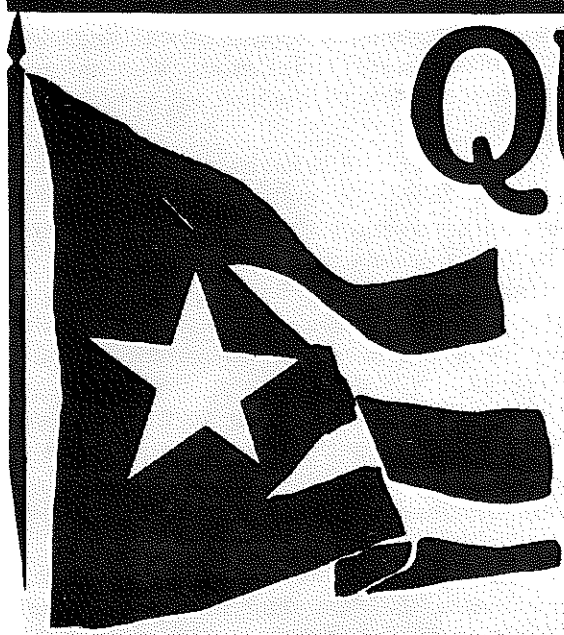


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QUE ONDEE SOLA

NORTHEASTERN ILLINOIS UNIVERSITY OCTOBER, 1976

Administration Gives in To Student Demands!

Past experience has shown us that there has always been problems in receiving any type of financial aid here at U.N.I. The distribution of checks has always been a particular problem. However, this year the Financial Aid Office (F.A.O) outdid itself in causing delay and confusion in check distribution.

Students who depend on financial aid have found it extremely difficult to continue with their studies. Many were forced to drop-out, while others were discouraged from enrolling due to the lack of concern of the F.A.O.

We are now half-way through the term and many students had not been able to buy books and materials for their classes. How can the university expect students to do well in classes, when the university's system hampers these same students?

Students suffering the consequences of computer errors, personnel errors, red tape, etc. have approached various student organizations with their problems.

The organization representatives found the complaints so serious that a special meeting was called in order to deal with the problems. The following organizations attended the meetings: Union for Puerto Rican Students (U.P.R.S.), Genesis Club, Federacion Universitaria Socialista Puertarrigueno (F.V.S.P), Renaissance Club, Chicano Student Union (C.S.U.), Que Ondee Sola and Womens News.

Some of the main problems discussed were:

1. B.E.O.G. checks not distributed.
 2. Many students who were previously granted aid were not granted this year.
 3. Work study positions being extremely difficult to obtain.
 4. No assistance in filling out financial aid forms.
- These problems caused students to drop out or severely hampered their studies.

After the meeting students and student organization representatives went to President Williams office. The president was in Springfield at the time so an appointment was set-up for Friday, Oct. 8.

The coalition drew up a list of demands which would help solve many of the problems. A petition was circulated within U.N.I. containing these demands. Four hundred signatures were collected in a single day.

[Cont'd on page 2]

INSIDE

La Nuestra	— p. 3	Conference with	
Puerto Rican &		Carlos Gallisa	P. 8
His Music	- P. 4	Poems	— P. 10
Support the Five	P. 5	Editorial	— P. 11
P.R. Independence		Free Lurieda	
Bill	— p. 7	Torres	— P. 12

[Cont'd from page 1]

The demands were:

We the students of Northeastern Illinois University are here to demand both present and future conditions of the UNI financial aid office be improved. We see our right to an education vital and financial aid as a necessary means to insure that right.

1. All financial aid (BEOG, ISSC, SEOG, NSDL, etc.) be distributed immediately and for here on after we demand our money distributed during the first two weeks of the trimester.

2. A letter should be issued by the administration to all faculty members stating that delays of check processing has interfered with academic achievements. No money. . . no books!

3. Interest — free emergency loans shall we given. Payment due upon arrival of student financial aid. To insure that checks will be distributed on time, the following plans shall be implemented to improve financial aid service for the future.

a. That the work-study and staff of the financial aid office be increased, in order to allow the staff more time to work with students.

b. Every trimester a workshop shall be established to inform students of the financial assistance available to them, to whom they can direct specific questions, and how to fill out complete various forms. This shall be implemented next trimester.

c. That work schedules be shifted for staff members, insuring that there is always staff available to service students.

d. The establishment of new procedures to simplify relationships between financial aid students and financial aid office, and the cashier's office. We recommend to campus planning to centralize the cashier's office near the financial aid office.

Because of poor management surrounding the financial aid office, the following has occurred:

A. Students have left the university. (see attached list)

B. Quality of academic achievements for students who have managed to remain has greatly harmed and curtailed their studies.

On Friday the following demands were met instantaneously.

1. Students that were eligible for financial aid and have yet to receive their checks can now buy books on credit at Beck's bookstore. If you need books get in touch with Jose Morales

2. The administration will eliminate the "late-charge" fee for tuition payment if it has not been paid due to F.A.O. delay.

3. Jose Morales initiated an investigation to examine some of the financial aid problems which discouraged students from enrolling at U.N.I.

4. A committee will be formed of administrators, faculty and students to implement changes within the F.A.O.

5. A workshop will be formed next trimester and thereafter to inform students how to fill out financial aid forms, procedures of the F.A.O., also inform students of different types of financial aid available to them.

On Thursday Oct. 14 another meeting was scheduled as a follow-up and also to give the administration time to study the other demands more closely. The result of this meeting was:

1. All financial aid checks will be distributed a week after drop-add time. If a delay occurs interest-free loans will be given, payment due upon arrival of checks.

Books will be available on credit to financial aid students. (U.N.I. will have it's own bookstore by Jan. 1, 1977)

A separate loan fund will be set up for financial aid students for emergency use.

2. Work study positions will be increased in the F.A.O. to alleviate the "standing in line problem" also, to reduce personnel error.

The committee to advise the V.P. on financial aid is till unresolved. The administration has named five faculty members on the committee. The problem with the formation of the committee is the lack of student representation.

! Despierta Estudiante Defiede Lo Tuyo!

**De Cada Estudianté Puertorriqueno
Un Miembro De La Union**

**U.P.R.S. meets every Thursday
at 1:00 p.m. at P-1**

If you're interested in cultural events:
dancing, Puerto Rican Studies, if you
are having financial aid problems,
and or academic problems, then the

UNION IS FOR YOU!



La Nuestra At UNI

On Oct. 7, 1976 C.C.A.B. sponsored Salsa Concert with La Orquesta Nuestra.

It's opening number immediately aroused the public to the sounds of Salsa. Throughout the concert La Nuestra had the hearts and souls of the large audience. La Nuestra's uniqueness comes from it's ability to relate to the audience.

La Nuestra reminded us of our beautiful island by citing locations in Puerto Rico asking how many of us were from Ponce, San Lorenzo, Arecibo, etc. Some of the music were "Jibaro" workers songs with salsa rhythm. La Nuestra got down with their Plena, Bomba and Guaguanco music. The audience could no longer stay in their seats, they went to the aisles jamming. The lead singer explained "Our music is the peoples music." The audience can very well testify to that.

La Nuestra a Puerto Rican Salsa band is a community minded group, that often plays for community fund raising activities.

We look forward to another fine performance of La Orquesta Nuestra at U.N.I. soon.

La Musica es Cultural

Union For Puerto Rican Students

DANCE

Oct. 22, 1976 FRI. 7:00-12:00

MUSIC WITH

LA NUESTRA

LA CONFIDENCIA

ERNIC

LIBERTAD LATINA

NORTHEASTERN-5500 N. ST. LOUIS

U.N.I. STUDENTS-FREE-W-I.D.'S

NON-STUDENTS-\$3.00



The Puerto Rican and His Music

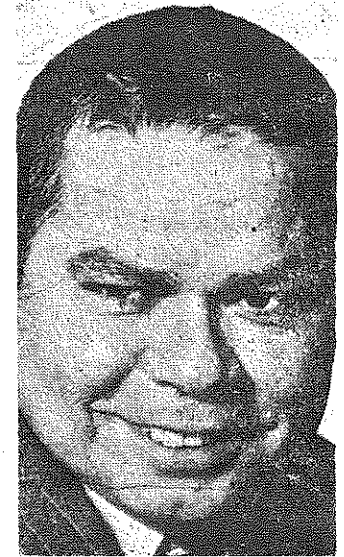
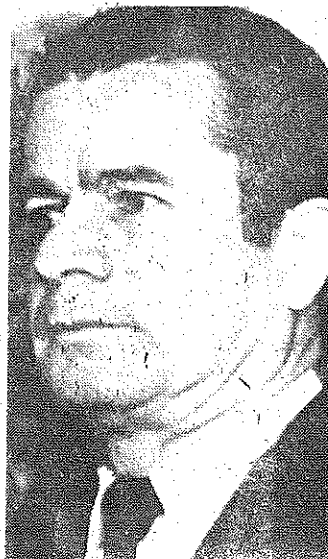
For Puerto Ricans in New York music is the most popular form of cultural expression. By popular we mean something that moves masses of people, especially workers. Music is produced and used by Puerto Ricans more than any other art form.

Puerto Rican music appears early in our history. As early as the seventeenth century, a native music, that could be distinguished from the music of the Spanish colonizers, was developing. Native guitars of high, medium, and low pitch, called *tiple*, *custro*, and *bordonua*, were being made. The *cuatro*, for example, is a ten string guitar, paired off in sets of two strings, still used today. A Puerto Rican *decima*, an improvised ten line poem or song with rhyme which tells a story or develops a point of view, evolved from the Andalusian *decima*. (The Andalusians are a people in southern Spain whose Moorish culture dates back to the eight centuries of Arab occupation). The *seis*, which became the backbone of Puerto Rican country music, also evolved from Andalusian musical forms. From the Taino (Puerto Rican Indian) culture, practically destroyed by the Spanish, the peasant of *jibaro* music took the *guiro* and the *maraca*.

West Africans, mainly from Ghana, Nigeria, and the Guinea Coast, brought to Puerto Rico as slaves beginning in 1513, introduced their cultures into the Island. At the heart of these cultures were rituals that used rhythmic music as a main element. Some of these rhythms merged into the popular music of Puerto Rico. In 1798 a French naturalist named Ledru, visiting the Island observed "a drum commonly called *bomba*" played in a plantation dance of black, white, and mulatto laborers. The *bomba* and the *plena* of today descend mainly from the rhythms of the slaves.

By the last half of the nineteenth century, Puerto Rico had fully developed a national music with distinct features. Different sectors of the population had their own musical forms. In the cities and towns. Puerto Rican landowners, professionals, intellectuals performed highly stylized dances to the playing of ballroom orchestras on a European model. The music, including the waltz, the *polka*, the *mazurca*, the local *danza*, and other forms, also had European origins. In the countryside the *jibaro* created his own version of the *danza*, waltz, and so on, along with many variations of the *seis* and other rhythms they themselves developed and made traditional. Their instrumentation — guitar, *cuatro*, other string instruments, *guiro*, *maracas*, and later, the accordion — and the livelier tempo of their music produced a style and feeling added to the *danza* a section at the end, called *merengue*, in which the tempo was picked up. And in the elite city folks' eyes, the *jibaro's* performance of the *danza*, which also had patterned steps, was "scandalous" and "voluptuous." While most of the ballroom music was just instrumental love or generally patriotic in their meaning, the peasants' songs reflected their way of life and their philosophy as tillers of the land. The blacks and poor whites of the towns had their own rhythms also, such as the *plena* and *bomba* and variations of these, as well as their own instruments. The instruments included the *pandereta* (in different sizes), the *guiro*, and the harmonica in the *picna*. *Bomba* drums (in different sizes), the *marimbola*, the *cua* sticks, and the *maraca* were the instruments used in the *bomba*. The *plena* and the *bomba* recounted signal events and daily episodes in the laborers' lives as seen through their own eyes.

[Cont'd on page 6]



Support for the Five

The U.S. Government's refusal to release the Nationalist prisoners is against the will of the entire Puerto Rican people. Support for the Five on the island encompasses, among others; every political party and pro-independence organization, the Puerto Rican Senate and House of Representatives, the Governor, the Catholic Bishops Conference, the Episcopal Church, the Puerto Rican Bar Association, the Puerto Rican Women's Federation, the Social Workers' Federation and the Teamsters International. In this country support for the Five has come from such groups as the Americans for Democratic Action, the Puerto Rican caucus of the Democratic Party, the National Lawyers Guild, Congressmen John Conyers and Ronald Dellums, the National Alliance Against Racist and Political Repression, the Latin American Women's Federation and the Puerto Rican Bar Association of New York City. Even ex-Alabama Congressman Kenneth Roberts, one of those wounded in the March 1st attack, supports their freedom. Internationally, support has come from the International Conference in Solidarity with Puerto Rican Independence in Cuba in 1975 and the First Latin American Congress of Journalists.

Unmoved by the demand of the whole Puerto Rican people and people around the world to unconditionally free the Five, President Ford insists that the Five individually ask for a pardon.

We in this country have a special responsibility to demand the immediate freedom of the Five Nationalist Prisoners since it is our government that maintains Puerto Rico as a colony and holds these Five liberation fighters in jail.

Today, the Puerto Rican independence movement is rapidly growing, with deep roots among the people and strengthened by the converging of the workers' struggles with the liberation movement. Because of this, U.S. repression against the independence

Oscar Collazo
Irving Flores
Rafael Cancel Miranda
Anderes Figueroa Cordero
Lolita Lebron



FREE THE FIVE

movement is intensifying, ranging from armed right-wing terrorists to U.S. intelligence and repressive agencies.

The same banks and corporations that control Puerto Rico force cut-backs, wage freezes and lay-offs on working people here. The same system that forces Black people into rotten housing and the lowest-paying jobs also causes a Puerto Rican family to migrate to the U.S. for lack of work on the island. The same government that close our hospitals and day-care centers for "lack of money" finances the sterilization program in Puerto Rico. And the same government and corporations force Mexicans to face the same oppressive conditions as Puerto Ricans, whether on a Rockefeller-owned agribusiness lettuce field in California or the Farah pants factory in Texas.

(Cont'd on page 6)

[Cont'd from page 4]

The music that Puerto Ricans in New York produce and enjoy includes the traditional forms like the plena, bomba, seis, and others. Exponents of these forms who are part of the migrant flow keep these rhythms alive in the new setting. At times this music is taken to the streets by groups like the Pleneros de la 110, the Grupo Loiza, and Corozo's cuarteto. The popular Latin music of New York, however, had basically Cuban origins first embodied in the guaguanco and son montuno rhythms of the conjunto band of trumpets, guitar, piano, and tres. These conjuntos brought together the Cuban peasant music (son) with dominant black rhythms. The Grupo Folklorico y Experimental Nuevayorquino masters this music and merges it with Puerto Rican and new New York elements. The drum music of Puerto Rican and Latin streets are also rooted in Cuban music, the rhythms of the rumba (guaguanco, columbia, and yambu) first played in the black barrios of the Cuban cities. Since the late 1950's, these have been developing into a distinct New York expression that groups such as the Lexington Avenue Express Percussion Ensemble are now integrating with the traditional Puerto Rican. The interaction with Afro-American people in New York is also being reflected in music. Soul music is directly appropriated as a part of young Puerto Rican expression. And groups such as the Conjunto Union combine the directed free style and improvisation of jazz with the rhythmic bass of Latin music.

During the last years of the nineteenth century and first decades of the twentieth, workers of Puerto Rico came together as a class and organized themselves in the Federacion Libre de Trabajadores Puertorriqueños. They set up theatre, poetry, and music ensembles to raise the issues around which they fought, to present their view of the society, and to support the fight in their interests. The musical group was known as the Banda Musical de la Federacion Libre. This cultural tradition of the working class has emerged again today in Puerto Rico in the theatre and other areas. In New York the community began most recently to organize a struggle for its rights as Puerto Ricans in the 1960's that was also expressed in poetry, music, and other art forms. This struggle has been consciously linked to the needs of Puerto Ricans as a community of working people during the past few years. Groups such as Sangre Joven, among others, are today raising the issues of this inseparable national and class fight through music.

The Puerto Rican and His Music
Reprint from Centro De Estudios Puertorriqueños
500 5th Ave. — Room 930
New York N.Y. 10036
Tel. 354-5410

[Cont'd from page 5]

The Five Puerto Rican Nationalist Prisoners are symbols of courage in their commitment to the liberation of Puerto Rico and an inspiration to all of us in our struggles against national oppression, racism, male supremacy, exploitation, and injustice.

Over the last two decades, the Five Nationalists have joined their sisters and brothers in the prisons by actively fighting for the rights of all prisoners to be treated like human beings.

The Five National Prisoners are the longest-held political prisoners in the Western Hemisphere. To raise their case and to successfully force the U.S. government to free them can create the conditions to free all other prisoners jailed for their political beliefs and actions.

We can build a massive movement to Free the Five, which combined with the movement on the island and around the world will bring enough pressure to force the President of the United States to grant unconditional release to the Five. We must especially demand the immediate release of Andres Figueroa Cordeo, who has terminal cancer, and must be able to spend his last years free in his homeland.

In the heat of struggle, the peoples are converted into one people in their humanity. The North American people, of all races and nationalities, are colonized, controlled and exploited by the same imperialists who subjugate my people. This is reason enough for our people to struggle together.

Rafael Cancel Miranda

The duty of whatever citizen of the world when he finds himself in certain crisis, when he finds himself the victim of colonial oppression, is to march and defend his right to nationality.

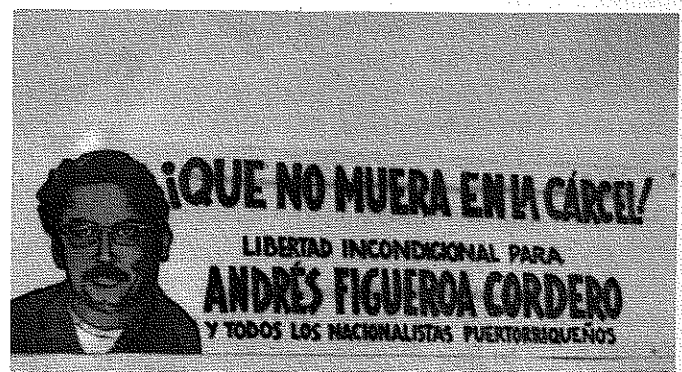
Andres Figueroa Cordero

The actions of the Five were acts of political resistance; today they stand by those same principles. This is why we must demand their unconditional release.

WHY WE MUST SUPPORT THE FREEDOM OF THE NATIONALIST PRISONERS

Fight for my country; to love me is to love my country

Lolita Lebron



Rep. Dellums Introduces Independence Bill

"I introduced this resolution because I think there is nothing more fitting we can do to celebrate the Bicentennial of the Declaration of Independence than to give freedom back to our colony."
Congressman Ronald V. Dellums

On July 1 Rep. Don Dellums (D-CA) introduced in the United States Congress a resolution ceding independence to Puerto Rico. At the July 4th protest rally in Philadelphia, Elaine Brown, Chairwoman of the Black Panther Party, read the text of the bill and a statement sent by Congressman Dellums. 50,000 persons greeted the announcement of the bill for independence with a roaring ovation of applause and chants of "Freedom For Puerto Rico."

The Dellums' bill for independence is in the great tradition of those bills introduced by Congressman Vito Marcantonio between 1936 and 1950. Marcantonio courageously raised the issue of self-determination for the Puerto Rican people again and again. But the tremendous support for the independence of Puerto Rico that exists today did not exist during Marcantonio's years in Congress. Today, the Dellums bill is accompanied by a growing movement in the United States in solidarity with the Puerto Rican people's struggle for independence.

Dellums explained in his statement the action that Congress must take and why:

"... We have interfered in the internal affairs of many countries, and our excuse was to keep anyone else from interfering. Yet while we talk like that and try to get other people to believe us, at the same time the rest of the world can plainly see that when it comes to a real sacrifice and real inconvenience on our part, we don't live up to these principles. It's time to turn this country around, and the first thing to do is relinquish the power we have used to control the people of Puerto Rico, and to manipulate their internal affairs in the interests of the government here. We cannot work out our liberation while we prevent other peoples from working out theirs.

"This country amazed the world two centuries ago by joining together in a courageous act of principles. I am asking my colleagues in Congress and I am asking the American people to surprise the world again today by showing that we actually believe what we say, and that we act on what we believe."

Bill for Independence

In response to the commitment of the people of the United States in the Declaration of Independence of 1776 to the principle that all colonial peoples have the inalienable right to self-determination and the right to assume their place as free and independent states among the nations of the world, and in response to the mandate of the Constitution of the United States that the status of inferiority for any peoples presently under the control of the United States be forthwith abolished.

Be it enacted by the House of Representatives and the Senate of the United States, in Congress assembled that:

1 — All powers and authority presently, exercised by the three branches of the Government of the United States, legislative, judicial and executive, and all its agencies and instrumentalities, including the armed forces of the United States, over the territory of Puerto Rico, are hereby relinquished and transferred unconditionally and without reservations to the people of Puerto Rico, in order to allow them to fully exercise their inalienable right to self-determination and independence, in accordance with their freely expressed will and desire.

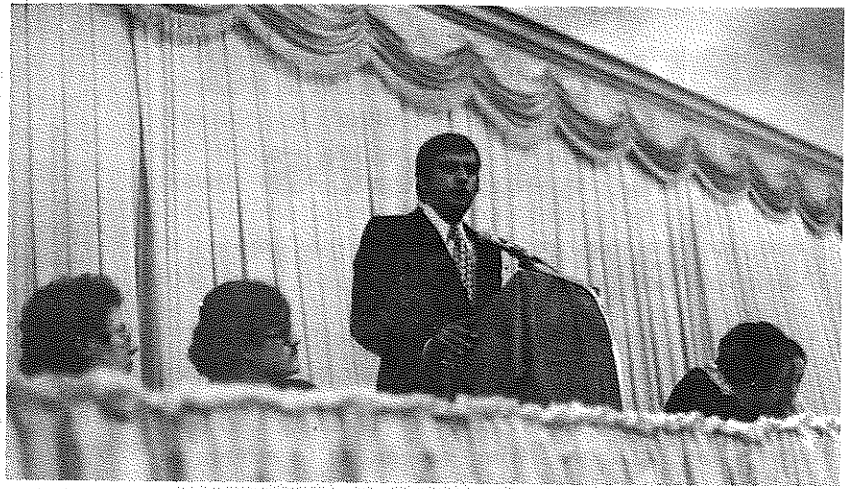
2 — In order to implement the purposes of this Resolution, the Congress urges the people of Puerto Rico to freely convene a constituent assembly with full proportional representation for all the people of Puerto Rico in order to organize the body politic of the Puerto Rican people and fully exercise their inalienable right to determine their own future.

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Vol IV. July 10, 1976



Las manifestaciones en apoyo a la independencia de Puerto Rico organizadas por el Comité de Solidaridad, norteamericano se hacen cada vez más frecuentes en las principales ciudades del país y culminarán con la "contracelebración" a tener lugar en Filadelfia el 4 de julio.

Conferencia Con Carlos Gallisa



The legislator to the house of representatives in Puerto Rico, Carlos Gallisa spoke here in Chicago last Friday, Oct. 9. The conference which took place at the Mirador dealt with the elections in Puerto Rico and why the Puerto Rican Socialist Party (PSP) is participating in them.

Beginning with the account of the invasion by United States troops of Puerto Rico, he strongly pointed out the phases of colonialism and industrialization to which the U.S. government subjugated Puerto Rico. Subjected to a system that has caused an unbalanced economic development; ignoring the necessities of the Puerto Ricans and tending to the interests of North American Corporations in Puerto Rico. Subjected to total control that doesn't permit the Puerto Rican people to make political decisions that correspond to them. It is a colonial and capitalistic dominion that Yankee Imperialism has imposed.

However, the socialist legislator, Gallisa did not limit himself to explaining imperialist exploitation. He gave an account of the combative and uninterrupted struggle of the Puerto Rican nation in resistance to the imperialist dominion of the U.S. Also, that the working class, spear-headed by the PSP, is in the forefront of that revolutionary combativity.

With this he arrived at the necessity of the PSP participation in the elections. Due to this revolutionary combativity of the working class before the military repression, the repression against the PSP is obvious in political forms and by force if they could. By involving the party in the political debate in front of the people of Puerto Rico and unmasking the oppression it makes it hard for the colonial government to corner and repress the PSP. "It is a revolutionary tactic" said Gallisa; "what is important is not who wins the elections," but to propagandize the class struggle. The objective which has taken the PSP out of the corner ring and put it in the center of the political debate in the elections. This is the goal of PSP's participation in the elections; to elevate the consciousness of the Puerto Rican people, and to unmask the colonial system in order to open the way to Socialism.

Miguel Santiago

El legislador a la Camara de Representates de Puerto Rico, Carlos Gallisa hablo aqui en Chicago el viernes del 9 de Oct. La Conferencia que tuvo lugar en el mirador trato de las elecciones en Puerto Rico y porque el Partido Socialista Puertorriqueno (PSP) Participa en estas.

Empezando con contar de la invasion por las tropas Estados Unidenses, destaco las fases de colonizacion e industrializacion a que el gobierno de los Estados Unidos (E.U.) sometio Puerto Rico. Sometido a un sistema que ha causado el desbalance del desarrollo economico, ignorando las necesidades de los puertorriquenos y atendiendo los intereses de las corporaciones Norte Americanas en Puerto Rico.

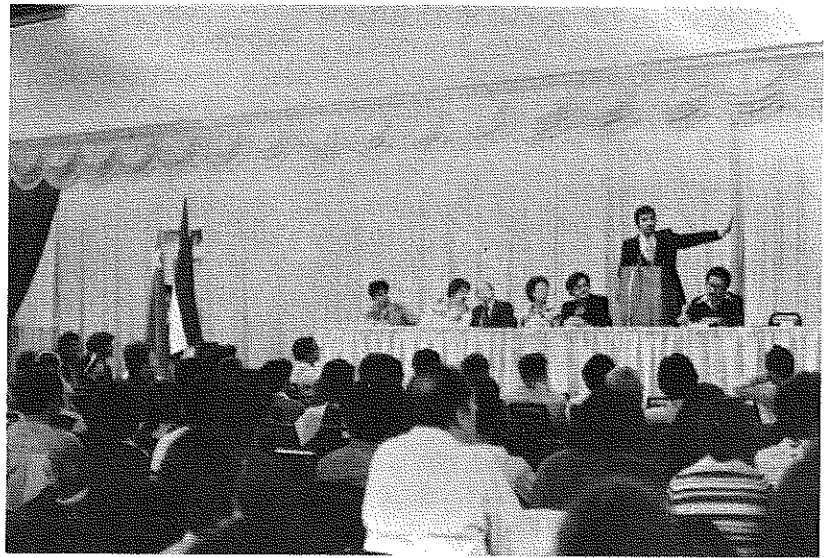
Sometido a un control total que no deja al pueblo puertorriqueno decidir por si solo el desarrollo economico hi tomar decisiones politicas que le corresponde. Es un dominio colonial y capitalista que ha impuesto el Imperialismo Yankee.

Pero el legislador socialista, Gallisa no se limito al explicar la explotacion imperialista, sino, nos dio un recuento de la lucha combativa e ininterrumpida de la nacion puertorriquena en resistencia al dominio imperialista de los Estados Unidos. Ademas que es la clase tradajadora que hoy dia esta al frente de esa combatividad revolucionaria que a la vez sta encabezada (clase obrera) por el PSP.

Aqui llego a la necesidad del PSP participar en las elecciones. Debido a esa combatividad revolucionaria de la clase obrera ante la represion militar es que se re la represion al partido de la clase obrera en forma politica y por la Enerza si pueden. A involucrarse en el debate politico ante el pueblo puertorriqueno desmascarando lo apresion es que se le hace dificil al gobierno arinconar el PSP y reprimirlo. "Es una tactica revolucionaria" dijo Gallisa, "lo importante nos es quien gane las elecciones," sino propagandizar la lucha de clases. Objective que ha sacado el PSP del rincon y lo ha metido en el medio del debate politico en las elecciones. Esta el la meta de la participacion del PSP en las elecciones, concientizar el pueblo y desmascarar el sistema colonial para abrir camino al socialismo.

Miguel Santiago

Conferencia Con Carlos Gallisa



Abre Camino Al Socialismo

Open The Way To Socialism



THE ANGER OF A PUERTO RICAN

Because of you
my people are crying
Because of you
my people are slowly dying
You exploit my people
day-to-day
since that's not enough
you treat them like slaves

Because of you
my island has changed
from beautiful palm trees
to modern highways
oh, how i hate you
and your capitalist interest
you kill my brothers
and sterilize my sisters
hoping that some day
there would be no trace
of our beautiful race

Because of you
my people live in misery
you took over our beaches
and you build hotels
hotels we cannot go to
you took over San Juan
and made it american
oh, how i hate you
and your capitalist interest

Because of you
i am full of anger and hate
a hate that won't leave me
an anger that gets
stronger and stronger
and will stay in me
until Puerto Rico
is free from you
QUE VIVA PUERTO RICO LIBRE!

Por Carmen Borges

One for you

You and I we're older now
the years have past us by
like thunderstorms, and how
I've lived . . . we've lived them
through perhaps each thinking
how are you?
My mind . . . our minds have grown
their roots imbedded deep within
the lives we've lived; our . . . my
thoughts of you have come and
gone with poems, laughter, memories.
Our souls resist the tempest
flight of wounded hearts and
carry on the struggling might
that drives us through our
days and nights in search of
nothing but some happy life;
throughout my endless search
of that I've seen your beauty,
touched your hand, and in my mind
gone further yet . . .
though with my life
I've touched you not yet seen
the world around with other fleets,
I've dreamt sometimes and heard the
softly "whispering girl". The
waves of whispering time
that guided ships to different
shores has brought this hulk
to see once more and fall
upon the beauty of her pearl
that twinkles in the eyes
of you.

So I write these words which
haven't sung as yet, one for
you that I have kept, especially
this one for you, Mary Ana.

Milo Santin

QUE ONDEE SOLA

que ondee sola
mi bella is la
Como los vientos
que soplan
libre
sobre la noche
en sus playas
brillante
con la
reflección
de la luna
Borinquena
con sus hijos
feliz
gozando juntos
de bajo las palmas
que bailan
un baile
solamente
para los ojos
que sienten
la libertad
de ser . . .
boricua
que ondee sola
como el Petirre
que vola
sobre las aguas
belando
con responsabilidad
donde nacio
sabiendo que
ella ondee sola
con orgullo
de ser . . .

(Por. Adela Cerda)

Editorial

A group of freshmen and upperclass students under Projecto Palente have complained to various Latino organization representatives here at Northeastern; among them was Que Ondee Sola. These students expressed their discontent that Puerto Rican history was not included in any of the Projecto Palente fall '76 schedules. Students who come to UNI thru Projecto Palente are offered 10 prepackage, registration programs. These programs are for the survival of Latino students at the University.

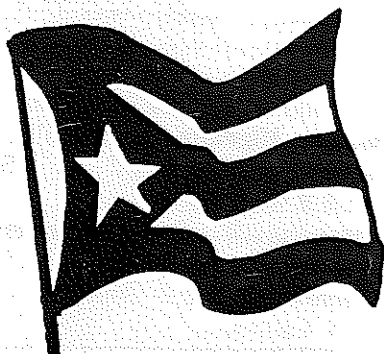
After receiving these grievances, Que Ondee Sola conducted an investigation on the matter. We discovered the following:

1) For the past couple of years Projecto Palente has deliberately excluded Puerto Rican History in their schedule programs, eg. Puerto Rico: Post Colombian, P.R. Pre Colombian, P.R. Nationalism, etc.

2) That information on Puerto Rican History courses are not made available thru Projecto Palente services.

Que Ondee Sola strongly urges the director of Projecto Palente to discontinue his policy of boycotting Puerto Rican history classes. It is vital that Puerto Rican students not be denied their history. As a freshman student put it, "The system has denied me my history throughout my earlier schooling. Now I come to Northeastern University wanting to learn about my history and again I am denied my history." This expression reflects the reality of the Puerto Rican people. A people whose culture has been threatened since the invasion of Puerto Rico by the United States in 1898. U.S. imperialism has continuously tried to destroy the Puerto Rican culture and identity, so as to facilitate their domination over the Puerto Rican Nation. It is our inalienable right to demand that our history be available and taught to our people. We therefore expect the boycott policy to be discontinued immediately. This is necessary to protect the Puerto Rican culture and identity.

Despierta Boricua Defiende Lo Tuyo



ANDRES FIGUEROA CORDERO, one of the 5 Puerto Rican Nationalist Prisoners for more than 20 years, has been operated on for the third time. Every operation has been for removal of cancer! The first operation took place a little over two years ago. The second one happened around last Christmas, when a tumor was removed from one of his lungs. At that time the doctors who participated in the operation said that he had a life expectancy of one to three years. However, a few weeks ago they asked permission for a third operation, which took place this past July 2nd, 1976. Needless to say Andres' health is very poor.

WE CANNOT STAND IDLE AND LET ANDRES DIE IN JAIL! It is necessary to renew our efforts to obtain his unconditional freedom. Only through massive pressure originating from the people we will be able to force the North American government to give Andres his unconditional freedom.

ANDRES, AS WELL AS THE OTHER NATIONALIST PRISONERS, will not accept any other kind of freedom, unless it is unconditional freedom. Loyal to the nationalist principal which he has maintained throughout his years of incarceration, Andres refuses to sign any papers that have to do with the judicial authorities in this country, which condition his freedom, or give the impression that he has repented from his actions. It is imperative that all of us respect his position, and at the same time we should do all we can to get him out of jail.

WE WANT YOU TO WRITE TWO LETTERS — short and simple — demanding unconditional freedom for Andres Figueros Cordero. These letters should be sent to the following persons:

President Gerald Ford
White House
Washington, D.C. 20530

Edward Levi

Attorney General
U.S. Department of Justice
Washington, D.C. 20530

ANOTHER FAVOR: Do not forget to write to Andres, showing your solidarity with him. His address is:

Andres Figueroa Cordero 78998-132
Box 4000

Springfield, Missouri 65802

**UNCONDITIONAL FREEDOM FOR ALL
PUERTO RICAN NATIONALIST PRISONERS!**
Committee to Free the Five Puerto Rican Nationalists
Box #164 — 161 East Houston Street
New York, N.Y. 10002
Midwest Committee to Free the Five
PO BOX 8493
Chicago, Illinois 60680



WHO IS LUREIDA TORRES?

Lureida Torres is a member of the Puerto Rican Socialist Party (PSP) presently incarcerated for refusing to testify before a grand jury investigating bombings allegedly committed by a so-called Puerto Rican independence group. The 26 year-old teacher and worker in the PSP newspaper CLARIDAD was subpoenaed last January after she exercised her constitutional rights and refused to speak to FBI agents who attempted to force their way into her home. Because of her refusal to speak to the FBI she had to appear before a grand jury last February along with Miguel Hudo Ricci and Carlos Varona, two Puerto Rican independence supporters. Although the three refused to answer any questions before the investigative body, the grand jury dismissed both Varona and Hudo and insisted that Ms. Torres (the only PSP member) return to testify. Since she remained firm in her decision, the Puerto Rican socialist was held in contempt of court and incarcerated last June. Unless we pressure the government, she is expected to remain in federal prison until October 28, 1976 when the grand jury expires.

WHAT IS THE PURPOSE OF THIS GRAND JURY INVESTIGATION?

Although the government claims that it is investigating bombings attributed to the Armed Forces of National Liberation (FALN), it has not presented a shred of evidence that indicates that Torres knows anything about the bombings. The fact that numerous supporters of Puerto Rican independence are also be harassed has led Torres' lawyers to conclude that the investigation is a "fishing expedition" not to find the guilty but to identify and discredit those who support Puerto Rican independence.

It is also no coincidence that this grand jury, which has made a member of the Puerto Rican Socialist Party one of its main targets, has been called at this time. The move is an attempt to discredit the PSP at a time when it is running candidates in a role in organizing a counter-demonstration in Philadelphia on July 4th. Furthermore, this August the United Nations will be considering several recommendations made by the U.N. Decolonization Committee last year that expose U.S. colonial domination of Puerto Rico. Branding the PSP, one of the leading liberation forces in Puerto Rico, as "terrorist" is an attempt to discredit their position before the world body and the entire international community.

HOW CAN YOU HELP?

You can help by circulating petitions that will be sent to Attorney General Edward Levi urging him to drop the subpoena issued against Torres. You can help by having your organization send a telegram to Levi demanding her release and sending us a copy. You can help by inviting us to talk to your organization about Lureida's case. You can help by making a donation to the:

CAMPAIGN TO FREE LUREIDA TORRES
 c/o GRAND JURY PROJECT
 853 Broadway — Room 1415
 New York, N.Y. 10003

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QUE ONDEE SOLA

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