



QUE ONDEE SOLA



Union for Puerto Rican Students



Northeastern Illinois University Volume 4 No. 2. October, 1974

solidarity day!



On October 27, 1974 the Puerto Rican Solidarity Day Committee will celebrate a historically unprecedented event in New York Madison Square Garden. The purpose of this event fourfolds:

- 1) to unify the American left around the question of Puerto Rico.
- 2) to call attention to the case of the five Puerto Rican Nationalist prisoners--Collazo, Lebron, Cancel Miranda, Flores, and Figueroa.

- 3) to tear down the curtain of silence erected by the United States government around the question of Puerto Rico's colonial status, and
- 4) to celebrate the twenty-fourth anniversary of the Grito de Jayuya. It is a day in which United States' imperialism will, for once and for all, be unmasked.

J L.

INDEPENDENCE NOW!

Ramon Emetrio Betances, one of Puerto Rico's greatest revolutionaries once said, "The great are only great because we are on our knees. Let us arise."

On the date of October 27, 1974 at Madison Square Garden a historical event will take place. 20,000 people will unite in Solidarity for Puerto Rico's independence, and for the freedom of five political prisoners.

Puerto Rico has suffered through a history of colonial Exploitation, first by Spain and now by the United States. Since the 1898 invasion by U.S. troops Puerto Rico has been a colony of the United States. They were deprived of their rights as a nation, and forced to become U.S. citizens, just in time to be drafted for World War I.

Although Puerto Rico is supposed to have it's own government, the U.S. Congress has Jurisdiction over the most important areas of life that affects Puerto Ricans in Puerto Rico. The U.S. military occupies 13% of Puerto Rico's best land! On top of this, U.S. corporations control 90% of all industry in Puerto Rico. Puerto Ricans on the island earn one third less^{THAN} U.S. workers, but they pay 25% more for goods and food. Over one third of the Puerto Rican people have found themselves leaving their island to go to such places as New York, and Chicago where they are constantly confronted by racism, oppression, bad schools, cheap and terrible working conditions, and substandard housing-slums.

The U.S. claims that Puerto Ricans do not want their independence, when in fact Puerto Ricans have never been given the right to express their beliefs on this matter. In 1952 the U.S. offered Puerto Rico a new local Constitution, with slightly greater

local self-government. It gave them the power to elect its own governor. Of course, Puerto Ricans accepted this concession. After this, the U.S. falsely stated to the United Nation that Puerto Ricans had voted against independence. But independence was never put on the ballot. On December of 1973 the United Nations recognized "the inalienable right of the people of Puerto Rico to self-determination and independence".

Contrary to the myth that Puerto Ricans are a meek and quiet people, many revolts have taken place on the island. One was "El Grito de Lares". Presently the U.S. is holding five political prisoners who are Puerto Ricans. (Lolita Lebron, Oscar Collazo, Rafael Cancel Miranda, Irving Flores, and Andre Figuerroa Cordero)

With all this going on Puerto Ricans are brain washed into believing that Puerto Rico can never be independent! Puerto Ricans are told that P.R. is too small and weak to survive as an independent nation when in fact Puerto Rico will be larger in population than 62 other independent nations, including 12 Latin American republics; larger in area than 12 major nations; and larger in population and area than two-thirds of the world's island nations.

Puerto Rico is rich in minerals and has the third largest deposit of copper in the world, valued at ten billion dollars. It also has reserves of sulphur, gold, nickel, and silver. Recently an oil well was discovered that might be the biggest in the world. Puerto Rico has abundant sea resources and many ocean transport advantages. Puerto Rico also enjoys a fertile farm land. In the past it has produced it's own food needs, and surely can do so, again. All this and

yet the American Imperialists say that Puerto Rico does 'nt have anything to offer. Why then are they so much against Puerto Rican Independence?

So what are we achieving at Madison Square Garden? Well, we are breaking the barrier of silence that has been instilled by the North American Capitalists. We are letting the world know that Puerto Rico is, against its own will, a colony of the U.S. and that Puerto Ricans do want Independence and an end to Yankee Imperialism and exploitation!

Don Pedro Albizu Campos once said "The supreme definition is on the boards: Yankee or Puerto Ricans".

DESPIERTA BORICUA DEFIENDE
LO TUYO!

B.M.

DESCARGA

There are two revolutions to be won before the Puerto Rican nation can rise off its knees. They are: the revolution of the mind, where the Puerto Rican people will destroy the lies and more lies we have been taught to believe. Where the colonial-mentality that plagues our people is stripped of its illogical base, so that we no longer allow ourselves to be exploited and oppressed. Then we can carry forth the second revolution the physical revolution for our material rights.

The revolution of the mind is a process. This process is initiated in an individual, who develops it and transmits this process to others.

The crucial aspect of the process of the revolution of the mind is the personal commitment of the individual. There are many of us who say we believe in revolutionary ideals and there are even those of us who analyze and document revolutionary ideals. I have heard some brothers talk on and on about oppression and exploitation but when they are gi-

ven an opportunity to struggle against these atrocities they "do not have the time" or "cannot afford" to assist other brothers who are struggling. I have seen brothers do excellent papers on the struggles of the Puerto Rican people and get A's and B's in their classes for these papers but whenever there is a call for support from the organization struggling on campus or the organizations struggling in the community, these brothers are never around. These brothers are not carrying on a personal commitment which is essential for the success of the revolution of the mind and the eventual success of the physical revolution. We must realize that we must implement revolutionary ideals in our own lives. We must be progressive and struggle in our personal lives. If there is a march in the community, we must be there; if if drugs are counter revolutionary, we must stay away from them;

if the revolution needs money, we must dig deep into our pockets. Only in this manner can I foresee, the strength necessary to raise a nation off its knees.

By Eduardo Camacho
President of the
Union
For
Puerto Rican Students

Dance

I have been to dances in my time, where people try to raise money for a cause. But the Union For Puerto Rican Students put something together Friday, October 11, 1974 that was really out of sight. The dance first started out boring, people showing up like crazy. Then the bands came kind of late.

con't on p.14

RAMON ARBONA . . .

Ramon Arbona, who is the First Secretary of the Puerto Rican Socialist Party of the United States Branch (P.S.P.) and also the editor of the bi-lingual issue of the Claridad newspaper, was a guest speaker at Northeastern Illinois University. Mr. Arbona's presence at N.I.U. was made possible through the combined efforts of the Union For Puerto Rican Students, the Sociology Department, The Sociolst Club, and Community Services. Mr. Arbona spoke to an audience of about one hundred and fifty people, composed of faculty, students and visitors.

Mr. Arbona elaborated upon The Colonial Status of Puerto Rico. He presented an eloquent, vivid, account of how Puerto Rico is indeed a colony of the United States; he presented many undisputable facts between the relation of Puerto Rico and the United States, to show that Puerto Rico is a "classical colony" of the United States. (Puerto Rico is a showcase of colonialism)

Let us review a few of the undebatable facts, of which Mr. Arbona spoke about, to illustrate how the United States has kept Puerto Rico for seventy years as a colony; and will continue to do so unless something violent is done. Before we begin with the facts Mr. Arbona's definition of a colony is helpful.

"A colony is a territory that is controlled poli-

tically, economically, and socially by an external power."

Let us procede:

. . . .90% of Puerto Rico's industry is controlled by U.S. corporations.

. . . .Puerto Rico is the fifth largest consumer market of U.S. products in the world.

. . . .13% of Puerto Rico's best lands are occupied by U.S. military bases.

. . . .The U.S. has complete control of very important areas in Puerto Rico such as: money and banks, foreign relations, immigration, and emmigration, radio and t.v., minerals and mines, and the whole judical system.

Mr. Arbona also spoke about the atrocities and injustices the United States commits daily in Puerto Rico, a few of these are:

. . . .U.S. military can take any lands in Puerto Rico anytime it wants

. . . .U.S. military uses Culebra and Vieques (parts of Puerto Rico) to conduct and practice bombings and military experiments. These lands are being used by our people.

. . . .1917, U.S. Congress approved Jones Act, which forced and imposed American citizenship upon Puerto Ricans. Puerto Ricans are made citizens just in time for them to serve and die in W.W. I., Puerto Puerto Ricans have died in all U.S. wars.

. . . .Puerto Ricans in Puerto Rico are paid 1/3 less doing the same job as someone in the U.S.

. . . . There is presently an unemployment rate of 30% in Puerto Rico. (6% unemployment in the U.S. is considered a depression.)

Mr. Arbona stated more and there are many facts, evidence documents that clearly show how Puerto Rico is a colony of the United States. Mr. Arbona delivered an effective, splendid speech; one would have to be ignorant to insist that Puerto Rico is not a colony in every sense of the word.

Wilfredo Cruz

Programa de Intercambio

El año pasado tuve la oportunidad de estudiar por un año en la Universidad de Puerto Rico como estudiante de intercambio de la U.N.I.

Fui proveído hospedaje en la residencia de varones y un salario de \$80 al mes. Todos mis problemas académicos y de matrícula fueron administrados por la directora del programa de la Universidad de Puerto Rico.

Al llegar, tuve un poco de contratiempo ajustándome al ambiente de allá. El clima, las comidas, el idioma. En totalidad, todo era bastante diferente al mundo que he vivido en Chicago; excepto por los Burger Kings y las tiendas de Woolworth. Me sentí como un extranjero en mi propia tierra. Al principio era categorizado como lo que se llama un New York-rican.

A pesar de algunos hábitos en el idioma (el uso del Spanglish) el cual me causaba dificultad al comunicarme, fui muy bien aceptado. Durante todo el año gozé del cariño y hospitalidad de una gente que tengo el orgullo en decir que son mi gente.

Al estar allá me di cuenta de la forma de vida que mi gente está sometida.

La política es ardiente y constante. Eres tratado de acuerdo a tus creencias políticas. La represión es constantemente usada contra todo aquel que sus ideologías políticas no están de acuerdo con las del partido político en poder; haciendo la vida de algunas personas miserable e imposible.

El modo de vida en el recinto es mucho más diferente del que he estado acostumbrado aquí. Primeramente, hay sobre 27,000 estudiantes en la universidad. Los salones están llenos. Los edificios son blancos y de cemento. La biblioteca es lo suficientemente grande como para uno perderse en ella.

Hay pocos estudiantes "gringos" y del extranjero en la universidad, aunque hay un gran porcentaje de cubanos exiliados. A pesar de la gran cantidad de estudiantes, el compañerismo es dominante.

Gran parte de la facultad no es puertorriqueña, esto es debido a la represión política que existe contra los profesores puertorriqueños que simpatizan con la independencia de Puerto Rico.

La vida del estudiante está llena de aflicción y de lucha. A los estudiantes se les refiere como un "cero a la izquierda". La facultad está forzada a mantener al estudiantado ocupado con trabajo académico como un medio de limitar sus actividades políticas. Durante la hora de actividad que es casi siempre al mediodía, bandas de salsa son utilizadas para atraer la atención de los estudiantes que no están afixiados con trabajo académico.

Agentes incubiertos de la C.I.A. referidos por los estudiantes como "camarones", son utilizados para espiar en las actividades políticas de los estudiantes y todo aquel estudiante identificado es archivado en la "la libreta negra". Estos estudiantes archivados cuando sus actividades son "intolerables" para el sistema, represalia es usada contra ellos, en la cual muchos estudiantes se ven forzados a darse de baja de la universidad.

Algunos de estas represalias son (1) retiro de ayuda financiera, (2) cancelación de matrícula, (3) expulsión de la residencia de varones y muchas otras.

Aunque estas condiciones de hostilidad existían y estoy seguro que todavía prevalecen, no previno el desafío al poder colonial. Durante los primeros meses que estuve allá fui testigo y participante en varias marchas que en una ocasión resultó en el

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cierre de la universidad por un mes.

Durante el segundo semestre el poder y unidad estudiantil estaba aún más fuerte que durante el primer semestre. El gobierno colonial consciente de esto comenzó a utilizar la violencia como un medio de represión contra los estudiantes.

En un incidente la policía colonial abrió fuego contra el estudiantado que mantenía un piquete, resultando la ocupación de la universidad por las fuerzas policiacas, un estudiante lesionado, carros de líderes estudiantiles fueron mutilados y la suspensión de estos líderes como Coss, presidente de la FUPI.

Mi primera experiencia fuera de la universidad fue durante la celebración del Grito de Lares. Miles de estudiantes y obreros comenzaron a imigrar hacia Lares el día antes del evento. Recuerdo claramente tener que dormir en los escalones de la iglesia en Lares porque fui uno de los primeros en llegar.

El pueblo localizado en el centro de la isla entre montañas, con calles verticales, encierra una belleza que es tan majestuosa como el mismo evento histórico. Al amanecer en aquel día histórico la multitud llegaba a los miles. Es inolvidable ver tantas mentes, tanta gente que no ha sido

todavía por la constante propaganda del monstruo que ha reinado en la isla por los últimos 76 años. Recuerdo ver a un anciano con la bandera de Puerto Rico sobre sus hombros, arrodillado; rezando dentro de la iglesia de Lares mientras lágrimas corrían por su rostro.

La isla es usada como un basurero con petroquímicas y ahora con la explotación de las minas. Como mercado cautivo la gente es forzada a comprar la comida a precios sumamente altos. El sistema educativo es controlado para crear títeres manipulados por Sam, el tío de alguien.

El programa de intercambio es uno de los programas que está más "together" que tiene la Universidad Northeastern.

A veces cuando pienso en mi Puerto Rico, me frustró. Otras veces sueño con los campos tan bellos y la gente tan humilde. "I felt in love" con sus campos y su gente. Todos sabemos que si es necesario uno mataría para proteger el techo que cubre a nuestros seres queridos.

translation

Last year I was one of those fortunate U.N.I students that had the opportunity to study for a year at the university of Puerto Rico as an exchange student.

I was provided with a room at the men's dorm plus a salary of \$80 a month. AP1 problems concerning academics and registration were taken care of by the director of the program there.

At first, I had a little hard time trying to adapt myself to the environment. The climate, the food, the language, in totality, everything seemed different from the world I lived in Chicago. Except for the Burger Kings and Woolworth stores. I felt like a stranger. At the beginning I was looked at as the so called New York-rican.

Despite some slide language habits which caused me to have difficulties communicating, I was very well accepted. Throughout the year I enjoyed the "cariño y hospitalidad" of a beautiful people which I'm proud to say are my people.

While over there I realized how little I knew about the hard life my people were subjected to.

Politics is "ardiente" and constant. You are treated according to your political beliefs. Repression is constantly used against those whose political beliefs are not in concordance with that of the political party in power, making some people's lives miserable and impossible.

i n t e r c a m b i o

Life on campus is much different than it is here. First of all there are 27,000 students in the university. The classrooms are always crowded. The buildings are all white cemented. The library alone is sufficient to get lost into.

There are very few "gringos" and foreign students although there are quite a few Cuban exiles. Even though there is a great density of people, everyone is out to make friends.

A great number of the faculty are Puerto Rican due to the political repression that exist

against Puerto Rican professors that sympathize with the independence of Puerto Rico.

Last May alone 100 professors were fired and most of them were Puerto Rican "independentistas" or sympathizers.

The student's life is one of constant struggle and hardship. Students are referred to as a "zero to the left". The faculty is forced to over-load the students with academic work as a mean of limiting their political activities. During activity hours which is usually at noon, "salsa" bands are utilized to attract the attention of those students that were not overcome with the academic load.

"Camarones" or undercover C.I.A agents are utilized to savedrop on students political raps and those students that could be identified are placed on the "black book". These students, when they become "intolerable" reprisal is used against them which usually results in forcing the students to drop out of the university.

Some of these reprisals are like (1) suspension of financial aid, (2) not appearing registered, (3) kicked out of the dorms and many others.

Although such hostile conditions existed and I'm sure that they are still going on, it did not prevent the students from defying the colonial power. During the first few months there I witnessed and participated in several marches that

resulted in the closing of the university for a month.

In the second semester the student's power and unity was even stronger than that of the first semester. The colonial government being aware of this, utilized the use of violence as a mean of repression against the students. In one incident the colonial police fired at a group of students holding a peaceful demonstration which resulted in the take-over of the university by the colonial police, the wounding of a student by police fire, the damaging of student's leader's cars and the suspension of student's leader like Coss, president of FUPI.

My first experience outside the university was the celebration of "El Grito de Lares". Thousands of students and workers began migrating to Lares the day before the event. I remember very clearly having to sleep in the steps of the church in Lares because I was one of those early arrivals.

The town located inland in the mountains, with vertical streets conceals a beauty which is as majestic as the historical event itself. At dawn in that historical date the crowd had risen up to the thousands.

It was so beautiful to see so many minds, so many beautiful people that have not even been touched by the constant propogandation of the monster that has reigned in the island for the past 76 years. I remember seeing an old man with the flag of Puerto Rico over his shoulders kneeling down in prayer inside the town's church and tears rolling down his cheeks.

The island is used as a garbage disposal with oil refineries and now strip mining. As a captive market, the people are forced to buy food at unbelievable sky-high prices. The educational system is set-up to create puppets manipulated by Sam, somebody's uncle.

The exchange program is one of the most beautiful things happening at Northeastern. Every Latino student on campus should be aware of the existence of this program.

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Today as I look back to that year in Puerto Rico I become frustrated. At other times I dream with the beautiful "campos" and people. I felt in love with the "campos" and the people. We all know that if it is necessary one will kill to protect the house that shelters our loved ones.

Germán López

what we must do

We must stop the poison that's injected into our brothers veins.

We must stop the poverty which is the essence of our mothers' pains.

We must stop the problems which are bursting our fathers' brains.

We must stop the "masters of war" who cold-bloodedly murder millions of people for the sake of profit.

We must stop the most vicious action of monopoly capitalism with its built in unemployment, its speed-up, its discriminatory tax structure, and its unfair individual benefit.

We must stop the genocidal treatment of minorities a lethal weapon which they use to outwit.

We must take up arms in a revolutionary storm to wash away the filth and exploitation.

We must fight fire with fire

Take an eye for an eye

Kill or be Killed

In order to create a new nation.

A new nation, consisting of a new society, a society with no exploitation of man by man, a society in which working people collectively own the factories and farms, a society dedicated to eliminating of selfishness and individualism, a society breeding new men and women in perfect harmonized combination.

We must last but not least unite for this common cause, for none of the previous actions can be taken without this vital confirmation.

Héctor Cruz

"mi orgullo"

Qué linda es mi Borinquen.

Tierra única y amada,

Cuan mucho anhelo, tu presencia
Que en mi vida ha sido una causa

Tu bandera no la cambio por otra
Jamás otra Borinquen yo encontraré.

Es que mi orgullo de ser
Puertorriqueña

Es más fuerte que cualquier
otro poder.....

Mi Orgullo,
Gloria García



As one first looks at the above picture there are four basic aspects which one clearly denotes. They are: the Puerto Rican flag; the people: "el puño levantado"; and the words "Que Ondee Sola" superimposed upon the Puerto Rican flag. I have given special emphasis to each because of the significance each has on its own, but what gives the picture its real worth and value, is the manner in which they work together to relate an idea. This article will revolve around the four above mentioned aspects of the picture and the relation they have to each other.

The Puerto Rican flag has a definite relation to the words "Que Ondee Sola", because Puerto Rico, has the inalienable, right to be a sovereign and independent nation, as do any other people that constitute a nation; and ultimately this is what the words Que Ondee Sola express, the right Puerto Rico has to be independent, so that then the Puerto Rican flag may wave alone.

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The people in the picture represent "el pueblo puertorriqueño" a people in struggle for self-determination, a people in struggle against the super-exploitation which they are subjected to via the imperialist capitalist regime of the United States which imposes itself upon them. The people represent "ese pueblo trabajador puertorriqueño" that will not rest until their flag waves alone and exploitation of the many Puerto Ricans by the United States is eliminated.

The last, but by far not the least, important aspect of the picture is "el puño levantado", symbol of the Puerto Rican's anger because of their domination and exploitation by the United States and at the same time symbol of a cry "basta ya que el yankee mande." "El Puño" then is symbolic of the force, that Puerto Ricans have generated, which will relinquish all ties with the imperialist yankees and permit their

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STUDENTS

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mighty flag to wave alone.

The picture then represents all the necessary elements "para la revolución puertorriqueña," that the Puerto Rican people possess, "y es así a esa revolución que vamos."

Que Viva Puerto Rico Libre
Luis Gutierrez



There was a meeting held this afternoon in P-1, which Dr. Hudson, Dean of the College of Arts and Sciences, Dr. Liebow, head of the English Dept. attended. There were more than a hundred and fifty students present at this meeting. There were many debates and demands made, but the students left dissatisfied with the answers they received. They divided themselves into groups, some going to the Dean's office and some going to the President's office. They did this to occupy the offices till further negotiations could be arranged. At the President's office it was agreed upon that Oct. 15, 1974 at 1:00 P.M. a meeting would be held with the Union for Puerto Rican Students, the Administrators faculty, and two members from other groups to discuss Dr. Hild's case with President Mullen.

On October 15 at 3:40 P.M. at the meeting with the President, it was stated that the English Dep. would review Dr. Hild's retention and take another vote; and that if the vote was unfavorable, Dr. Hild would be placed under the jurisdiction of the Dept. of Student Services for the purpose of initiating his own writing programs and at the same time he would be permitted to continue his PIE program.

Before meeting with President Mullen, we will give you some feedback of what happened at the dance sponsored by the Union for Puerto Rican Students on October 11, 1974.

As a result the following week, the U.P.R.S. arranged a dance in the gym and were rewarded by Vice President, Dr. Lienemann and Frost, head of Univ. Police in a very discriminatory manner. Here is what happened at the dance and some of the words used by the Administrator and Police.



STRUGGLES

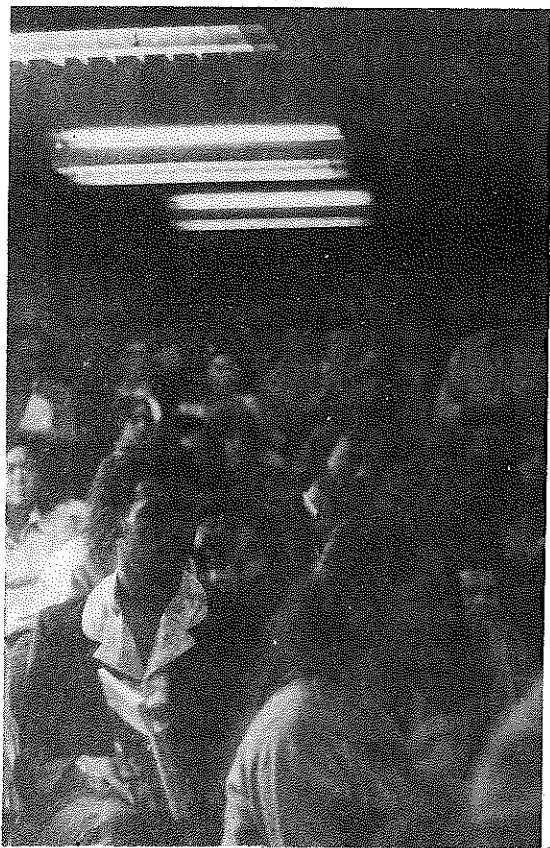
1) Frost continuously demonstrated his racist attitude against the Latino students by caging them in the gym with iron gates as if we were a bunch of cattles in a corral.

2) Dr. Lienemann agreed upon the gates and his remarks were, "You asked for the gym and that's all you're getting." After laughing at that one, he concluded, "You, had a grand week, now I am going to have a relaxed weekend."

The implications here seem to be that the students were being penalized for their support to Dr. Hild.

This just demonstrates some of the racist conflicts that we the Latinos are up against at Northeastern.

Raymond Vasquez



Courses Offered By

One of the main goals of the Union for Puerto Rican Students is to have decisive input in promoting and implementing course and studies that are revelent to the needs of the Puerto Rican and Latino community.

The courses listed below are courses that are being offered in the winter 1975 trimester and will be continously offered throughout the upcoming academic year. These courses are the results of the past demands that the Union for Puerto Rican Students initiated and through continuous struggles have come to reality.

history

Puerto Rico: 1765-1898

A survey of general development of the subjective aspect of Puerto Rican personality during the 19th century/Bourbonic reforms/end of Spanish exclusivism/growth of commercial agriculture, slavery and forced labor/liberalism and the rise of a national consciousness/the Antillean revolutionary tradition, the Grito de Lares and its future economic, political, and social consequences/the charter of autonomy and U.S. invasion: end of Spanish colonialism, birth of American imperialism.

Course #44-379

Brazil: The National Period

A survey course of the growth of the Brazilian nation from the days of the Emperor Dom Pedro I to the present repressive military dictatorship. The course is divided into three political periods--the imperial era, the Old Republic, and the New Republic.

Course #44-379

Imperialism, Neo Colonialism, and the Third World

Survey of the theories of imperialism, colonialism, neo-colonialism, dependency, and underdevelopment including some of the writings of Adam Smith, Karl Marx

Lenin, Frantz Fanon, Walter Rodney, and Andre Gunder Frank. Most of the course will concentrate on the modern colonial systems, the reaction to neo-imperialism, the growth of 3rd World consciousness, internal colonialism and environmental colonialism.

The above courses are those that will be taught by José Lopez, Assistant Professor of History here at Northeastern.

sociology

"Social Impact of U.S. Colonialism on Puerto Rico"

This course intends to help the student become aware of two vital phases within the U.S. sphere of influence in Puerto Rico at a socio-economic level and its consequential impact on its people and their culture.

- I. Governmental Transitions
 - A. From Spanish Influence to U.S. Dominion
- II. Changing Economy
 - A. Agricultural Phase
 1. Coffee-native proprietorship
 2. Sugar cane-absentee U.S. proprietorship
 - B. Industrialization Phase
 1. "Operation Bootstrap"
 2. Migration-rural to urban areas
 3. Mass urbanization
 - A. Ghettoes (arrabales)
- III. Social Impact
 - A. The creation of an urban "middle class"
 - B. Importation of "symbolic values"
 - C. Transformation of cultural and social values
- IV. U.S. "land of promise and illusions"
 - A. Puerto Rican migration to the mainland
 1. Agricultural labor migration
 2. Industrial labor migration

Latin Faculty At N.I.U.

This course will examine the situation confronting Puerto Ricans in the island and in the mainland with a historical and contemporary framework.

Course #47-357

Puerto Ricans in United States Society

This course deals with issues and experiences that the Puerto Rican face in the U.S. mainland.

Course #47-353

Race and Ethnic Relations

Focuses on the problems of racism and ethnic relations in American life; the course will study the concept of race and its consequences. The course will provide an opportunity to analyze the literature regarding cultural pluralism.

Topics will include: Black-white as well as Anglo and non-Anglo relations, the Latino and white society as well as the "melting pot" and Anglo conformity values and their implications to other groups in American society.

Course #47-332

Education as a Social Institution

The course will focus on the way education creates norms; what happens to children inside classrooms; the institution and the dropout; how the institution relates to minorities; and a critique of the proposals to change or eliminate schooling in the society.

These courses will be taught by Samuel Betances Professor of Sociology.

bi-lingual

Bilingual-Bicultural Teacher Education Center

A Bilingual-Bicultural Community Teacher Education Center is being planned as part of Northeastern Illinois University Urban Community Teacher Education Program. The program has been submitted to the appropriate channels and it has begun operation beginning the fall of 1974. Before that the program had been operating for student teachers only.

If given the necessary approval, the program will be opened

to those students who are bilingual in English and Spanish although in some cases students who are not completely bilingual will be admitted into the program if they take the necessary courses to become fluent in both languages.

The objective of the program is to prepare bilingual-bicultural (Spanish-English) elementary school teachers particularly qualified to teach Spanish-speaking pupils. This program offers a unique combination of substantive course work, continuous counseling and field experience. The student will complete his academic work not only with a sufficient background in the fundamental and professional sequence of elementary education but he will also finish with a concentration in bilingual-bicultural studies.

One course in Bilingual Education is being offered this winter.

Course # 64-338

Bilingualism and Education
For any additional information please call:

Dr. Diego Rangel
Coordinator of Bilingual-Bicultural Studies

583-4050, Ext. 660

Office: 3-030. Classroom Building

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We as the student sector of the Puerto Rican community must play our role in the liberation of our nation. Through struggling for more studies and programs that will serve the needs of our community.

Que Ondee Sola will follow up projected future courses and provide information to the Latino students at Northeastern as they arise.

A.M.

cont'd from p.3.

The people from the Union For the Puerto Rican Students were hoping, or should I say, praying for the music to start. When the music started there were people dancing all over the place. The music was really together. The dance really came out a success, thanks to the three bands that came, and all the people who showed up. And a special thanks to the Union For Puerto Rican Students cause without them, the dance wouldn't have been made possible.

Jose Osorio

QUE ONDEE SOLA

The name was chosen by the founding staff to interpret the goals and struggles of the Puerto Rican people.

QUE ONDEE SOLA, literally translated means, MAY THE PUERTO RICAN FLAG WAVE ALONE. ; May the Puerto Rican Nation achieve it's rights to self determination from United States Imperialism.

TO: Luis Burgos, editor of QUE ONDEE SOLA and all members of the Union for Puerto Rican Students.

I would like to take this opportunity to thank all of you for the support you have demonstrated in my behalf.

I can sincerely say that one of the highlights of my life has been getting to know you, your desires, your needs, and most importantly, your dreams for the future. It is this dream that I believe we share—a dream which sees Northeastern Illinois University as the best Urban University in the world, a university which puts the needs of students above all else, a university where students from diverse and different cultural backgrounds can freely grow, develop, and become future leaders of our city.

One of the brightest spots in the entire issue was to see students from all over this university bond themselves together in a common cause. You cannot imagine how impressive and powerful this new bond can be. You have stood up, side by side, and voiced the concerns of students—and you have been heard. And if I have anything to say about it, you will continue to be heard as you assume your rightful place in the academic community. What we must always remember is that the major reason for this university's existence is the education of the students of this city. Thank you once again for helping me help you. I cannot tell you how great it feels to be needed, how great it feels to be doing a job which is relevant to my own dreams as well as to your own dreams.

RIALS

P.S. This letter to you is in English; the next letter will be in Spanish if you promise not to laugh at my mistakes.

Harold N. Hild

"hate mail"

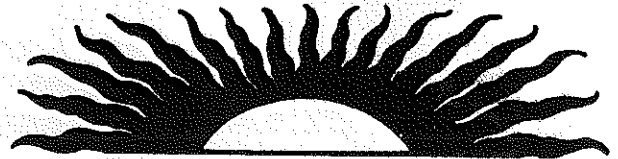
An anonymous person mailed back, to the staff of QUE ONDEE SOLA, an issue of our paper. (The QUE ONDEE SOLA yearbook of 1974, to be precise).

Obscenities were written throughout the newspaper. Also written were vulgar, irrational, allegations and accusations (not worthy of mention). The racist remarks written by this troubled and disturbed person were in relation to the contents of our newspaper, to the Puerto Rican people as a whole-their culture and history.

This type of negative, vulgar "hate mail", serves the following purposes: first, and foremost, it is a reminder that we as Puerto Ricans are still existing in a hostile, racist

society, secondly, it serves to reinforce what we the staff of QUE ONDEE SOLA already acknowledge our newspaper is an effective means of transmitting our messages, ideas, culture, and history as a Puerto Rican people, to naïve, ignorant people such as our anonymous friend.

Wilfredo Cruz



QUE ONDEE SOLA is published at Northeastern Illinois University. The opinions expressed in O.O.S. do not necessarily reflect those of the administration, responsibility of its content lies solely with its staff. We appreciate and encourage any and all suggestions or contributions. Our address is:

QUE ONDEE SOLA
Northeastern Ill. Univ.
Bryn Mawr at St. Louis
Chicago, Ill. 60625
Editor.Luis Burgos

Staff

Wilfredo Cruz, Myrna Tosado, Bart. Morales, Gloria Garcia, Alfredo Mendez, Maura Soto, Carlos Lebron, Maria Rodriguez, Raymond Vasquez, Luis Gutierrez.
Che Maldonado, Antonio Colon
Luis M. Carrasco



EDUCATION ?