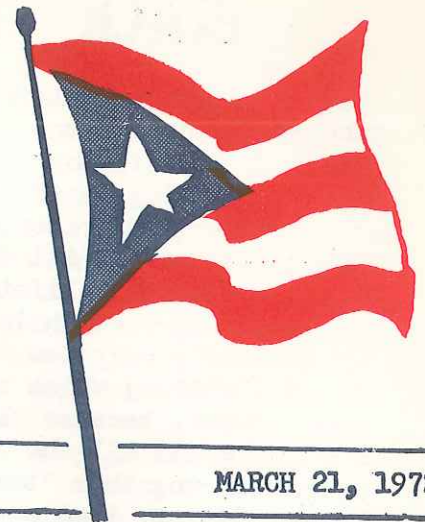


QUE ONDEE SOLA



VOL. I NO. IV

Union For Puerto Rican Students
NORTHEASTERN ILLINOIS UNIVERSITY

MARCH 21, 1972

LA ALIANZA MEETS



Some of the delegates from the participating universities.

On Saturday, March 4, 1972, a group of Latin American students from across the state of Illinois came together at the University of Illinois, (Urbana Campus) to formulate and structure a sound organization; to alleviate the problems which are confronting the Latin American student at the high school and university level throughout the state.

From this meeting came into effect "La Alianza". (The Alliance).

Propositos :

1- La Alianza will be a body which shall provide information and resources to all Latin students. It will as well make use of its numbers to move and implement politically effective programs for Latins.

2- The following schools participated : University of Illinois, Circle Campus, University of Illinois, Urbana, Loyola University, Loop Junior College, Chicago State, Northern Illinois University, Northeastern Illinois University, Barat College and Southwest.

3- The center of Information for la Alianza is Chicago Circle Campus, of the University of Illinois. For any information call Miguel Velazquez 996-5577.

4- The next meeting will be held Saturday, March 25, 1972 at 1:00 p.m. Chicago Circle Campus.

PICTURE STORY ON PAGE 9

BLACK EXITO

Last February the Black Students on campus successfully celebrated the Black Heritage Month. To top-off the festivities of this most interesting month, the Black Students got together and presented a play called: "Ode to Ethiopia". All those who missed it missed a once in a lifetime opportunity to see something worthwhile. And we mean GOOD! Unfortunately very few "non-blacks" attended the performance; which was a great loss for those absent, because there was a lot to learn from it. All the students cooperated in putting together "their thing". It was unknown to many that such talent had been attending our school for such a long time.

Dear Brothers and Sisters, you should feel awfully proud of yourselves. You have been able to accomplish what many have tried, by putting this together and being together. We thank you for letting us enjoy a part of you.

Congratulations! Right On!

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:

Que Ondee Sola
c/o Union for Puerto Rican Students
Northeastern Illinois University
Bryn Mawr at St. Louis Avenues
Chicago, Illinois 60625

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SPANISH CLUB BANQUET

Join us for an evening of fun and dancing at the SPANISH CLUB BANQUET March 23, 1972 at "Los Amigos", 9000 North Milwaukee Avenue.

The menu will include: Tacos
Enchiladas
Tostadas
Tamales
Arroz
Frijoles
Coke

Mariachi singers will serenade us during the meal, and a band will provide music for dancing!

You get all this for only \$4.00!

So mark the date on your calendar. We can guarantee that it will be an evening you will long remember! The festivities start at 7:30 P.M.

Tickets may be obtained daily from 10:00 to 3:00 at the booth in front of the auditorium.



This newspaper is being copywritten no portion of it may be re-printed without written request to Que Ondee Sola

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A Puerto Rican Counselor Speaks Out

BECOMING A COUNSELOR FOR PUERTO RICAN STUDENTS IN A UNIVERSITY IN THE UNITED STATES

by Maximino Torres

I - Becoming a Counselor

Becoming a counselor for Puerto Rican students in a university in the United States is not a job, but a mission. One has to understand that distinction from the moment he makes the choice to serve them as their counselor.

The distinction is that by just being a Counselor one may very well end up simply being a person occupying a position, which the students themselves created by pressure, since universities would resist such a request from the students on a benevolent basis. Hence being their counselor would merely constitute having their job and serving as a pacifier of the students. By so doing, the counselor would then be nothing else than one more "instrument," or something similar to neo-colonialism, if I may borrow that term, for the University to pacify the Puerto Rican students with little or no change, change being essential in order to meet their needs. Now, by "colonialism" in this context I mean the process of promoting a people from a different ethnicity to identify with the people, values and concepts of the dominant society and by "neo-colonialism" as the continuation of this process — but using persons from the same ethnicity to perpetuate this process.

Therefore, by becoming a Counselor for the Puerto Rican students, on the other hand, one assumes certain responsibilities that transcend the job of a Counselor and, for that matter, that of a teacher. One has to test what was never tested before. In educational institutions, many times concepts, rules and procedures were institutionalized in a traditional and even on an arbitrary fashion. Thus, in the process, the concern for the students' welfare oftentimes escaped the minds of those who set the rules — let alone those educators who, for fear of "rocking the boat," or because of personal bias or interest resist change. Therefore, one has to have the abnegation and possess the audacity of running risks: the essence of the whole matter being that risks are inevitable, for how can a child conceived in a climate of tension escape

inheriting that propensity? The beauty and satisfaction of becoming a Puerto Rican Counselor is that one immediately realizes that when the concepts, rules and procedures were institutionalized, the concern and welfare of the Puerto Rican students were not taken into account, for they were not in the institutions of higher education then. These have kept and still are keeping the Puerto Ricans out; hence the challenge! This is what some "do gooders" do not understand when some naively, some maliciously exclaim — addressing their criticism to the Puerto Rican students — "students should be treated equally." How can Puerto Rican students accept the notion that they are being treated equally when the doors are closed to them through the most subtle manners; that is, through means that have standardized them out of the halls of higher learning? How can Puerto Rican students accept the feeble premise that they are being treated equally when an array of scholars with no schooling about us and with misleading data about the Puerto Rican people, in an attempt to "dissect" us, created monsters for texts through culture construct on our way of life that misrepresent the truth of our culture and force upon the students shame of their heritage? Culture construct should be presented as such, not as the real culture. How can Puerto Rican students as a whole accept the erroneous axioms formulated about them when their true history is never taught, while it is constantly re-written, as can be interpreted from Maldonado Denis' Puerto Rico: Una Interpretacion Historico-Social, to fit the interests of a super-power that occupies our homeland militarily, politically, economically, and psychologically? Why do those U.S. scholars who study us fail to analyze and document these latter facts, as the author of Puerto Rico Freedom and Power in the Caribbean complains? Are not these facts immensely important in our life? It seems evident, then, that these scholars either fail to recognize the truth, in which case they prove to be ill-prepared to make viable contributions to the study and understanding of our culture, personality and problems; or they adhere to the sentiments of "my country right or wrong." That is, they refuse to expose the devastating effects that the oppression from the metropolis has upon the Puerto Rican people and our culture.

Here, too, becoming a Counselor for Puerto Rican students is essential, for one must be able to assist and support them in their quest for the truth; one must then not only be able to give them counsel, but also guide them "home" to find the truth.

This is another reason why becoming a Counselor for Puerto Rican students is having a commitment to serve them in all their numerous problems. I recall the first advice given me by a Hispanic colleague upon my arrival at Northeastern: "you must be part of the solution to the problem," and my reply was "as long as it doesn't require betraying the truth or the students."

Yet, one of the most difficult situations in counseling Puerto Rican college students has been when they have come to their counselor highly disturbed after being submitted to humiliating experiences by some professors denigrating their heritage or after confronting false and ludicrous data presented as our veridic and typical way of life. This situation was especially difficult because it lead the students to confront professors who immediately used as protective shield the paramount principle in man's search for enlightenment — academic freedom. Though anyone with normal intelligence would defend academic freedom, it seems to me that it should not be used as the "fifth amendment in academia," lest we be forced to form certain reservations about some who pretend to enlight. Here the Counselor must be able to turn an injurious traumatic experience into a rewarding one. He must be able to motivate the student to make a quest of himself, to quest for historical events that underline his past and explain his existence. This quest many a time is difficult because most of what has been emphasized to the Puerto Rican students has been an ugly part of themselves; in fact in many instances something far from the truth. When has any institution in American society, when has any U.S. scholar written the good side of the Puerto Rican students?

Exciting indeed this kind of counseling is to both Counselor and the students — returning "home" to the honeycomb of our true, instrospective and intellectual reality, to be able to identify with and embrace our soul, together, rather than be ashamed of it and reject it. Therefore, it

can well be said that to become a Counselor for Puerto Rican students in a University in the United States, one has to be a Faust and be able to recognize mephistopheles and hold on to one's soul, the major problem being that one never knows who mephistopheles may be — certainly not the students!

As can be seen, counseling Puerto Rican college students is not only giving academic advise, but also being able to identify with them, and even then their counseling does not end there. One must also be able to have answers and insight to questions that deeply concern them. For instance:

II - Institutionalized Education as it Relates to the Puerto Rican Students

"Institutionalized education" here refers to generalized concepts regarding the Puerto Rican students — arrived at through traditional and standardized means — and accepted by educators and educational institutions as criterion and guidelines in their assessment of the Puerto Rican students' potentials. The "traditional" means, standardized tests, cannot accurately apply to the Puerto Rican students since these "traditional" means were created for and deal with experiences, concepts and values totally different from those of the Puerto Rican students. In addition, it must be kept in mind that these means were tested and standardized with experiences in a social environment and way of life alien to the Puerto Rican students and, therefore, cannot objectively measure their potentials accurately. The most serious damage "institutionalized education" does to the Puerto Rican students is that it robs him of the real self, giving him a distorted self-concept. Pragmatically, of course, it deprives him of an equal opportunity to pursue a college education, perpetuating the pauper socio-economic status quo in the Puerto Rican community.

A cynical person may retort that the latter is not an American problem; this has been voiced. The logical answer, however, is that as long as the United States remains in Puerto Rico, it certainly remains an American problem.

As distant as this may appear to the subject of education and counseling, it is essential to our understanding of the question of assimilation, that is, to sub-

mit to the same experiences. Assimilation bothers the Puerto Rican people, petrifies and terrifies our intellectuals. The fact is that a people cannot be coerced to become assimilated by another culture, especially when they and their culture are totally and distinctly different from the imposing people and culture. More importantly, the problem becomes exceedingly aggravated when the people being suppressed were militarily invaded and occupied, and through psychological deterrants such as the massacre of Ponce, the struggle and painful death of Dr. Pedro Albizu Campos, the Revolucion de Jayuya, and others, are frightened and prevented from returning to and maintaining their heritage, as in the case of Puerto Rico by the United States.

What role does all this "show-case of democracy" play on the serious problems of education we Puerto Ricans and our students face here? Having studied and traced these educational problems closely, I strongly feel they stem from the following: In the United States, educators expect Puerto Ricans to assimilate, hence the attempt is made to "dehumanize" us through "assimilating machines" or classrooms, which in the final analysis become cages in a children zoo called a school, on the basis that since we Puerto Rican are in the United States, we must become Americans. Unfortunately and, I must question the motive, United States academia has not taught these educators the fact that we Puerto Ricans have been held in "bondage as Americans" or as possessions of the United States and are undergoing a continuous and traumatically intensive acculturation process carried by the United States in Puerto Rico, where English, U.S. history, U.S. forefathers, the U.S. flag, U.S. holidays and hundred other U.S. motives are forced on us and emphasized, while ours are de-emphasized, and in many instances, disregarded. This traumatic and intensive acculturation started in 1898 with a military invasion and occupation and continues to date with each child in Puerto Rico, in spite of the fact that Puerto Ricans have rejected it. Consequently, the assimilation process that the Puerto Rican child is forced to undergo here, began with an even more forceful acculturation process of his parents in Puerto Rico years before, and which they, the parents, rejected and object it happens now to their children. Needless to say, this is

dehumanizing!

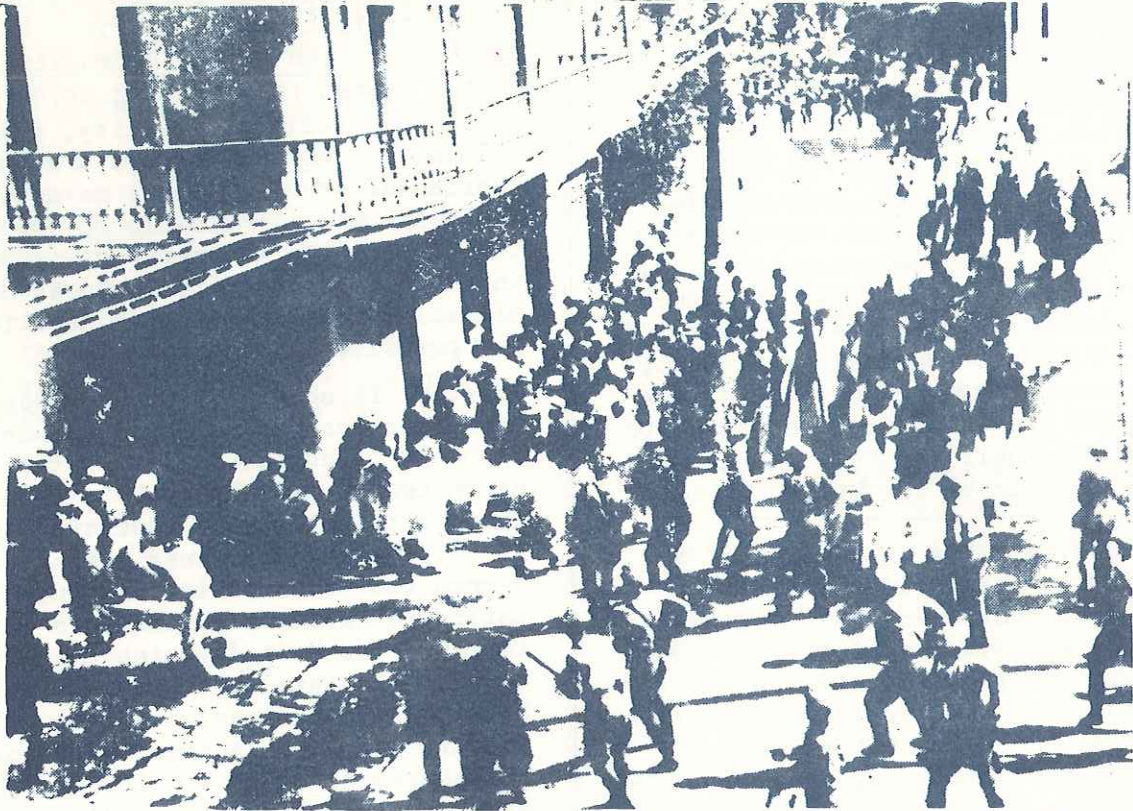
In other words, the philosophy of American education towards Puerto Rican both in Puerto Rico and in our communities in the United States is a "raping process," of a people's intellect, identity, culture and values implemented through a ravaging "series-of-events," whose devastating effects are readily visible in our communities and in the incongruous way of life to which such an education reduces us Puerto Ricans. Obviously then, we need to look for positive alternatives.

However, it should first be understood that there can be no sound answer to the problems of education facing the Puerto Rican people — caused by a counter-productive philosophy of education, putting it mildly, and its assimilating process forced upon Puerto Rico and Puerto Ricans until the greatest obstacle is removed; that is, the United States must give Puerto Rico its total independence which Puerto Ricans have demanded in the past seventy four years. Only then can a positive philosophy of education for Puerto Rico and Puerto Ricans emerge. This philosophy, however, cannot be dictated to us; the choice is ours and must emerge freely from among us Puerto Ricans in order to be ours. Impositions and interferences have been and can only be rejected because of the chaos they create on our whole way of life. But such a positive and free philosophy of education under the present status of Puerto Rico, of course, does not exist and cannot possibly emerge due to that status own foundation of imposition. Assimilation is unacceptable because it means death to Puerto Ricans — culturally, spiritually and as a people distinct from those of the United States, with their own ideology and with inalienable rights to determine their future, their destiny!

Consequently, it must be understood that our problems of education in the United States reflect, in most part, the ill-conceived colonial arrogance of the people of the United States towards Puerto Rico and Puerto Ricans — and that that arrogance is transferred to the schools of our communities, hence the problems.

Now, while the United States imposes its will on Puerto Rico, educators, colleges and universities presently using "institutionalized" education in the United

LA MASACRE DE PONCE



Al sonar el primer disparo, todo el mundo corre despavorido mientras la columna de Cadetes de la Republica se mantiene firme sufriendo el fusilamiento por todos lados, de las ametralladoras yanquis.

La razón principal porque he escogido tomar este evento, de magna importancia histórica, en la discusión central es debido a que deseo enfatizar lo siguiente: Los imperios más grandes que ha visto la historia del hombre, han sido los que a pesar de ser los que han obtenido los niveles más altos de civilización y progreso, han sido los más despiados, inhumanos, crueles y corruptos ...

De esta premisa no se escapa el imperio yanqui, que ha demostrado su sadismo y espíritu sanguinario incontables veces, para citar algunos de los sobresalientes como My Lai, Jackson y Kent State, Attica y La Masacre de Ponce que es el caso en discusión. Es através de estos asesinatos en masa que los Estados Unidos ha demostrado su ambigüedad y la cínica e hipócrita falsedad de su "democracia," que no es más que una tiranía legalizada para perpetuar sus fines morbosos ...!

Encuentro con Bolivar

En la tarde de un soleado Domingo de Ramos, un joven puertorriqueño arrastro su cuerpo moribundo sobre el ardiente pavimento de una calle ponceña. Era el 21 de marzo de 1937. Haciendo un esfuerzo supremo, llegó a la acera. Con el dedo tinto en su propia sangre, escribió:
¡Viva la Republica! ¡Abajo los asesinos!
El era uno de los 21 que, en ese momento, agonizaba. Se llamaba Bolivar: Bolivar Marquez. La coincidencia de nombres evoca un poema de Nerudá: Yo conocí a Bolivar una mañana larga ...
"Padre," le dije; "eres, o no eres o quien eres?" y mirando al Cuartel de la Montana, dijo: "Despierto cada cien años cuando despierta el pueblo."
Alrededor de Bolivar Márquez, bajo fuego de rifles y ametralladoras, cayeron heridas 150 personas — hombres, mujeres y niños. Esta fue la Masacre de Ponce.* El fondo general fue el impacto que la crisis sufrida por el capitalismo yanqui en 1929

tuvo sobre un país — Puerto Rico — que desde 1898 ha sido cínicamente privado de su soberanía política y brutalmente explotado por los autoritarios intereses yanquis que operan bajo la protección del ejército de Estados Unidos. Puerto Rico es la nación más intervenida militarmente en América Latina, 13% de nuestra mejor tierra cultivable es ocupado por bases militares yanquis. Para los años 30 los Estados Unidos aumentaron la provocación y persecución sobre el movimiento independentista que iba en incremento, culminando su salvajismo y crueldad en La Masacre de Ponce.

El 21 de marzo, Domingo de Ramos - destino irónico - los nacionalistas se proponían celebrar un mitin y una parada en Ponce. Durante el mitin iban a efectuar una colecta. El Alcalde Tormos concedió el permiso. El 21 de marzo, y durante los días que antecedieron a la Masacre, se llevó a cabo una significativa concentración de fuerzas policíacas en Ponce. Estaban bien armados: rifles, carabinas, sub-ame-tralladoras Thompson, bombas lacrimogénas, granadas de mano - todo esto en adición a las armas usuales: revólveres, macanas, etc. A la dotación policíaca de Ponce se sumó una fuerza adicional de 200 hombres. Poco antes de comenzar el tiroteo el Coronel Orbeta (Jefe de la policía insular) y el Capitán Blanco (comandante de la policía en Ponce) visitaron el área. Había una gran tensión. La policía había tomado posiciones y los nacionalistas estaban rodeados. El Coronel Orbeta y el Capitán Blanco se marcharon. Orbeta y Blanco regresaron después de haber terminado el tiroteo.

Una hora antes de la fijada para la parada y cuando los manifestantes estaban listos para iniciar la marcha, el Alcalde, aduciendo razones triviales, canceló el permiso. Como Winship declaró después de la masacre, la parada fue suspendida por el Alcalde a petición de Winship y Orbeta. Mientras el Presidente Interino del Partido, discutía con las autoridades la imposibilidad de suspender los actos y lo arbitrario de esa revocación, llegó el momento de la parada.

Los manifestantes al recibir la orden de su líder y a los acordes de La Borinquena, el himno nacional de Puerto Rico, iniciaron la marcha. Inmediatamente la policía hizo fuego contra ellos desde los cuatros flancos. El tiroteo duró quince minutos. Las víctimas cayeron sin oportunidad de defenderse. Aún después de estar la calle

llena de cadáveres, la policía seguía disparando. Hubo más de doscientos heridos y 21 muertos. Hombres, mujeres y niños, nacionalistas y no nacionalistas, manifestantes y personas ajenas a la parada, así como los que huían, fueron tiroteados. La primera víctima fue una niña de doce años parada en una esquina. La bala atravesó su espalda como una rosa; era una bala dun-dun. Eran las ordenes siniestras de sus superiores, como quedó luego comprobado. El gobierno de los Estados Unidos

en Puerto Rico, había dispuesto esta represalia sangrienta para contener definitivamente la propaganda y el auge cada día más resonantes de los ideales de rendición nacional.

¿Qué tienen que responder los lacayos sinvergüenzas de la guzanería yanqui? La maquinaria de la propaganda yanqui de una manera cínica, perversa y descaradamente ha difamado y distorcionado la realidad de lo que pasó en la Masacre de Ponce, la figura egregia y noble de Don Pedro Albizu Campos, convirtiendo la verdad en mentiras, haciéndosele tragar al pueblo su inmundicia sin la menos pizca de remordimiento!

No se conforman con usar los medios informativos existentes para perpetuar su deshonra sino que contaminan el sistema educativo para adular su vergüenza y despreciar nuestra grandeza. Como dice Daniel Santos en la canción, La Masacre de Ponce:

... "y la Masacre de Ponce es una deuda de Honor!" Y como dijo el ilustre y brillante patriota Eugenio María de Hostos.

"El siglo XX ha de ser el siglo de la liquidación del Coloniaje!"

Para terminar quiero complementar esa profecía de Hostos con una de Don Ramón Emeterio Betances, el Padre de la Patria:

Hijos del pueblo, preparaos, porque los tiempos se acercan y han de cumplirse!

Libertad o Muerte!

Héctor Luis Rosario

CONFERENCE

EL 19 DE MARZO DEL PRESENTE AÑO SE CELEBRARÁ EN NUEVA YORK UNA CONFERENCIA SOBRE LOS PRESOS POLITICOS PUERTORRIQUEÑOS. LA MISMA TENDRÁ LUGAR EN EL AUDITORIO DE LA IGLESIA OUR LADY QUEEN OF ANGELS, CALLE 113 ENTRE SEGUNDA Y TERCERA, DE 12:00 A 4:00 P.M.

Puerto Rican Counselor... continuation States as means for their rejection of the Puerto Rican students "legally" as the price we must pay for our refusal to surrender and to assimilate ought to take a serious look at their method of rejection. In this case, it is like a container with no bottom. The fact is that the Puerto Rican community, conscientious educators and intellectuals are increasingly becoming aware of the problem of Puerto Rican students being regarded as "non-college potentials" on the basis of "standardized" test results, which realistically do not measure their potentials.

The people cited above are successfully challenging the status quo of American intelligentsia in this matter; e.g. in New York. There is sufficient evidence that substantiates that Puerto Rican students who have failed the "entrance examination" performed well and graduated from institutions of higher learning.

Further, the writer would invite the non-Puerto Rican subjects with high scores on "standardized" instruments to submit to the "translated" versions administered in Puerto Rico at the same level. It would be interesting to see the results, indeed, especially when one considers that Puerto Rican students rejected in the United States as "not having college potential" are bilingual.

As can be seen, becoming a Counselor for Puerto Rican students is being sensitive to these kinds of problems — which seriously affects them — and to be able to relate to and identify with them in a most positive manner.

Lastly, the Puerto Rican Counselor must possess the intellectual integrity and ability to give counsel to any student, especially to his fellow Latins, who, although do not suffer from the anguish and oppression of territoriality — they can relate to the land of their ethnicity as a Republic with territorial integrity, while we Puerto Ricans cannot — indeed they, too, bear academic scars, for the most part consequence of those conditions for adhering to their principles, which have certainly proved to be tabooed in a dominant, imposing society.

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HOW LONG WILL I WAIT por Ken Jester

In the midst of a low
I am born.

As the night fades away
I have grown.

By the time noon arrives
I've grown strong.

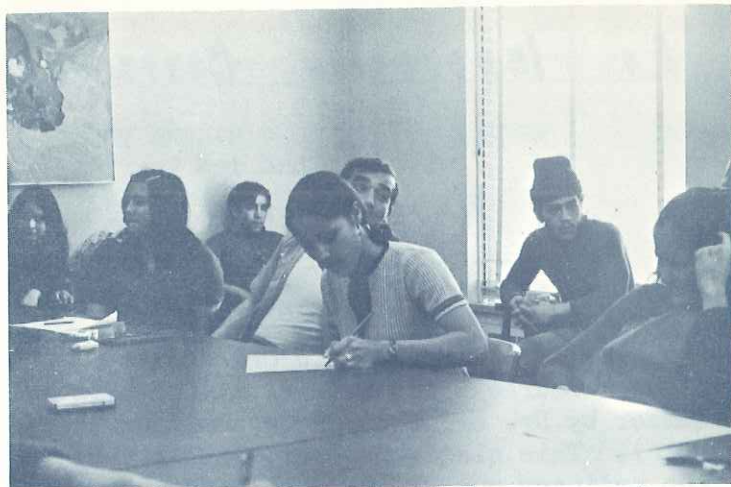
When night comes again
I will die. But.....

But while I wait
I'll grow cold and
I'll burn, and
I'll freeze, and
I'll wait for a high

Why should I die?
I'll just wait for a high.
I'll be born again!



Future Ne.I.U. student, Rosa Aida Vega, Checks-out the college "ALIANZA"



Ne.I.U. delegate, Dory Velazquez, notes the proceedings.



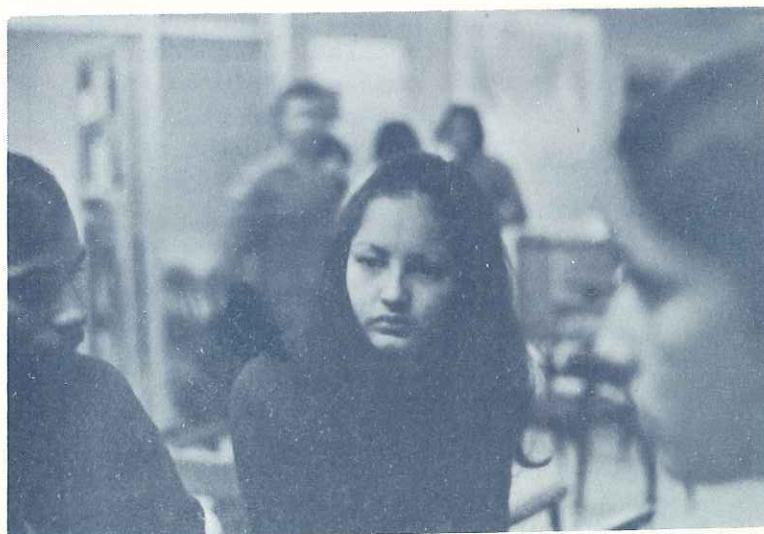
Students debate the possibility of forming La "Alianza".



(CENTER) Auggy Colon, Chairman of Urban - Hispanic Organization at Urbana and co-ordinator of La Alianza.



Students discuss goals of La Alianza.



Students Caucas during break.

An Innovative Course at Northeastern

THE LATIN AMERICAN IN CHICAGO

The Latin American in Chicago is a 16-week course being offered at UNI this summer by Dr. Ben Coleman (a real together guy). This class, however, will not be the ordinary run-of-the-mill, ivory tower classroom situation. Rather, it promises to be a deep-down, nitty-gritty "university" experience. "University" carrying its original connotation of learning out of love of knowledge through personal, direct contact with the subject matter and individuals who have lived through these experiences.

Since the course will, more than likely, be composed of students having diversifying backgrounds, it will be able to offer unique and enlightening experiences to all. For the Latins, the class will be a sounding board from which they can make themselves understood in what they are trying to express. They will be able to learn more about themselves from their fellow Latin brothers. And, they will also be able to get a better insight of the Black Brothers in the class.

The Blacks will also have this class as a sounding board to make themselves understood and at the same time learn more about their Latin Brothers.

The White will consequently be learning about two other groups in the process. They will also use the class as a sounding board to expose some of their culture.

The course will be complimented by the following, most impressive list of speakers:

1. Warner Saunders
2. Bill Speller
3. Sam Betances
4. Max Torres
5. Cha Cha Jimenez
6. Renaul Robinson
7. Father Morrisroe
8. Dr. Maso

As a conclusion to the course, the final result will be a published book, compiled from the contributions of each of the students. These will be research

projects that will be done by the students.

The main goal of the course is to get a more mutual appreciation and respect of the various ethnic cultures, with emphasis on the Latin in Chicago.

THE IMITATIONS

The imitations are those Puerto Ricans who don't want to be called Puerto Ricans. They are the brown-skinned or light-skinned, blond-haired or black-haired people who act, speak or believe they're white. They are the people who refuse to identify to associate with the Puerto Ricans. They are the people who practically throw themselves on whites. They are the people who'll deny they're Puerto Rican in their classes or to other students and faculty. They are the Puerto Ricans who will ignore you when you speak Spanish. We have many imitations at our university, you know who they are. You can detect them because their name, accent, complexion, or behavior. You must pity the imitations because they do not realize, believe, or accept that we have a beautiful culture; it is mixed with Indians, Spanish, and African traditions and customs.

Imitations, you have a people and you disgrace us. We still want you if you want to be yourself and not a carbon copy of someone else. And although some of you imitations are of white skin pigmentation, you are still Puerto Ricans because of inter-racial backgrounds, and your history. Imitation, dig yourself. You must be insecure because why be someone else? You want to "make it" like whitey, but you can't and you know it. Don't you realize that 50% of our youth dropped out of high school, that an entire generation of our boys have been killed by drugs or the war in Vietnam? Only 3% of us attend colleges and universities? You know something must be wrong and perhaps that is why you are what you are--AN IMITATION!

By Patria Marin
(Baruch College)

RADIO

NORTHEASTERN



Miguel Rios: W R N E disc-jockey

WONDERFUL RADIO

Wonderful Radio Northeastern or WRNE will start broadcasting tentatively on March 20, 1972. The station will broadcast various forms of music reflecting the student body at Northeastern.

The station will be broadcasting from 10 in the morning until 2 in the afternoon and at the beginning of movies. You can hear the station at the two speakers located in front of the auditorium below the television sets. The radio is a start in hopefully getting it on the air in the near future.

FREE DANCE

Friday, March 24 8pm-11pm
Northeastern Ill University
Featuring Odell Brown and
the Organizers in the Gym
Sponsored by C.C.A.B.

DAMEN-DIVISION CHICAGO SPANISH SOLDIER

he sweats blood in a factory
every hot and cold day
making money for a two-room
pink and blue apartment
with urine-stenched stairs
and roaches for house guests and
the virgin mary with extended
rosy hands to bless the home.

so
in his father's life
whose wife died of
veneral disease in a
public hospital
as a chicago summer
breeze
crawled by.
and he grew up
with filth
and hate for cops and
teachers and welfare
and the priest who came
for lent money but was never
there when he cried.
little by little he died.
through school he lost
his hope and dropped
out late.

the day came

and the letter read:

"you have the honor to serve your
country
since your life is presently
dead."

DAMEN-DIVISION CHICAGO SPANISH SOLDIER: REVISITED

here i am

obeying orders.

here to learn of planes
and be a man.

all i have to do

is "yes sir"
and watch as napalm rains
and the children
melt.

David Hernandez



Maria.... Libertad quiere Libertad queremos

Photo: Carlos Serrano