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Que Ondee Sola- March (April) 1989

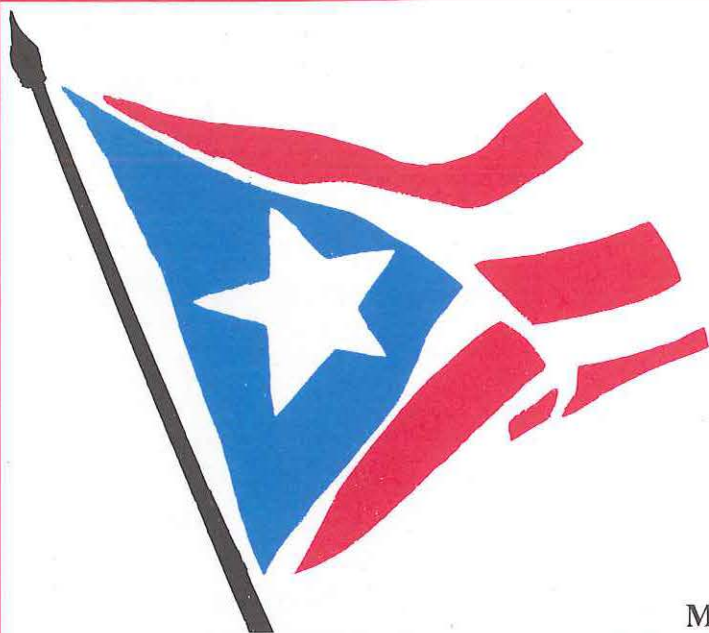
Felix Rosa

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Que Ondee Sola

March 1989, Volume 22, No. 9

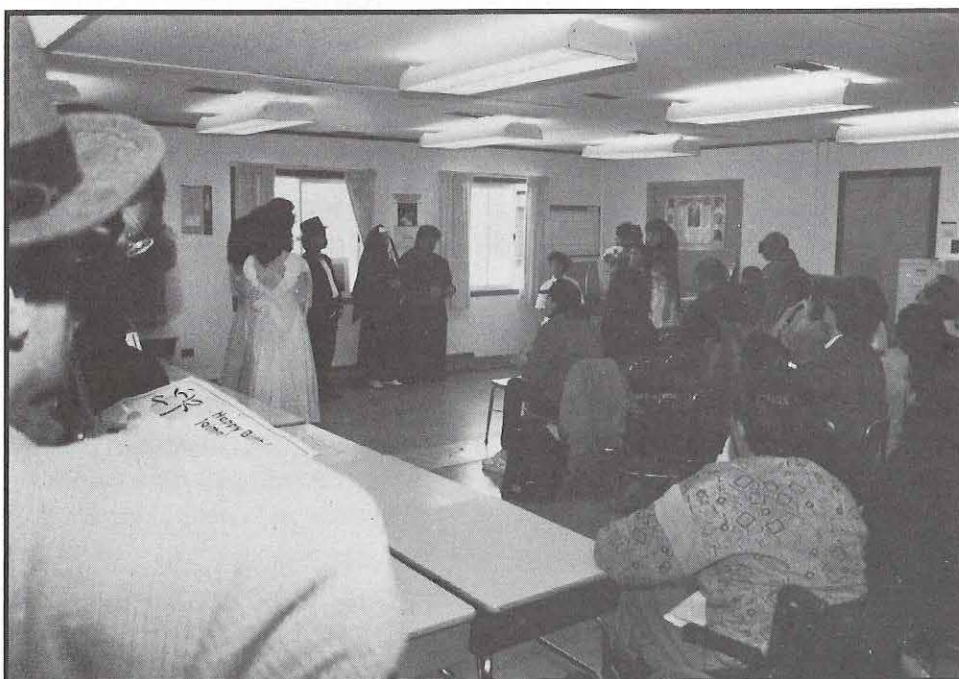
QOS and UPRS Celebrate Puerto Rican Cultural Week

The **UPRS**, **QOS** and the Puerto Rican community at UNI celebrated Puerto Rican Cultural Week from April 3-6.

Throughout the week, tables were set-up in Village Square with a display of artifacts representative of the three cultures (the *Taino* indigenous people, the African and the Spanish) that comprise the Puerto Rican national identity.

On Tuesday, the **UPRS** and **QOS** had a bake sale of typical Puerto Rican pastries that included: *Tembleque*, made of coconut cream, cinnamon, milk and sugar among other ingredients, *Besitos de Coco*, coconut kisses and *Budin*, bread pudding.

Thursday was a very special day for us. The table of cultural artifacts was set up in Village Square, as had been done all week long. Three Puerto Rican films were shown in professor López'



Clemente High Schools students performing

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Editorial

PUBLIC VS. ALTERNATIVE SCHOOLS

I attended Jose de Diego elementary school, a part of the Chicago Public School System which is a public grammar school. After graduating from eighth grade, I decided to try out the Dr. Pedro Albizu Campos Puerto Rican High School a member of the Alternative Schools Network. Both schools are located in Chicago's West Town Latino community. One of the things I discovered was a great difference in the teachers' attitudes. Based on my experience, I prefer the alternative school over the public school.

I feel that the biggest obstacle in obtaining a good education is the relationship between students and teachers. Teachers often act as an authority figure. Students are often unable to relate to this and become distant. This contradiction cuts off communication which is necessary for a good education. With a feeling of alienation and not enough or very little motivation, students often feel left out of the educational process. An apathetic attitude is often developed and demonstrated, for example, through the destruction of school property. Breaking windows, writing on desks, walls, chairs and tearing up books is part of this attitude. Think about it. A person doesn't usually break something that they feel belongs to them.

I have seen much dedication from the alternative school teachers, especially from the teachers at the Dr. Pedro Albizu Campos High School. First of all, they are often people with degrees who voluntarily teach during their spare time. If they do get a salary, it is very little compared to teachers in public schools. Many times, they make themselves available to their students over the weekend. Teachers act as a friend, someone students can trust, rather than an authority figure. They concentrate on social issues

that relate to the students daily lives. Besides teaching about science, mathematics, language etc... teachers focus on the development of self identity, through a strong sense of worth in relationship to the world and their immediate reality. Students are motivated and become aware of the fact that to shape the future and the community in which we live, we must all work together.

Discipline isn't much of a problem in alternative schools. Students clearly understand why he/she should or shouldn't take part in a particular action. Another great difference that I noticed about alternative schools is that these lack financial support and human resources. Many times in order to keep the school open, they must have collection drives or other types of fundraising activities. Many times activities like car washes and educational workshops are led by the students. With the support of parents and teachers, this leads to an appreciation of the resources they do possess.

If I had to return to high school again, I'd attend an alternative school. It's definitely a quality education.

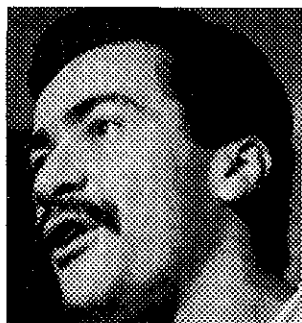
Que Ondee Sola

is published at Northeastern Illinois University. The opinions expressed in **Que Ondee Sola** do not necessarily reflect those of the administration. Responsibility for its contents lies solely within the staff. We appreciate and encourage any and all suggestions or contributions.

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Martin Anderson

...I believe we need to unite our forces to bring about new and creative ways to not only protect what we have built, but to improve it!

—Jaime Delgado



Greetings to the students, staff and faculty at Northeastern. I want to send a special greeting to the members of the **Union for Puerto Rican Students** and the staff of

Que Ondee Sola. Over the years, these two organizations, along with a number of Hispanic staff and faculty, have led the struggle to protect the rights of latino students at Northeastern. A number of non-hispanic faculty have also distinguished themselves in our struggle. Charles Barber, Dan Stern and Nissam-Sabat are perhaps the best known of them. Of special significance to all of us are the contributions of Dr. Ben Coleman, who passed away last year. His commitment to the betterment of hispanics was unquestionable.

I focus your attention on the **UPRS, GOS** and specific staff and faculty to show that our struggle is not an anonymous struggle, nor has the progress of the hispanic community on campus fallen from the sky. Today, when the progress we have made is being threatened on one hand by the right and student apathy on the other, I believe we need to unite our forces to bring about new and creative ways to not only protect what we have built, but to improve it!

Hispanic students should not come to school looking for things to be done for them. You should be looking for what needs to be done! Education is a challenge to be taken on within the context of the society in which we live. Access to higher education is pivotal to bettering ourselves individually and our community as a whole.

But make no mistake, by education I don't mean just showing up to class enough times to pass your subjects and get a degree. By education, I mean excelling in the best of human traits. Excelling to be the best in Reading Writing, Math and Science, and applying that knowledge toward upgrading the quality of life overall, as well as changing the conditions of our communities in particular.

Everyone knows the problems our people face. It's become a cliché to say our problems are drugs, gangs, unemployment and poor education. But our most serious problem is the lack of will and commitment to organize ourselves to do something about these problems. The **UPRS, GOS**, and the staff and faculty I referred to earlier have a commitment to the Hispanic community. They have made a difference!

The **UPRS** and **GOS** have a particular commitment to the struggle for Puerto Rico's independence and the release of all Puerto Rican Prisoners of War and Political Prisoners. Today, Puerto Rico's status is an issue because organizations such as the **UPRS** and **GOS** have made it an issue. Now everyone is saying what these two organizations have been saying for the last seventeen years: Puerto Rico is a colony and something must be done!

Seventeen years is a long time. Many people have come and gone. But the **UPRS, GOS** and some UNI staff and faculty persist. You are here because of them. Learn from their example and make your own contribution. Not only must we continue to build, we must also improve what we have!

In solidarity and struggle,

Jaime Delgado

USP-Terre Haute (April 5, 1989)

CONSTRUCTION OF IDENTITY —Martin Anderson

In the following essay, I will try to show how various institutions and systems individually and collectively help to shape the identity of people.

I will use the ideas of Karl Marx, Emile Durkheim, and Frantz Fanon in order to support my points. I will use Marx's terms and analysis of capitalism and human relationships under the structures of capitalism; Durkheim's ideas on religion and Fanon's ideas on internalization of values and ideas.

We live in a capitalist society. Capitalism is a dehumanizing institution, for the goal of capitalism is to make money. Human life and love for it is superceded by the idea of making money.

Capitalists have historically and presently today enslaved, killed and oppressed people in order to make money. Under capitalism people give worth to other people according to how much money they have or how many material values they possess.

Capitalism is also dehumanizing in the way that it alienates people from the products of production. Under Capitalism, the material product produced is given value, as opposed to the imagination and labor of the worker that went into making that product. Marx called this phenomenon *the Fetishism of Commodities*.

In our society institutions such as the educational system, religion and the media perpetuate the ideas and help to maintain the structure of capitalism. The attainment of money and the ascribing of human worth to monetary value are ideas that have been internalized and deeply affect the thinking of all people in this society regardless of race, sex or class.

The function of education in our society

is to maintain the status quo. The history of the building of this nation is presented and taught in a way that glorifies the *men* that built it. And, it also gives the underlying message that human life is secondary to the goal of making money. Education supports the status quo because it teaches people mainly about the history and achievements of *white men*. In addition, this also helps to maintain the social order.

The educational system presents statements to students such as, *Columbus discovered America*. Now it is a known fact that there were Native Americans living in America long before Columbus arrived. However, the statement that Columbus discovered America implies that those people of color were not significant until a white European man discovered them.

Men such as George Washington, Thomas Jefferson and Andrew Jackson are glorified in all history texts used by the educational system. Yet, these men were slave owners and also committed genocide against Native Americans. Black children in school are taught to idolize the very same men that enslaved their ancestors. This helps to perpetuate the idea of white skin superiority. In teaching the history of the early stages of this country in this manner, you are giving children, both black and white, the idea that it was okay to enslave and murder people in order for this country to be constructed. This also helps to perpetuate the idea that human life is secondary to the making of money. It perpetuates the idea of a dog-eat-dog competitive society in which the rules are "anything goes" to achieve the goal of comfort and wealth.

History is very important in helping an individual frame their sense of identity.

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PEER PRESSURE

—Iris Flores

Characters' names and roles

- Shorty**— The main character who is pressured into using drugs.
Chiquita— Shorty's best friend.
Loca— Shorty's sister's best friend.
Giggles— Shorty's older sister.
Pops— Shorty's friend.
Capone— Chiquita's boyfriend and also Shorty's older brother.
Mosquito— Loca's boyfriend.
Shirley— Shorty's mother.
Landi— Giggles's mother

This scene is about a fifteen year old girl who is dating an eighteen-year old guy. She believes she is in love with him. She wants him to enjoy being with her all the time. Her boyfriend is a drug dealer and all his friends do drugs. She is invited to a small birthday party that her boyfriend's friends are throwing for him. The party is transferred to her house, therefore, she has no other choice but to be there. It is a Friday afternoon, 3:00 p.m. She hears a knock at the door.

Shorty - Who is it?

Giggles - I forgot my keys.

She opens the door. Giggles walks toward the living room and Shorty follows.

Giggles - Hey Shorty

Shorty - What's up?

Giggles - Are you going to Pop's set?

Shorty - I was invited, but I'm not going.

Giggles - Why not?

Shorty - I know what you guys are going to do over there.

Giggles - That's cold. It's for your man, girl. Why won't you go?

Shorty - I don't care who it is for. I'm going to look pretty stupid there not doing anything.

Giggles - You don't have to do anything, just be there for him.

Shorty - It's okay. I'll just stay home.

The phone rings. Giggles answers it...

Giggles - Hello, hi mom!

Shirley - Giggles your dad and I are stranded over here and we won't be able to leave until Sunday.

Giggles - That's okay. We can take care of ourselves.

Shirley - Say hi to the others for me and look out for your little sister.

Giggles - I will, don't worry about it.

Shorty - Let me talk to mom.

Giggles - Shorty wants to talk to you.

Shirley - Put her on.

Shorty - Hi mom. How is it over there?

Shirley - It's okay. Not the greatest place in the world. Anyway, how's my little girl doing?

Shorty - Oh mom, I'm fifteen-years old. I'm not a little girl anymore.

Shirley - You will always be my little girl.

Shorty - When are you coming home?

Shirley - Sunday. I have to let you go now, but I'll call you tomorrow.

Shorty - Okay, bye mom.

Shirley - Bye sweetheart, take care.

They hang-up the phone.

Giggles - Alright, we have the house to ourselves for the weekend.

Shorty - What good is it if you guys are going out.

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Giggles - You'll see.

Giggles picks up the phone and calls her boyfriend.

Giggles - Hi Landi, this is Giggles.

Landi - What's up girl?

Giggles - Hey Landi, my parents won't be back til' Sunday. Why don't we make the set over here?

Landi - That's good, cause my parents are being real bitchy and they won't let me use the basement to throw the set.

Giggles - Why don't you call the guys and I'll call the girls?

Landi - Okay cool.

Giggles - See you later.

Landi - Later.

They hung up. Giggles goes to her bedroom to find something to wear.

Shorty - Damn Giggles, you fucked up.

Giggles - Now you don't have to go out.

Shorty - What do you mean? The point was not going out. I just didn't want to get involved.

Giggles - You don't have to take drugs if you don't want to.

Shorty - What if he wants me to do it?

Giggles - You do it cause you want to not for some stud.

Shorty - He's not a stud.

Giggles - He's not a great guy either.

Shorty - Your guy is not a saint. He might not be a dealer, but he's just as bad.

Giggles - Shut up already. If you don't want to be here then just get the hell out.

Shorty - This is my house too, so why

don't you just get the hell out.

Capone walks in and hears Shorty and Giggles arguing.

Capone - What the hell is going on here?

Shorty - Why don't you ask her? She's the

one that fucked up.

Capone - You don't have to fuckin' swear, just tell me what's going on.

Shorty - Look who's talking about swearing. Man fuck this shit just do what you feel like fuckin' doing.

Giggles - I will!!!!

Shorty - Stupid.

Capone - I said stop fuckin' swearing before I slap you.

Shorty - Okay, okay I stopped.

Capone - Now what's going on

Shorty - Giggles transferred Pop's set over here.

Capone - What do you mean? Ain't mom and dad coming tonight?

Shorty - No, they are stranded over there til Sunday.

Capone - Alright. Is the set with the same people as always?

Giggles - If you mean Chiquita, Loca, Pancho, Mosquito, Landi, whatever friends they bring, and of course Pops, yes.

Capone - Alright! Does everybody know?

Giggles - That's right. I have to call the girls.

Capone - I'll call Chiquita and she'll call Loca.

Giggles - Cool. I'll just go take a shower.

Shorty - Yeah you need it.

Giggles playfully hits Shorty on the forehead as she walks in the washroom. Shorty tries to hit her back but Giggles is too quick.

Shorty - You'll have to get out of there sometime.

Giggles - (Shouting from inside the washroom) Wow, I'm scared.

Capone - Shut up, I'm going to call Chiquita.

Shorty runs towards Capone and sits right next to him.

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Capone - If I ever decide to get off the phone.

Shorty - Oh, come on, you bum.

Capone - Sh, Sh, the phone is...Hello is Chiquita in?

Voice - Yes, hold on a minute.

Chiquita - Hello.

Capone - Hi babe, how are you doing?

Chiquita - Did you call me yesterday, sweetheart?

Capone - NO. I was doing something.

Chiquita - I missed you.

Capone - Yeah, I missed you too.

Shorty playfully punches Capone on the arm.

Shorty - Oh please, tell her what's up.

Chiquita - Who's that, Shorty?

Capone - Yeah she's being a pain in the butt.

Shorty - Oh shut up about me and tell her what's up.

Chiquita - What's up, is something wrong?

Capone - No babe. Pop's set was transferred over here. Can you come?

Chiquita - Of course I can.

Capone - Can you call Loca and let her know?

Chiquita - And you know it.

Shorty - Let me talk to her.

Capone - Shorty wants to...

Chiquita - I know, I heard, put her on

Shorty - Hey girl what's up?

Chiquita - Hey girl how are you?

Shorty - So, are you coming?

Chiquita - And you know it.

Shorty - Good I have to talk to you.

Capone - What do you have to talk to her about?

Shorty - Another guy.

Capone - I know that's bullshit.

Shorty - Then stop asking, it's women talk.

Capone - Anything coming out of your

mouth is not coming from a woman.

Chiquita - Tell him to shut up.

Shorty - Your girlfriend said to shut-up.

Capone - Hey, you better watch it. (shouting to Chiquita) You can get in trouble.

Chiquita - Oh yeah.

Shorty - Hey, I don't want to be in the middle of this.

Chiquita - Let me talk to him.

Chiquita and Shorty laugh. Shorty gives the phone to Capone.

Chiquita - Oh yeah, so I'll get in trouble?

Capone - Yeah, so watch it.

Chiquita - Hey I have my eyes to watch you, therefore, I have no time to watch myself.

Capone - Oh yeah, I like that.

They both laugh.

Chiquita - I'm going to let you go so I can call Loca.

Capone - Cool babe, later.

Chiquita - Later honey.

They both hang-up the phone.

Shorty - (In a mocking voice) Oh, babe I miss you.

Capone - At least I'm not like you...throwing kisses over the phone.

Shorty - I only did it once and it sounds sweet.

Capone - How can a kiss sound sweet?

Shorty - There are no words, it sounds sweet, we're not like you who talks too much.

Capone - Oh you're just a kid.

Shorty - A mighty fine kid.

Capone - Oh, please midget.

Shorty - Good things come in small packages.

Capone - Sometimes it's that way.

Shorty - Looks ain't everything.

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Capone - Oh, I know.

Capone turns around and towards his room with a big smile on his face.

Shorty - Oh, you pervert. That's all you can think about, right?

Capone - No I can think of many other things.

Shorty - Oh yeah, what?

Capone - You're too young to hear that kind of stuff.

They both laugh and he walks into his room. Giggles gets out of the washroom dressed for the set. Shorty goes in to get herself ready.

It's eight o'clock and the set has just started. The front door is left unlocked, so people can walk in and out as they pleased.

Chiquita - Hey Shorty didn't you have to speak to me?

Shorty - Yes, lets go to my room.

Pops - Where you going?

Shorty - I have to talk to Chiquita in private.

Pops - Hurry back babe.

Pops gave Shorty a kiss on the cheek. Chiquita and Shorty enter the bedroom and lock the door.

Shorty - Sit down it might take pretty long.

Chiquita - What's up Shorty? You look sad.

Shorty - I'm not sad, I'm just thinking.

Chiquita - About what?

Shorty - Well Pops has been offering me drugs, but I have refused it so far.

Chiquita - Look Shorty I had the same problem with your brother. Do you want to take it or not?

Shorty - I'm afraid I'll lose Pops. He wants

somebody that keeps him happy. I am a party pooper to him. I like to dance and have fun and he does too. But he does something else, he wants me to do drugs with him at least once.

Chiquita - That's what your brother told me. Now I am doing it every day.

Shorty - How does it feel to take drugs?

Chiquita - It makes me happy.

Shorty - Aren't you happy naturally?

Chiquita - Not as happy as I feel when I do drugs.

Shorty - I would like to do it at least to see how it feels.

Chiquita - If you really want to take it, I can give you some.

Shorty - I'm scared to do it.

Chiquita - Then don't do it. Don't worry, you won't lose Pops. He loves you too much to leave you.

Shorty - He asked me to deal for him.

Chiquita - He asked you to deal because you are someone he trusts, if he feels that way he must love you. You do not have to worry about anything. Deal for him, but don't take drugs yourself until you're ready.

There's a knock on the door.

Pops - Shorty, what are you doing?

Shorty - Talking.

Chiquita - You should talk to him about how you feel.

Shorty - Are you going out there now?

Chiquita - Yes, you want me to tell him to come in here?

Shorty - Yeah, thanks.

Chiquita - I'll talk to you later.

Shorty - Later.

Shorty lays on her bed for a moment. She is so spaced out that she does not hear when Pops comes in and locks the doors. He sits next to her and scares her.

See next page

Conmemoración de la Captura de los Prisioneros de Guerra Puertorriqueños

El 8 de abril se conmemoró en la comunidad puertorriqueña el 9no aniversario de la captura de once combatientes de la lucha por la independencia de Puerto Rico. Fueron capturados el 4 de abril de 1980 en Evanston, Illinois; Adolfo Matos, Alicia Rodríguez, Carlos Alberto Torres, Carmen Valentín, Dylcia Pagán, Elizam Escobar, Haydeé Beltrán, Lucy Rodríguez, Luis Rosa y Ricardo Jiménez. En 1981 fue capturado Oscar López-Rivera y en 1983 Alberto Rodríguez, Alejandrina Torres y Edwin Cortés. Todos tomaron la posición de prisioneros de guerra. Esta posición tiene respaldo en las leyes internacionales acordadas en Ginebra en 1949 donde se reconoce a "personas detenidas que utilizan la lucha armada en pos de la liberación de su país como prisioneros de guerra." Estas 14 puertorriqueños son combatientes capturados, parte de una historia de lucha armada, miembros de una organización político/militar las **Fuerzas Armadas de Liberación Nacional (FALN)**; por ende tienen toda

la autoridad moral de exigir ser tratados como Prisioneros de Guerra. El gobierno optó por tratar de juzgarlos y tratarlos como criminales; pero la firmeza y convicción revolucionaria de estos 14 compañeros(as), hizo de la jurisdicción estatal y federal una payasería. El gobierno le dio sentencias de 35 años a vida en sus cárceles; utilizando estas como un instrumento de represión. En las mazmorras, lejos de sus familiares y amigos, lejos de su comunidad, nación y de su trabajo político, han sido sometidos a torturas físicas y psicológicas. Y desde allí han resistido; y han continuado contribuyendo a la lucha por la liberación de su pueblo; a través de su arte, y sus escritos, continúan afirmando su compromiso a seguir luchando por la libertad de supatria Puerto Rico. Desde la cárcel siguen siendo un tremendo ejemplo a las generaciones de puertorriqueños que luchamos por la redención patria.

Para más información llame al ext.3805 o valle a la oficina de **Que Ondee Sola E-041**

Peer Pressure continued from page 8

Pops - What's wrong babe?

Shorty - Why did you ask me to deal for you?

Pops - Because I trust you, and also because I love you.

Shorty - You love me, therefore, you won't mind if I don't take drugs and just deal for you.

Pops - I want you to deal for me, but first you must try it. I know you will wonder how it is and you might do it with someone else. I want you to do it with me and only me. I just want you to take it one night. If you like it you can do it once in a while. I don't want you to do it everyday either.

Shorty - I'm scared to do it.

Pops - Come on babe. I have some on me now. Let's do it together. For my birthday. I swear I'll let you stop when you want to.

Shorty - Okay I'll do it, but I'll just smoke

one joint with you.

Pops - Cool I'll light it up.

That night Shorty smoked reefer and drank a few beers. She didn't think that three years later she would be in her present situation; Pops is locked up for drug dealing and passing illegal drugs to minors. Shorty goes to visit Pops every weekend. She has taken over his job with the help of both of their friends. Not only is she taking reefer, but she is snorting cocaine as well as taking acid on a daily basis. She dropped out of high school while in her last year. She plans on marrying Pops as soon as he gets out of jail. He should get out by the winter of '92.

I wish she would realize how much of her life is run by drugs. Things won't begin to change for her until she tries to face her reality.

Continued from page 4

True history depicts the struggles of all people, men and women that have struggled against oppression. That is why movements such as the Black movement, Women's movement, and Puerto Rican independence movement have stressed and pushed for the inclusion of their people's struggles in the mainstream educational history books.

Organized religion has a two-fold purpose in our society, which are very instrumental in the construction of identity. Durkheim said that the purpose of religion is to justify and support the existing social relationships. This helps to maintain the status quo by making people accept their social lot, because those in power have God on their side. It gives people the idea that in order to be successful you have to adopt the capitalistic, sexist, racist views of those in power, because after all God has blessed those people with wealth and power. As Marx said, *religion is the opiate of the people*. It helps oppressed people to accept their situation, because after all, heaven is waiting.

This society uses the idea of patriarchy, legitimized by God, as a way of oppressing women. Organized religion perpetuates and helps women to internalize their identity and role in life as subservient to men. That is why it is harder for women to obtain a true sense of identity.

The culture of a people is a set of things that include language, food, music, poetry, and literature. A person's culture helps to give them identity by connecting that person with a network of people like his or herself that are in the same social, political situation as they are.

Many Puerto Rican, Mexican and Black youths have been cut off from their culture. They join gangs with powerful names (ie. Kings, Cobras) in order to connect themselves to a large network of people so as to have a better sense of identity or belonging. The youth is no longer a minority in a

powerless state, by joining a gang the youth is now a powerful King or a deadly Cobra.

If you study your culture, it helps you get an idea of the struggles of the people in that culture. It helps shape that person's identity by giving him/her a true political perspective.

Frantz Fanon pointed out in his book, *The Wretched of the Earth*, that many times after a native people won an anti-colonial war, the revolutionary government would set itself up as a replica of the former colonialist government. A government that continues to oppress the native people because, the people of the new government have internalized the values of the former colonialist power.

I raised the idea of internalizing values to show that a system that perpetuates and maintains ideas through institutions such as, education and religion, is instrumental in people internalizing beliefs and values. This further shapes the construction of identity.

"Our Sister's Voices Will Not be Silenced"

a Reading
by

Margaret Randall,

author of *Sandino's Daughter's*, still
threatened with deportation

Monday, May 8 \$5—\$8 donation
7:00 pm

Crown Center Auditorium
Loyola University
6525 N. Sheridan

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class in the PEB building and the highlight of Puerto Rican week, a tribute to Jaime Delgado, was held at the Special Programs portable.

Jaime was a counselor for Proyecto

grams at their respective schools. Bartolo concluded by reading a message that reflected the hope and possibilities and positive energy that Jaime Delgado represented in himself and encouraged in others. (See Jaime's message on page 3)



Pa'lante and a respected leader in the UNI community until his arrest in 1986 and subsequent imprisonment for his political beliefs.

The event was attended by approximately 75 people including staff and students and began with a delicious Puerto Rican lunch cooked by **UPRS** and **GOS** members.

The first speaker was Bartolo Hernández de Jesús, a Puerto Rican gay activist in the Puerto Rican independence struggle. Bartolo, who is from New York and has AIDS, talked about how Jaime had such a positive influence on him and other Puerto Rican students. (although both were student leaders, Jaime was studying at Northeastern at the time and Bartolo was studying in New York) They both fought to force institutions of higher education to open their doors to Latino students and were both instrumental in the development of recruitment pro-

The next speaker was Dr. Angelina Pedroso, distinguished professor and respected community leader at UNI. Dr. Pedroso spoke about the respect and admiration she has had for Jaime even though they have political and philosophical differences. She went on to say that Jaime had an open-door policy, never refusing to give assistance to any student. Jaime used to go out on a limb for students, constantly stressing to the staff that a more human educa-

tional process had to take place and more compassion had to be shown. Dr. Pedroso summed it up when she stated that she was under pressure from her community, because of the aforementioned differences, not to support Jaime. In spite of those differences she supported Jaime because he fulfilled his commitment to students and the educational process, a commitment Dr. Pedroso is also known for. Jaime spoke in the language of possibilities, a language of hope and power.

The next part of this activity was a wonderful skit about the abolition of slavery in Puerto Rico that was performed by students from the Roberto Clemente High School.

The **UPRS** and **GOS** would like to thank everyone who attended the tribute and all the events of the week. We would like to especially thank Alfreda Williams for her support and the use of the Special Programs portable.

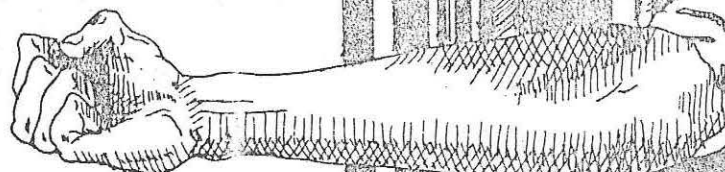
DEMONSTRATE!

MARION PRISON

APRIL 29th

WE DEMAND:

- NO MORE CONTAMINATED WATER AT MARION!
- END THE LOCKDOWN!
- ABOLISH ALL CONTROL UNITS - EVERYWHERE!
- END THE SELECTIVE MISTREATMENT OF POLITICAL PRISONERS!



On April 29, several buses from Chicago and other cities will bring hundreds of demonstrators to the Marion/Carbondale area of southern Illinois, where we will join with local activists. Our demonstration will march and bus to several sites in the area. At each we will voice our opposition to Marion Prison and forcefully express our demands. Together we can make a difference. We urge you to join us. For more information, or to register for the trip, contact us at:

National Committee to Free Puerto Rican Prisoners of War

Box 476698, Chicago, IL 60647
(312) 278-6707

Committee to End the Marion Lockdown

343 S. Dearborn, Suite 1607, Chicago, IL
60604 (312) 663-5046

Ellen Wipperfurth

UPRS and **QOS** urge all students to participate in this important demonstration. For more information, call x3805 or drop us a letter. We're at E-041. (Across from the Game Room)