goes to school at night. This is legal since the schooling is at night and is free during the day to look for work

(supposedly), which increases his benefits over 50%. All you have to do is inform the unemployment office that you are taking training that will further chances for employment, and it will be allowed.

Many minority and poor veterans feel that due to poor high school and/or junior college records that they will not be admitted to good schools. Though White, I like the majority of people in the Humboldt Park Community, am poor and had a rotten academic record. I applied to the Circle Campus and with the application, I told them that I was willing and able to attempt academic work and if given a chance, would perform at the highest standards--they gave me a chance, and I received by B.A. a year later. All that you have to do is write and prove to them that you will set the world on fire, and then do it. The Veterans Organization on the campus that you want to go to can help in your admission. Also, there are now programs for special admittance to the "Circle" for Latin Americans with special academic help and financial aid. This, combined with the G.I. Bill, would mean a fairly decent living.

Not being of Latin American heritage, but sharing the same experiences of poverty, maybe these few words will be of value. I would like to see the Spanish community make available to their veterans the widest possible alternatives to unemployment and despair.

In closing, for more information on the G.I. Bill and the Illinois State Veterans Scholarship, you can call the Office of Financial Aid at Northeastern Illinois University, 583-4050, Ext. 451.

CENTRO BILINGUE por Dory de Jesús

El centro bilingüe Puertorriqueño situado en el 1240 N. Oakley tiene las puertas abiertas desde las 8:00 a.m. hasta las 9:30 p.m. El director Edwin Negrón me informó que ahora tiene una biblioteca con libros de historia, literatura, etc. Los libros son escritos en español. El centro está en tres salones temporeros. Hay tutelaje para niños de las 3:00 p.m. hasta las 5:30 p.m. El numero de telefono del director es 252-1474. Pueden visitar el centro todos los interesados. Los estudiantes interesados en lo pueden hacer de las 8:00 a.m. pa'lante.

ORGULLO...!

Siento el Orgullo de generaciones pasadas de Puertorriqueños que lucharon y murieron por el sagrado ideal de la Patria.....

¡Que nunca se postraron, que siempre supieron mantener en alto la Dignidad y el Honor inherente en nuestro Ser como Pueblo!

Es ese orgullo que me sostiene en la lucha por ver que mis compatriotas en los Estados Unidos se sacudan del oprobio y la ignominia que sufrimos en este país; que reconquisten el respeto y el derecho que siempre nos han negado y ultrajado!

Sufro en lo más hondo de mi espíritu al ver a mi Boriquen todavía esclava y oprimida, mas presiento que nuestro grito de Liberación ha de asombrar al Mundo, como bien lo dijera el ilustre José de Diego, que ha de ser un simbolo de la grandeza humana, una comprobación única y esplendorosa que el ansia de libertad de un pueblo nunca y jamás podrá ser sofocada y apagada de los corazones de los hombres, sino que siempre ardera cual chispa divina, ¡através de toda la eternidad!

Quiero introducir con esa composición una observación que me ha plagado el alma de angustia.....

Me refiero al desprecio que nos ha sido inculcado, de desprestigiarnos y degradarnos a nosotros mismos como puertorriqueños. Es prevalenciente este sentimiento entre los boricuas en los Estados Unidos, y en menor grado en Puerto Rico.

Se puede ver através de la historia del hombre, como los opresores han usado como táctica suprema, la degeneración de la grandeza humana de los oprimidos...es la cadena sutil más denigrante y vil que se ha usado para esclavizar y exterminar hombres y pueblos enteros...

Puerto Rico, como prototipo de pueblo oprimido, ha sufrido la tiranía y el despotismo primero de España y ahora de una manera más cínica y cruel de los Estados Unidos.

Se nos ha querido meter por ojos, boca y nariz que no valemos nada, que somos cucarachas, para así despojarnos de nuestro Orgullo y Dignidad. De esta manera no protestamos cual mansa oveja, el ultraje de nuestra Tierra, cultura,

lenguaje, legado historico y la sangre de nuestros hermanos, hermanas, hijos e hijas.

Patetico y vergonzosa es la actitud de algunos hermanos que nos traicionan y se venden con el enemigo, despreciando su propia raza! Esto no debe frustarnos, sino que debemos alentarnos con los ejemplos de Borincanos que siempre han sabido elevar nuestro nombre donde quiera que se han encontrado, que estuvieron dispuestos a ofrendar sus vidas por la reivindicacion de nuestros derechos humanos y universales!

¡Libertad o Muerte!

Hector Luis Rosario

SOBRE DAVID MUNOZ

continued.....

The man responsible for this action had only to put out \$500 (for a \$5,000 bond) and he's free till trial (that's if they don't bury his case.) Is that how much the life of a Latin is worth? Have you thought what would happen if the victim would have been the son of a white suburban judge? The first thing that would happen would be a very impressive front page issue. A full investigation would have been demanded.

If the man pulling the trigger is Latin, the potato gets hotter. The charge ceases to be voluntary manslaughter and becomes murder, probably in the first degree. The bond also ceases to be a mere \$5,000, but goes up to some unattainable amount like is frequently done. Then again I'm only speculating. A Latin probably wouldn't get a job as a gun-carrying truck driver in the first place.

Let me make one thing clear: as I write this article, not all the facts are in. Then again, I don't expect very much from the local newspaper either. They print whatever in hell they are told. So I can wait till hell freezes over twice and I'll still not have the data that could be available.