

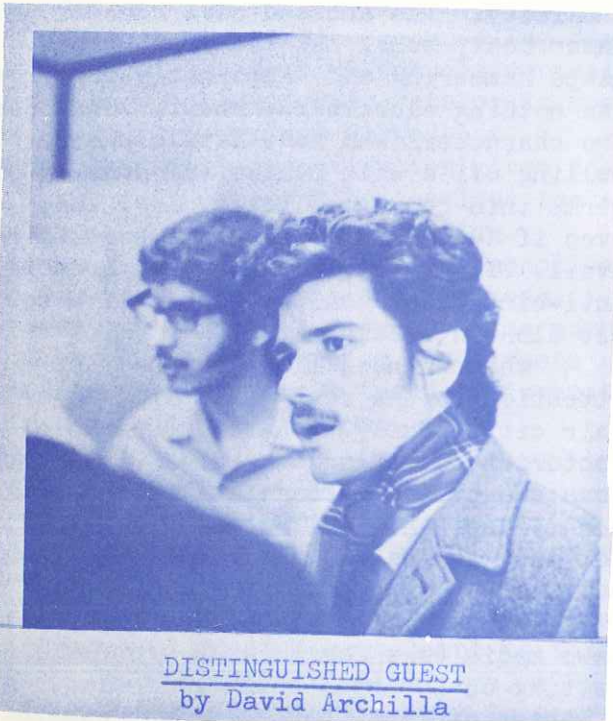
QUE ONDEE SOLA



VOL. I NO. II

NORTHEASTERN ILLINOIS UNIVERSITY

FEB. 15, 72



DISTINGUISHED GUEST
by David Archilla

The Union for Puerto Rican Students had the honor of having Mr. Rafael Baerga come and expand our visions as to what's happening with the Puerto Rican Independence movement.

Mr. Rafael Baerga is the president of the New York chapter of Partido Socialista Puertorriqueño. (Movimiento Pro-Independencia)

President Baerga gave us an excellent history of the Puerto Rican Independence movement dating back to El Grito de Lares, 1868, the first Puerto Rican independence movement. He gave us a parallel of why independence and not statehood. This intelligent young scholar also gave us many answers to questions that many Puerto Ricans have been struggling with for many years. Last but not least, he has given us reason to believe that our independence movement here is very important and not a waste of time.



BETANCES: ON IDENTITY

The Union for Puerto Rican Students will present Mr. Samuel Betances at the UNI auditorium on Thursday, February 17, 1972, during the activity hour (1:00 p.m.)

Mr. Betances is a doctoral candidate at the Harvard University School of Education. A few years ago, he was also a teacher at UNI. On the subject of Puerto Rican identity, Mr. Betances is one of the most authoritative spokesmen around today. He was very instrumental in the establishment of the Rican Journal as the first nation-wide Puerto Rican literary publication. He is also the publisher of the Rican.

Everyone is invited, and admission is free.

THANK YOU, ANDREA

On behalf of the entire staff of Q.O.S., I would like to thank Miss Andrea Zlabis for her heavy rap in regards to the Rican Journal, and of misconceptions that people have about us. (PRINT, Jan. 28, 1972) With more people of her type of thinking, we could begin to tear down a lot of walls that have separated us for so long.

The Editor

POLLUTERS



NORTHEASTERN HONORS

The evening of February 9th was quite enjoyable for those who braved the cold and attended "an evening of music, art, and poetry" sponsored by all the major departments of our university. It was a special activity honoring the poet Pablo Neruda, the painter Pablo Picasso, and the distinguished celloist Pablo Casals.

The program was a mixture of the music of Casals, the poetry of Neruda, and the arts of Picasso. It was put in such an order as to present a variety of the best in modern spanish art. A special comment is in order, the photography was fantastic. The recitation of poetry was equally as good.

There is no doubt that one of the highlights of the night was the recitation of Pablo Neruda's "Munoz Marin". Some "gusano" (using Neruda's own term) yelled communist when portions of the audience responded with applauses of aproval. Obviously this person knows little of Neruda and the colonial situation of Puerto Rico. Being communist is the major reason why Neruda had not recieved the Nobel Prize in literature at a sooner date.

The Program as a whole was excellent!!! By far the best program presented at the auditorium this year.

QUE ONDEE SOLA is published bi-weekly by the Union for Puerto Rican Students at Northeastern Illinois University, 5500 N. St. Louis Ave. 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.

The News Media: The Real Polluters by K.J.

We can rest at ease knowing that the authorities will be quick in apprehending anyone attempting to poison our water supply. Much credit has to go to the ones that succesfully foiled this attempt.

How much praise they deserve is an ambiguous matter. This affair of the poisoning has gotten more than enough publicity. The accused have been put away under heavy bond, but the local press keeps hammering on. Apparently the press has nothing else to rap about. Here are two characters who have little chance of pulling off a wild scheme (of dumping some germs into the water reservoirs) that even if successful would have been to no avail. (The water is treated with enough anti-biotics and chlorine to kill a cow, let alone a little germ.)

What we need is to channel our attention to the real polluters of our fair city. Daily we have thousands of factories polluting our water with enormous amounts of garbage. They are not conspiring; they are actually doing it. Not only the water, but the air is also polluted by their crap.

Now we do not have our "impartial" news media (see Commentando y/o Vasilando) getting on the real polluter's case. As a matter of fact, not even our "public servants" get on their case.

Let's see if public informants stop making mountains out of mohills, and if they want to exploit the pollution problem let them get on the veteran polluters, the big ones. The ones that do it so often that they aren't "news" anymore. Too bad the characters that did make the news are not rich. Because maybe, just maybe, they would have been in the clear by now.

EDITOR-IN-CHIEF.....Chuck Torre
NEWS EDITOR.....David Archilla
EDITORIAL EDITOR.....David Delgado

ART EDITOR.....Rosa Alvarez
FEATURES EDITOR.....Edwin Claudio
TYPISr.....Mary Jane Schram

ASPIRA

Aspira of Illinois

Aspira of Illinois is the first Puerto Rican agency to concentrate its efforts on the problems of Puerto Rican youth in high schools. Ideologically the Aspira movement began about 1961 in New York City and the Chicago affiliate opened its doors on October of 1968.

The need for an Aspira in Illinois lies behind these problems:

1. ineffective college and guidance counseling done by high schools counselors.
2. 71% drop-rate or in some cases kicked-out.
3. no motivation given to student to continue for a higher education.
4. antiquated and monolithic educational methods.

These problems have increased the number of Puerto Rican youth on the streets and making them pay for a teachers incapacity to deal with the student.

A. Counseling

The Aspira center located at 767 North Milwaukee has various activities one of them is counseling. Since its conception, one of the big pushes was for an increase in college enrollment to form what is beginning to materialize, a Puerto Rican college community. This is done by the counselors who orient the students on what a college education is about, and what to expect your first year. College applicants are assisted with forms that have to be filled out to get financial aid, for example, Parents Confidential Statement can qualify you for an Equal Opportunity Grant (EOG) and a National Defense Loan (NDL) etc., the Illinois State Grant pays your tuition. All of this aid is given to you on the basis of need and some-times do not cover the complete cost. These forms are available to you at Aspira.

Efforts are also exerted for students to meet people from colleges on Aspira College Day. On this day admissions representatives along with students from different colleges around the city and state come together to inform the students as to what each college has to offer in terms of curriculum and programming. Group counseling is done to Aspira Clubs which are located

in the high schools, this method helps to reach the youngbloods in the clubs. As a whole, Aspira of Illinois placed 238 students in college last year.

B. Clubs

The Aspira Clubs are organized around the needs of the Aspirante. They are located in the high and offer an opportunity for the student to learn about himself, his community and his culture. The purpose for a club structure is part of the leadership training they receive in the day to day business of keeping the club nucleus intact.

A large part of the clubs activities fall on the hands of the club organizer as a member of the community. Club organizers attend the clubs weekly meetings and work with the officers of the clubs, as to agenda and coming club activities. Many of the activities Aspirantes deal with, are with matters that hit the heart of the community this is because the students feel that advocacy is one of the best answers to the problems. But the basic thing is that they are in that evolutionary process of getting themselves together.

The organizer is the means of communication between agency and student but the Aspirante will always remain the backbone of Aspira.

GET INVOLVED

FREE ENGLISH CLASSES

Many other programs and activities

El Centro Nuevo Mundo
2546 N. Halsted
Chicago, Illinois 60614
Tel. 348-3370

UNION FOR PUERTO RICAN STUDENTS

meets
every Thursday
at 1:00 p.m.
Room B-111
VISITORS WELCOMED

A PUERTO RICAN FIRST

The Barreto Boys Club
1214 W. Washtenaw
235-0870

DESCARGA

by Chuck Torre

"The time has come, the walrus said, to speak of many things..." And it seems that we have to let the walrus say it because the only thing most people are interested in today is fairy tales. You tell it to them "like it is" and they look upon you with amazement; "Come on man, don't pull my leg!" But give them a lie big enough and they'll swallow it up bones and all - And they like it!!

Now, I'm not talking about the average Jose out in the street. I'm talking about the big man with Ph.D's running down his arm and into the back part of his underwear. It seems he'd rather just sit back and "teach" any Anglo-Saxon interpreted intellectual bull-shit about "third-world people" (which is an Anglo expression for anyone they don't understand) then to at least question it and deal with it as such, when a member of the particular group he is talking about brings to his attention the fact that the subject matter in the book they are using is a gross misinterpretation of reality. It is this type of individual that is guilty of distorting the minds of all who pass through his hands. He is one of the main advocates of perpetual stereo-typing and discrimination. He is, regardless of what his Ph.D. says, nothing more than a zoologist. He studies people for the sole purpose of putting them in psychological cages and keeping a record of their feeding habits, how often they have sex, how many teeth they have in their mouth, etc.

It's time that we start coming down on all these pseudo-intellectuals who insist on studying minorities in the same superficial manner that you would study animals in the zoo. It is insanity to the utmost degree to interpret the values and customs of one culture by the values and **conceptions** of another. Yet, this is what was done by such people as Oscar Lewis, Robert Endleman, and Kathleen Wolf in their studies of Puerto Ricans. People like these have got to be told where to get off. They just don't understand that the selling of the Anglo-ideology was obsolete before it started simply because they were peddling an inferior product.

COMENTANDO

y/o

Vasilando

FOR **k.j.**

Los Imparciales del País

Mientras nosotros nos enteramos de lo que está pasando en Irlanda del Norte, de las muertes, y de los 25 mil dólares que Daley les mandó, en otra parte del mundo también hay lucha. En Rodesia los negros se han levantado en protesta y también ha habido confrontación con las autoridades. ¿Por qué protestan? En esta ocasión no voy a entrar en eso, pero cuando nos enteramos que 5 millones y medio de negros tienen que doblegarse al mandato de un puñado de blancos racistas (240,000), parece que hay algo de que protestar.

En Irlanda, las tropas británicas dicen ser agentes de la ley y el orden, abrieron fuego en dirección de un gentío mantando trece irlandeses. Rapidito salió en las noticias. En televisión tuvo prioridad a Vietnam, y en los periódicos se le dió la primera plana. Resulta que en Rodesia también hubo una confrontación con los agentes de represión, y también hubo muertos. Por cierto, hubo más muertos y muchos más heridos que en Irlanda. ¿No lo sabía? Pues esto sucedió antes de los incidentes en Irlanda. Eso sí, Rodesia no salió en los periódicos con la pompa con que salió Irlanda, ni tampoco se le ha dado la merecida atención a las consecuencias de los incidentes en Rodesia como se ha hecho en el caso de Irlanda. No sé si será porque los que murieron en Rodesia sean negros y los otros sean blancos. O si los blancos están más muertos que los negros. O si es que algunos murieron en Londonderry y los otros murieron en Umtali.

Es obvio que más atención se le ha dado a un sector, algo que la prensa en su imparcialidad no debe cometer. Imagínense si la prensa sigue así, más nunca nos enteraremos cuando ni cuantos pesos nuestros alcalde le ha mandado a los negros en Rodesia.

Letters from our readers

A man who is ^{not} in relationship with
the community in which he lives is nothing.

ANONYMOUS

Right-on, brother, right-on!!!
The Editor

Commentary on Que Ondee Sola

As a Puerto Rican student at Northeastern University I feel it is my obligation to contribute in some form to the growing recognition of the Puerto Rican here at Northeastern as well as in other higher education institutions.

The recent publication of a newspaper by the Union for Puerto Rican Students is in my opinion a great breakthrough of communication barriers and deserves considerable attention. It is an expression of a minorities group and our reaction to the environment that surrounds us. The Staff deserves to be commended for this great undertaking, a move I hope will soon involve all of us at Northeastern.

Yet one concern plagues me and I must express it. That is the title of the paper itself. I have no reason to deny that I am for the independence of my native land and will defend my position when need be. Yet, I feel that such a title (let it wave alone) is not the appropriate title for a newspaper whose objective is to reach all our fellow Puerto Ricans, and the rest of the Latin and North American public.

The title suggests to me only one point of view, that being a political one. It must be realized that not all the Puerto Ricans in this school or in Chicago hold the same political feeling. There are other viewpoints as to the political status of our dear island and these others must be acknowledged. A title like the present one does not serve the intended purpose since it will tend to repel other brothers and sisters from participation.

The issue is not the independence of the island but the unity of us all, first as HUMAN BEINGS and then as PUERTO RICANS.

By Evelyn Ayala

REPLY

On behalf of the entire Q.O.S. staff, I would first like to commend you for taking the time to express your feelings, and to thank you for being interested enough to care.

As for the title of the newspaper, it is much more than a political opinion. The name Que Ondee Sola (May It Wave Alone) is rather an expression of a sentiment that we are sure is imbedded deep in the hearts of every Puerto Rican and for that matter in the hearts of every man. It says, "I am my own man and I can deal with every other man on equal and mutual terms." This, we believe, should be one of the primary goals of every individual--for it is really a guarantee of dignity.

The Editor

FAIRY TALE

ORIGIN OF THE SPECIES

by Samuel Flores

There was once two monkeys sitting on a coconut tree. One monkey said to the other monkey, "Have you heard the rumors that are going around?"

"No," replied the other monkey.

"Haven't you heard what they are saying? They are saying that man and monkey are from the same common ancestry. How can we monkeys tolerate such atrocious lies, when a monkey does not steal from his fellow monkey? A monkey does not cheat on his fellow monkey. A monkey will not build a fence around a coconut tree, so that other monkeys may not eat. A monkey does not look down on his fellow monkeys. A monkey will not let another monkey die from hunger. A monkey will not kill his fellow monkey. A monkey will help his fellow monkey in need. A monkey loves his fellow monkey.

We monkeys have PRIDE, we monkeys have DIGNITY, we monkeys respect each other. How can such lies be said about us that man and monkey have common ancestry? We monkeys must put a stop to these treacherous lies. Our existence and our principles reject these false statements: "that man and monkey have a common ancestry."

"granted the privileges of American citizenship", Puerto Ricans have been forcefully obligated to serve in its imperialistic wars), only to mention some of the most outstanding facets of "American Blessings!"

The end result is Transculturation, which makes one wonder about the "Identity Crisis", and the "melting pot", and the superiority of "The American Way..." Or to cite German De Granada in his Transculturación e Interferencia Lingüística en el Puerto Rico Contemporáneo 1898-1968: "When the new values enter the intellectual process and the old are displaced there results a psychological trauma of vast and tragic consequences, both psychologically and socially. Its cause is very clear. There is an attempt on the part of the affected person to reformulate his basic personality by trying to adopt new values from a "source" which is not his. On the other hand he will attempt to reject the original values and substitute for them the new or imposed ones. Neither purpose is accomplished to any great degree without there resulting a feeling of double personality, loneliness, and mental as well as effective bewilderment that can and often does lead to more profound and tragic disturbances.

At the personal level there can predominate feelings of personal disvalue and inferiority in regards to the invading culture, attitudes of apathy and discontent or escapism and frustration. In external conduct, before the social disorganization following the collapse of the former norms of conduct that have yet to be fully substituted for the new ones in a harmonious way, one can note the collective symptoms of abundant mental illness, delinquent conduct, the fleeing to the world of drugs or to religions of spiritualistic or fundamentalist tendencies that have heavy elements of magic and emotionalism and finally, the high suicide rate."

My contention is not to refute all the ideas exposed by the author, but to present its gravest faults:

1. It is outdated and quite obsolete.
2. The author uses value judgements relying heavily on distorted stereotypes "...and by derivation, generally Latin".
3. The author does not rely on Puerto Rican bibliography or studies by Puerto Rican scholars in this field,

instead he uses a second hand source of information, (Kathleen Wolf's study).

4. There is an image that is portrayed of the Puerto Ricans as inherently aggressive and sexually repressed (he especially degrades Puerto Rican women.
 - a. "For females a different set of patterns relating to aggression is apparent. These relate to the much greater constriction of the female than the male social role and greater repressiveness regarding sexuality." (bottom of page 97)
 - b. "Significantly, a woman who admits enjoying sex is regarded by other women as "sick"." (page 99 top)
 - c. "The threat of the orally demanding pregnant wife is abortion, an extremely aggressive act in this context." (page 94 top)

Consequently the image presented is heavily saturated and imbued with Ethnocentrism which seems to be a cancer common to many American scholars, or to cite Wendell H. Oswalt in his Understanding Our Culture, page 20: "To hold one's own cultural ways up as the norm for measuring those of others is to reflect a bias in favor of one's own." Or to cite Mr. Endleman: "In societies without so much preoccupation with "honor" (such as in North America generally) extreme politeness can be spotted clinically as a sign of an enormous load of repressed aggression expressed in its opposite (the extreme cases are the "model boys" who suddenly make headlines by killing several members of their family)".

According to Dr. Edwardo Seda Bonilla in his Imperatives in Ethnic Minority Education: "Ethnocentrism appeared to have been highly prevalent among lower-middle class people during the Nazi period and teachers seem to have been of the most militant groups in the Nazi movement".² Which brings me to point out the matter-of-fact pedantic and apathetic attitude that Dr. Mann manifested in teaching this section.

As a consequence when we "learn" such falacious and vicious material, we are not being educated, but "miseducated", so that we can serve as instruments for the perpetuation of racism.

2. Hans Gerth "The Recruitment for the Nazi Party," American Journal of Sociology, Vol. XLV, 1940, pp. 517-541.

To cite Dr. Seda Bonilla again, in the same study, "So the question is what can the higher education establishment do in the training of teachers to ameliorate ethnocentrism. In my opinion, the ethnics studies programs a formal requirement in the training of teachers as well as other professionals who function as brokers mediating the relationship of ethnics with the dominant society. They attempt to by making them aware of their history, culture, literature, and outstanding figures, and by teaching; wich does not alienate them from their ethnic group or community.

The majority must help us in the effort to re-discover and strengthen our own cultural identity. Otherwise they will be faced with socially uprooted, self-hating, disintegrated human beings unable to contribute their shares to this society. At present the highest rates of social undesirable traits are found among racial minorities as a consequence of low income, low employment opportunities exploitation and colonization."

Presently one of the demands presented to the Administration by the Union for Puerto Rican Students, was the establishment of a Puerto Rican Studies Center. Will we ever achieve it? It can become a reality with the help and cooperation of faculty members and the general student body. There is a petition going around for the elimination of the section already discussed. All the support that we can get from you all, will be deeply appreciated. Further information may be obtained from our counselor, Mr. Torres, Counseling Center-West.

Gracias,
Hector Luis Rosario

Bibliography:

Historia de Puerto Rico en el siglo XIX;
/ Lidio Cruz Monclova.
Transculturacion e Interferencia Linguistica en el Puerto Rico Contemporaneo 1898-1968;/German De Granda
Puerto Rico - Freedom and Power in the Caribbean; /Gordon K. Lewis.
Puerto Rico-Una Interpretacion historico-social; / Manuel Maldonado Denis.
Understanding our Culture;/ Wendell H. Oswalt.
Imperatives in Ethnic Minority Education;
/Dr. Eduardo Seda Bonilla.

Community

S.A.C.C.

Spanish Action Committee of Chicago
by Dory deJesus

Situado en el 2741 W. Division. El S.A.C.C. es una organizacion de hispanos de esta comunidad. Determinados en ayudar y dirigir sus propios destinos y participacion en la sociedad de hoy, S.A.C.C. está creando fuerza y orgullo entre la comunidad hispana.

S.A.C.C. se creó en junio del año 1966 a raíz de los disturbios de la calle Division.

S.A.C.C. es una organizacion que ayuda a los hispanos con los problemas de viviendas, ayuda pública y educación. Como ejemplo, esta organizacion ha actuado como intermediario entre la policia y grupos jóvenes de la comunidad.

Para más informacion por favor de comunicarse conmigo, Dory deJesus o con el presidente del S.A.C.C., el señor Frank Diaz en el 235-1902.

C.H.E.S.S.

COUNCIL ON HIGHER EDUCATION
FOR THE SPANISH SPEAKING

Saturday, February 19, 1972
10:00 a.m. Urbana, Illinois

For more information, or if you would like to attend, call:

Miguel A. Velazquez
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-or-

Elias Argott
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Daughter of Juanita and Teodoro H. Rios
and

MIGUEL A. VELAZQUEZ

Son of Amparo Jimenez and Candido Velazque

THEY'LL BE MARRIED

on

Friday, February eighteenth nineteen hundred seventy two

sound

OFF

"SOCIALIZATION AND PERSONALITY DEVELOPMENT IN THREE PUERTO RICAN COMMUNITIES": A CRITICAL ANALYSIS

The above mentioned title is a reading which can be found in Part II - Socialization: The Family and Its Alternatives, that belongs to the book, Personality and Social Life by Robert Endleman.

The analysis the author uses is based on Kathleen Wolf's, "Growing Up and It's Price in Three Puerto Rican Subcultures", Psychiatry, Vol. 15, 1952, pp. 401-33.

The book was properly, adequately, and "academically" motivated for a course under which it is being taught at North-eastern Illinois University by Mr. Mann - Introduction to Culture and Personality. The course is part of the Psychology Dept.

This course as all the others that I have taken as a Psychology major have consistently and systematically failed to give to me invaluable insight into the nature and psychology of oppressed people, being as I am a member of one of the most oppressed and exploited Hispanic minority groups in the United States -PUERTORRIQUENO!

Some of the ideas, attitudes and stereotypes that I encountered were obsolete and distorted, tending to present a negative and prejudiced image of Puerto Ricans and by so doing perpetuating a discriminate image of what we really aren't as a People. The author himself admits that the book is "coherent with my own particular way of viewing this subject matter".

I would like to clarify that I'm not analyzing the book as a whole, but specifically with the section that has to do with "Boricuas".

The main objection in this sense is that, there does not exist a relevant and meaningful course on Puerto Ricans, being presently the most active and militant Hispanic student group on campus.

This course is a reflection of the debasive racist American Educational System, that has always made minority people feel inferior to themselves, and which is being replaced by real and viable images of ourselves, giving back our Inalienable right to Respect, Worth, and Dignity as human beings. Or to cite Gordon K. Lewis in his, Puerto Rico, Freedom and Power in the Carribean!, "One corollary of the island's role as an experimental laboratory of social change is that it

perennially suffers from the ubiquitous visiting consultant, whose reports in turn help to perpetuate some of the misleading images of the insular realities. The consultant comes clothed with the authority of the expert. He is usually American, composing an American report; they all contribute, with their respective nostrums, to the social and political indigestion that comes from an excess of advice, and all suffer from the assumption the the American Way, in it's various applied forms, is the first principle of civilization.

The Sociological literature is the fruit of the American sociological imagination, and with some notable exceptions, suffers from it's characteristic defects: the confusion of profundity with obscurity, a dehumanizing jargon, the effort to explain simple phenomena by complex "explanations", the construction of over-elaborate theoretical structures (mostly owing their inspiration to the work of Talcott Parsons), the depersonalization of the individual (who is viewed as a respondent for Questionnaires or as a statistic in tables), the proving of the obvious through the media of formidable instruments of analysis. Probably no modern people have been placed under the sociological microscope so relentlessly and so arbitrarily as those of this small Carribean island society."

Ever since 1898 with the Paris Peace Treaty when Puerto Rico was illegally given to the United States, through pressure, by Spain as war spoils from the Spanish-American war (Spain did not have the right to give, nor the United States to vamp on Puerto Rico, because we had a constituted, autonomous government, and which it, nor its people were consulted whether they wanted to become a "possession" of the Yanki Empire),¹ we have suffered besides the imposition of military imperialist aggression, the devaluation of our culture and traditions, degeneration of our language and morals and denial of our patriotic and historical heritage.

That is not to mention the economical exploitation, (that has been outrageous and shameful) nor "The Tribute of Blood" that has been imposed upon us (since 1917, six months after World War I, when we were

1. Cruz, Monclova Lidio; Historia de Puerto Rico en el Siglo XIX