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Que Ondee Sola- January 1975

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QUE ONDEE SOLA



Union for Puerto Rican Students

Northeastern Illinois University Volume 4 No. 5 January 1975

PUERTO RICAN STUDIES & EDUCATION

The present educational system in America needs change. The question before the house is why does it need change. The answer to this question is very simple and can be explained in the following manner: American institutions of education are racist and insensitive to the needs of the Puerto Rican people. And this definitely needs changing. What makes the educational system racist? It is racist because it denies Puerto Ricans the opportunity to fulfill themselves as an independent cultural entity; it is racist because it denies Puerto Ricans the right to educate their own and demonstrate the self-efficiency of their race. Instead it provides for Puerto Ricans an educational system that teaches and perpetuates the concept that

Puerto Ricans are an inferior race; as it de-Puertoricanizes and colonializes the Puerto Rican masses. Puerto Rican educators must deal with this problem through the creation of an educational system, which is functional to the needs of the Puerto Rican community.

In this essay I will discuss basically who should teach in the Puerto Rican community and the need for schools in the Puerto Rican community to be economically independent. I will also discuss the role Puerto Rican Students has to assume in the present educational system as a means to achieve change in that educational system.

Puerto Rican educators and students in America must "pool" their resources and talents into

(cont. from front page)

the Puerto Rican community. They must destroy the old myths about Puerto Ricans and create a new and functional education for Puerto Ricans. To do this they must examine the existing educational structure and start revising it to meet the needs of the Puerto Rican community. Puerto Rican educators must take on the responsibility,

because they are the only people which can identify directly with the Puerto Rican community; because Puerto Ricans and only Puerto Ricans carry the sense of oppression and denial which the present American society upholds. Many do not think that only Puerto Ricans should educate Puerto Ricans, because they believe academics should be colorblind. As far as I am concerned so should life, but the reality is that life in this country is not colorblind. Due to this fact, Puerto Ricans must acknowledge and demand the right to educate their own.

In order for Puerto Rican educators to be able to play a functional and meaningful role in the education of Puerto Ricans, financial independence must be achieved. To achieve total emancipation from the present educational system it is vital that Puerto Rican educators control the capital, for he who controls the finances of an educational system, dictates what is to be taught and who is to teach it. The success which is achieved when Puerto Rican educators, educate their own and achieve economic independence to a great extent, is exemplified in "La Escuela Superior Puertorriquena, Rafael Cancel Miranda. Unlike in other schools where Puerto Ricans teach, the instructors at the P.R. H.S. Rafael Cancel Miranda, can not be manipulated, because their salaries are not controlled by the Chicago, Public

School System. P.R. H.S. Rafael Cancel Miranda can operate independently, making decisions and changes which are necessary to the successful operation of the school, because of its economic foundations. Financial independence, then, in a Puerto Rican educational system is essential, if not crucial to the creation of a self-efficient Puerto Rican mass.

Puerto Rican Studies is another important facet in the changing of the present educational system; but to do this Puerto Rican Studies must be functional. What is meant by functional, is that Puerto Rican Studies must create a sense of Puerto Rican self-determination and self-identity in the Puerto Rican student body. Puerto Rican Studies must teach the culture, history and social development of the Puerto Rican masses, which has been ignored by the present white educational system. Puerto Rican Studies if it is to be functional must not be just another academic discipline i. e. 'Liberal Arts', for it must also include a practical community application of what is taught in the classroom. A practical community application of Puerto Rican Studies, finds and teaches meaningful solutions to the problems consideration the present state of mind of Puerto Rican students it is difficult to imagine them accepting what a non-Puerto Rican teacher might have to say in regards to Puerto Ricans, their community, and their experiences.

The present educational system needs change and will always need it, until it stop domesticating the Puerto Rican masses and starts to educate the Puerto Rican masses towards their liberation.

Luis Gutierrez

1st P.R.H.S. GRADS

The Puerto Rican High School proudly announces its first Commencement Exercises, to be held on February 1, 1975..

The graduating students are: Martha Rodriguez, Gilberto Justiano, Jimmy Rivera and Paul Martinez. These students are now attending University of Illinois Chicago Chicago Circle Campus, and Northeastern Illinois University respectively.

For some time now many people have had the misconception that the Puerto Rican High School is not fully accredited, and that our accreditation is not accepted by institutions of higher education. Our school offers its students a unique educational experience in that it combine a relevant academic program with a strong commitment to our community.

We wish to thank "Que Ondee Sola" for their cooperation and support.

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U.P.R.S. WELCOMES...

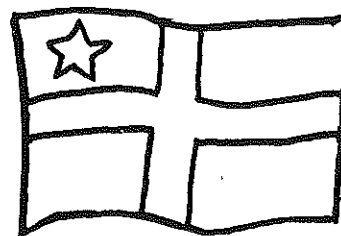


The Union for Puerto Rican students, after many consecutive meetings, with the administration now welcomes a New Latino faculty at Northeastern Illinois University. Mr. Chuck Torre a former Northeastern and Harvard student. Chuck Torre will now be working as an instructor, and in the area of community organizing. His first class this semester is entitled, "History and Culture of Hispanic America", at Northeasterns main campus, this winter (1975). In the coming trimester other courses will be offered by Mr. Torre's at the People's Uptown Field Center an extention center of Northeastern Illinois State University, located at 4401 N. Sheridan, which services the Uptown-Lakeview community. The community has a Latino population of about 45,000 of which over 40,000 are Puerto Ricans, (Puertorriqueños); and until recently the center has had no latino faculty representation but through the struggles of the Union for Puerto Rican Students (U.P.R.S.) and some latino students, Chuck Torre now teaching here at N.I.U. has become a reality.

The community will now have one progressive latino faculty representative. Mr. Chuck Torre a "Puertorriqueño", (Latino) who has been living in the Lakeview area for over 15 years. Chuck Torre's has also been consensantly working within the community, dealing with its problems; especially that of the Puerto Ricans and other latinos at Northeastern (Torre initiated the founding of Que Ondee Sola, and was its first editor.)

The U.P.R.S. wants to express, that the community organizing and History courses will greatly benefit from Mr. Chuck Torre's bond with the Puerto Rican and latino community.

NUESTRA CULTURA



A DAY

On December 12, 1974, the Union For Puerto Rican Students sponsored a cultural event held in the auditorium of Northeastern University. At this cultural celebration were present a local "jibaro band" and "Martha Rodriguez" from the Puerto Rican High School (Rafael Cancel Miranda).

The jibaro band played "canciones típica" from our homeland, Puerto Rico. For example: "El Viejo San Juan", "La Plena Lou Maria de Ponce", and many other beautiful songs. The music was so inspiring that the audience clapped and sung along with the jibaro rhythm.

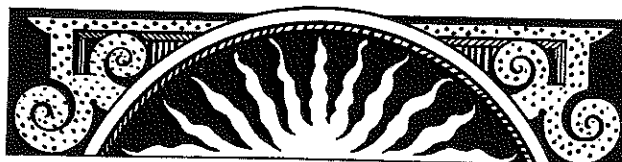
Martha Rodriguez is a "protest singer", and she was singing songs that had to do with the political, economic, and social realities of Puerto Rico. She sang five songs, which were "Deselambrar", "Que Vivian los Estudiantes", "Capitalista y Imperialista", "Por Todo Chile", y "Cinco Nacionalistas Presos". All five songs brought a political, economic, and social message to the audience.

The cultural event was not only a stimulant, but one way to preserve the Puerto Rican culture. We are hoping that the Union For Puerto Rican Students brings about another event such as the one presented on December 12, 1974.

By W.C. and R.V.

This world is full of blind people. But, I don't blame them. I guess we're all blind about some truths. My poor mother, she's had it so rough because of all the lies she believes. I refuse to live the life she lives. I refuse to accept the lies that are showered on me day after day. And I refuse to shut out an obvious truth. This society is rotten, and I blame it for the misery it causes so many people. If this society is rotten, imagine how the people who are oppressed by this society must suffer; I wouldn't dare ask them, I can see it in their eyes.

ANNIE MÉNDEZ



EDITORIAL

Que Ondee Sola in its last issue published an article from a brother in Vermont (Pablo Palante). In that editorial we've expressed our position for publishing articles submitted to us concerning the Puerto Rican experiences here in the United States. In this article we see how our sister Alecia, confused and misled, blames herself continuously for her sufferings.

This "experience" was written by a 16 year Puerto Rican Sister. Rape is a terrifying experience for any woman, but the ordeal faced with the police and the courts is often far worse. As her story indicates, cops and judges overwhelmingly believe that women provoke their assailant and secretly enjoy being attacked. Women must be educated to disbelieve this tripe. They must stop blaming themselves, and learn to talk openly about their experiences.

This was a big step for Alecia to make. If anyone else would like to share their experiences about any kind of repression which they have experienced, contact Que Ondee Sola and we will be happy to share your story.

Elizabeth Campe

The following article is censored, free, by request of the writer.

R A P E D ...

When I was 14 years old, I was always in the house. I guess I never liked the thought of going outside. But, really my dad never let me look out the window and if I ever stepped foot by the door---he would beat my ass. I always thought I was never wanted. My sisters were always beating me up. And if I were to cry, my dad would hit me again. At the age of 15,

I was always jealous of my brother coz he was always with my dad.

Then my dad and mom got divorced and the twelve of us really got to do more fighting. Then we started hanging around with street gangs and clubs. Then I started drinking and smoking and burning. Then I messed up in school. I got into fights and my mom had to come to school for me. At the age of 16, I was trying to get into church. I guess I didn't try hard enough.

Then my mom decided to bring another man to the house. He tried to run our lives. I told him you married my mother, you can tell her what to do. But don't tell me what to do. Because of him my sister ran away. My younger sister decided to run away. So I ran away with my sister. We got caught.

He (the old man) got busted with dope and acid. So he got locked up for from 2-6years. Now my mother started treating us like he did. We decided again to run away and this time we stayed away for about three months. But we missed our mom. And we decided never to run away again.

Then the old man wrote to my mother and told her he didn't want to see any of us when he got back.

On my cousin's wedding day. I met this real sweet guy who was very nice to me. But, after the wedding I started working at a restaurant on California and Tomas. One day, these two guys came in to eat. The tall one started making eyes at me so I started making eyes at him. He asked me my name; so I told him my name. Then I asked him his name and he told me. He started telling how his motor bike had been stolen. Then he asked me to go for a walk with him, so I did. We went by his block. He asked me for a kiss and I gave it to him. Then we

DESTRUCTIVE

Continued from page 5 (RAPED...)

went by his house and he asked me to come in, so I did. We were watching T.V. and there was a rape movie on. He told me he would never do anything like that to me.

On September 10th, we were at his house again and we were all alone. We started arguing about something. He, all of a sudden, grabbed me, tore all my clothes off, and then he raped me. I tried to fight him, but he was a lot stronger than I was.

I went home after that happened. I had to tell my mother. She wanted to take him to court which we did. When I told them (the judge) what had happened, he asked me if I had liked it. I told him he didn't have to ask me that since he wouldn't ask his daughter if it was her. Then he asked me again, I told him no. I told him no and why should I like it. Why should I like it if someone forces me to do something that I don't want to do? I asked him if he were in my shoes how would he like it if somebody forced him to do something he didn't want to do? If he liked it or not, he would have to do it.

Then my mother told him that I was pregnant. They made us get married. We were married until October 12th. On that day, we had a big fight and I went home to live with my mother. But then I told my mother about my brother. She got real mad, and threw a spoon at me. So I threw a pan at her. After that, she threw me out of the house.

Now I'm staying with some good friends at their house and that's what happened to me. I wish I could tell you my future.

Alecia

In every and any organization (i.e. church, political, student, etc.) there lurks the "self-interest, opportunistic, element." By this label, we mean simply: a person or persons, who infiltrate an organization with the sole purpose of self-gain for themselves. This "element" (as we shall refer to them) is not concerned with carrying out, or believing, in the goals, and objectives of the organization; this "element" is searching only for self-gain, whether in the form of money, privilege, or power. This "element" at any opportunity will utilize the many resources of the organization for its "opportunistic reasons."

This "element" is very dangerous, and is a direct *threat* to the survival of

the organization. Because if this "element" acquires too much power, or grows in numbers, they are capable of disrupting, distorting, and preventing the original idea and purposes of the organization. If this happens the cornerstones and solid foundation of the organization will sink and eventually tumble down; and what could or was a powerful organization with honest ideas and purposes is now either, a prevented organization, or an organization completely ruin. This "element" has taken over and prevented, or destroyed many organizations in the past, and sad to say will continue to do so in the future. This element operates smoothly for long periods of time without being noticed or discovered by the sincere members of the organization. But sometimes, because the greedy self-interest and self-centered motives of this "element" become all too obvious and visible to the other sincere, hard-working members,

LEMENTS

the element is caught and its "opportunistic" intentions revealed. Again, if that organization hopes to survive it must dispose - by any means necessary - this caught "element".

Many times the numbers of this "element" may seem sincerely dedicated to the goal purposes, and preservation of the organization, but it may be only a question of time before this "element" is caught, exposed and dealt with, in the proper manner; hopefully, before the organization falls apart.

Wilfredo Cruz

These are two quotes that Peter (my big brother in Aspira) and I found in the Bronx. We don't know who wrote or where they were taken from but we were really surprised to find them and afterwards we talked about the message they had.

"The Motherland must be loved, both spiritually and physically. Whoever is not shamed when she is violated is no patriot---he is not a man."

"The Americans have nothing to offer the world unless it be the destruction of their own empire. The American empire is a curse even to its own people."

DESCARGAS

Capitalists use many methods to maximize profits. One method which the capitalists in the United States use extensively in industries is to import workers from other countries. By importing large numbers of workers from other countries they flood the job markets where there may be reasonable wages and where workers have some bargaining power. Flooding job markets with excess labor creates a competition for available jobs. The competing workers accept lower and lower wages in order that they be hired and that the jobs they do hold not be taken away from them. This is the purpose for which 40% of the population of Puerto Rico have been forced to come to the United States.

EDUARDO CAMACHO



QUE ONDEE SOLA is published at Northeastern Illinois University. The opinions expressed in Q.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.



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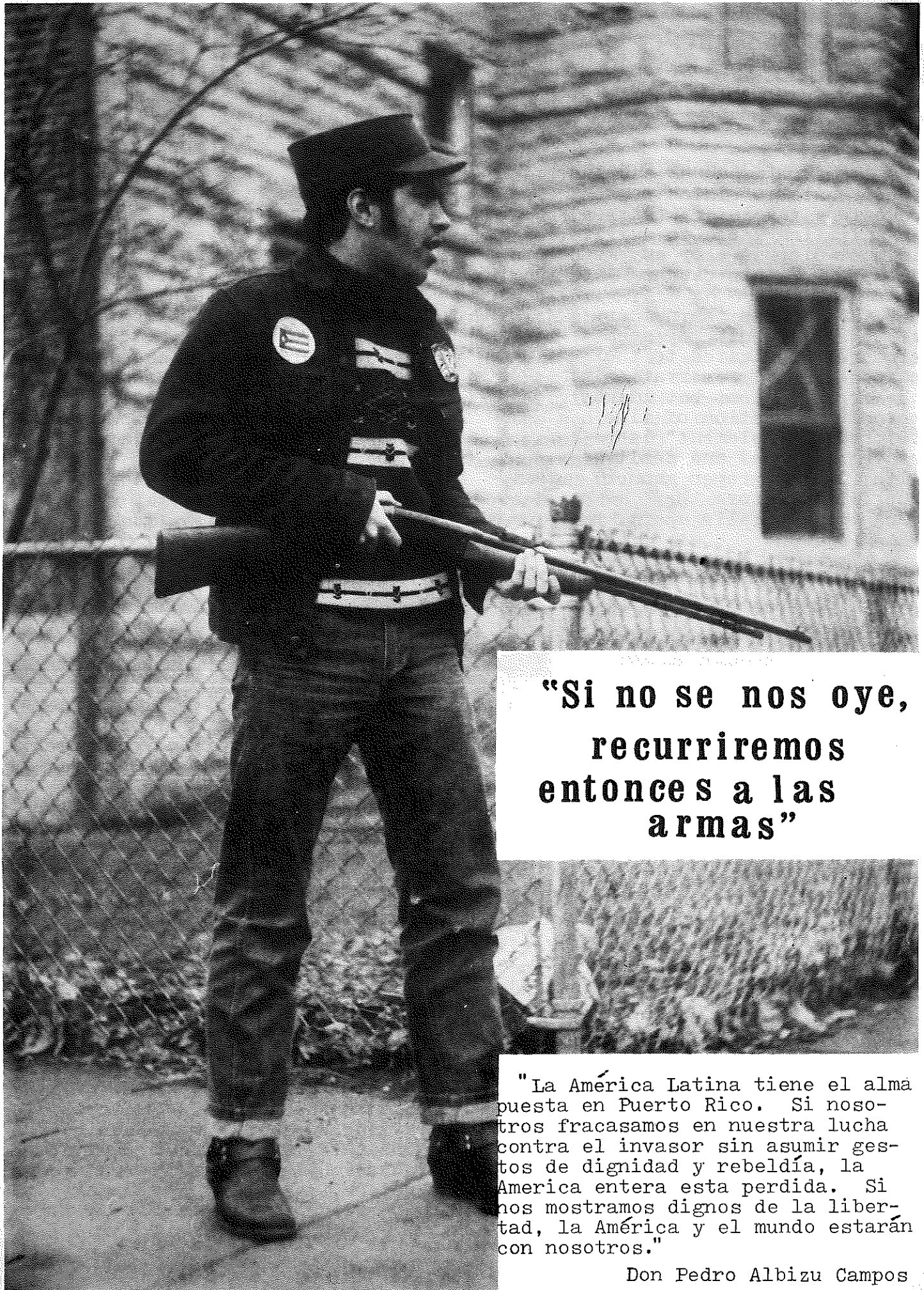
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**"Si no se nos oye,
recurriremos
entonces a las
armas"**

"La América Latina tiene el alma puesta en Puerto Rico. Si nosotros fracasamos en nuestra lucha contra el invasor sin asumir gestos de dignidad y rebeldía, la América entera esta perdida. Si nos mostramos dignos de la libertad, la América y el mundo estarán con nosotros."

Don Pedro Albizu Campos