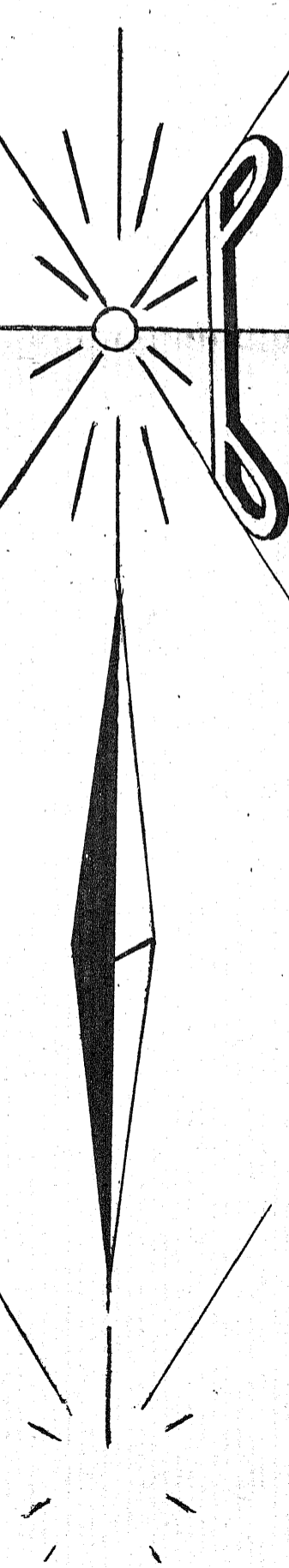


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EDITORIAL

Campus Life



"Incentive for Independence"

Social Genocide

BY CARLOS CALDERON

A New Jersey welfare rights group is testing the constitutionality of the Incentive for Independence program being instituted in New York, New Jersey and other states. Under the program welfare payments will be made on the basis of "brownie points". The basic annual grant for a family of four will be reduced from \$3,756.00 to \$2,400.00. Members of Aid to Dependent Children families could attempt to earn back their previous monthly assistance grants through a point system, the points would be worth \$25.00 a month. For school age children under fifteen that go to school regularly the family would get one point worth \$12.50 semi-weekly. For children older than fifteen they would get 7 point worth \$12.50 a month. If the children got all the necessary medically required vaccinations for a six month period they would receive one more point. If an unemployed adult were to look for a job the family would receive another point.

The "Public Service Work Opportunities" program would require all Aid to Dependent Children and Home Relief recipients who cannot find full and regular employment to work at public service jobs (care takers, office messengers) or to do baby sitting for other welfare mothers. No physical or mental examination is given to the baby sitter to see if the person is capable to take care of children. People that are physically and mentally incapable to work will be taking care of children.

Professor Elizabeth Wickenson, of CUNY states, "both projects are predicted on mistrust and disapproval of the impoverished families of New York and the assumption that second class citizenship is the price of state aid." Welfare families will be treated as mental retardards, rewarded with their basic rights to assistance for "acceptable behavior" and punished by its withdrawal.

To force the families to work the basic grant is first reduced up at least 36%, then if a person is said to be employable and does not go out and look for work the grant is reduced by another \$800.00. In many cases families will be destroyed because she is termed employable. In all respects a subclass of impoverished families is to be created subjected to the most detailed scrutiny of their private lives.

Unity

BY MANUEL CABALLERO

The Puerto Rican experience in Cornell University doesn't start when the ink in my pen hits this page; there have been Puerto Ricans in Cornell before I came to it and they will continue to come long after I am gone. The Puerto Ricans of the past have been forced to leave Cornell for the same reasons they are forced to leave Cornell today. The population breakdown is approximately 41 Puerto Ricans in a campus of 16,000 students. Some of these Puerto Rican students are graduates, the major portion are undergraduates. The Puerto Rican makeup of the university has profound ramifications both socially and academically.

This spring semester has been for me as for all my Puerto Rican compadres a struggle. It has been a struggle because when you need someone to draw strength from in times of trial, the realization of how few of us we really are becomes so frighteningly apparent. Associated to this necessity to draw strength from our hermanos is the search for identity. The number of Puerto Ricans directly relates to the

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EDITORIAL

Vida Universitaria

"Incentivo de Independencia"

Genocidio Social

POR CARLOS CALDERON

Un grupo de individuos defensores de los derechos de la Beneficencia Pública, han puesto a prueba la constitucionalidad del programa titulado "Incentivo de Independencia", recientemente establecido en Nueva York, Nueva Jersey y en otros estados.

Bajo este programa los pagos de la Beneficencia Pública se efectuarán de acuerdo con la acumulación de los "brownie points". La cantidad estipulada por año para cada familia constituida de cuatro miembros, será reducida de \$3,756.00 a \$2,400.00. Los miembros de la Ayuda a familias con hijos menores de edad, podrán intentar la recuperación del dinero que se le redujo en los pagos mensuales, a través de un sistema de puntos acumulados, valiendo \$25.00 cada punto al mes. El sistema trabaja de la siguiente manera: por cada niño menor de quince años que asista a la escuela regularmente, la familia obtendrá un punto de \$12.00 dos veces al mes; por aquellos niños mayores de quince años que no falten a la escuela, la familia conseguirá medio punto al mes, que traducido en dinero significará la cantidad de \$12.50; si los niños componentes de una familia reciben durante un período de seis meses todas las vacunas requeridas médicamente, serán acreedores de un punto más; y si un mayor de edad de esa familia que estuviese desempleado, diese muestras de procurar un trabajo, la familia recibiría otro punto más.

El programa del "Servicio Público de Empleo" demandaría a todos los mayores de edad que reciben ayuda económica para mantener a sus hijos menores, y a aquellos que participan del Auxilio Social, y que no pudiesen hallar empleo, se dedicasen a trabajar en puestos de servicio público (mensajeros de oficinas, custodios, etc.), o a tener cuidado de los niños de familias recipientes de beneficios del Auxilio Social. En el caso de las niñeras, no se les examinan para ver si están física y mentalmente capacitadas para encargarse del cuidado de los niños. Personas incapacitadas física o mentalmente para ejecutar trabajos regulares, serán dedicadas a este tipo de cuidado arriba mencionado.

La profesora Elizabeth Wickenson perteneciente a CUNY, dijo que: "...ambos proyectos se pronosticaron teniendo como base la desconfianza y censura de las familias empobrecidas de Nueva York, y la asunción de que la ciudadanía de segunda clase es el precio de la ayuda estatal". Las familias que reciben el Auxilio Social serán tratadas como si fuesen individuos retrasados mentales, premiados si se portasen bien, y castigados si no hiciesen lo que les mandan, enajenando, de este modo, los derechos que le confiere la Constitución.

Al forzar a las familias a trabajar, la ayuda básica se reduce a un 36 percent. Y si una persona es apta para el trabajo y no se preocupa por buscarlo, la ayuda económica es reducida \$800.00 más, en cuyo caso se destruirán muchas familias, porque parte de sus miembros serán catalogados como capaces para el trabajo. De todos modos, con este sistema, se creará un gran número de familias empobrecidas, con las que se formará una nueva subclase social, dependiente, del escrutinio de sus vidas privadas.



!!! Lazaro, Levantate y Anda !!!

Dudo que este editorial surja algún efecto en la conciencia de los llamados "estudiantes", pero con él tendré la satisfacción de expresar mi opinión acerca de la clase nauseabunda de individuos que integran la comunidad estudiantil de S.I.C.C. El número de personas que asiste y no asiste a las aulas de nuestro Colegio, se aproxima a las 5,000; pero sería más acertado y realista si clasificáramos a 500 de éstas como auténticos estudiantes, y a las 4,500 restantes les llamásemos puros "vegetales".

Según el viejo adagio chino: "Muchas manos hacen el trabajo leve", pero la filosofía de esta sentencia no tiene absoluto significado para los individuos ególatras de S.I.C.C. Da vértigo pensar que las excrecencias que tenemos aquí con el título de "estudiantes", puedan llegar a ser, algún día, los jefes directores de los Estados Unidos de América. Pues la mayoría de estos llamados "estudiantes", muestran más deseos de vegetar que de progresar y educarse. El participar activamente en la vida y administración de este Colegio, parece ser que les produce alergia, no importándoles un bledo si las cosas se hacen o dejan de hacer, o si se hacen bien o mal.

Es horripilante, al preguntar a uno de estos titulados de "estudiantes" su parecer u opinión sobre los nuevos Estatutos por los que deben regirse las futuras actividades estudiantiles, el recibir la siguiente contestación interrogativa: "¿Qué significa todo eso?"

Amigo "estudiante", deja de poner el grito en el cielo por la subida del peaje en el puente Verrazano, alegando que tú no botaste en las elecciones del Gobierno Estudiantil, y este hecho me asegura que tampoco votarás en las elecciones estatales y nacionales.

Así que, caros "estudiantes", podéis iros a casa a vegetar; podéis rebelaros contra todo lo establecido; podéis desgañitaros en protesta de todo lo que os venga en gana, pero tened siempre presente el triste hecho de que sois unos simples parásitos.

Tendremos guerras, hasta que acabemos con ellas; tendremos contaminación de la Naturaleza, hasta que la prevenqamos y tendremos una sociedad deforme, hasta que la curemos. Sigamos empleando la retórica, mantengamos las drogas y la apatía, para que un día nuestros hijos nos echen en la cara nuestra catitud presente, diciéndonos: "¿Qué hicisteis, qué hicisteis vosotros con el fin de que nuestro mundo fuera hoy un pocomejor?"

Sonríe ahora y retorna a tu guitarra, a fumar y a jugar con el disco volador, pero acuérdate que tu día fatal y de desventura no está muy lejos.

Unidad

POR MANUEL CABALLERO

La experiencia puertorriqueña en la Universidad de Cornell, no principia cuando la tinta de mi pluma moja esta página. Ha habido puertorriqueños en Cornell antes de yo llegar a estas aulas, y continuarán asistiendo por muchos años, después que yo haya completado mis estudios en esta Institución. Los puertorriqueños del pasado fueron forzados a dejar Cornell, exactamente por la misma razón que los obliga a abandonarla hoy. El número de puertorriqueños en una Universidad de 16,000 estudiantes, es aproximadamente de 41. Algunos de éstos son estudiantes "graduados", y la mayoría "no graduados". El carácter de las actividades puertorriqueñas universitarias tiene hondas ramificaciones sociales y académicas.

Este semestre de la primavera ha sido para mí, tanto como para mis compadres puertorriqueños, una lucha a brazo partido. Ha sido una lucha, porque cuando se necesita un grupo de donde sacar fuerzas en tiempos de dificultad, y uno se da cuenta de los pocos que somos para hacer frente a la gigante oposición, se llega, aparentemente, a tener miedo a la empresa. Asociada a esta necesidad de conseguir coraje de nuestros hermanos, está la búsqueda por nuestra identidad y personalidad. El número de puertorriqueños está en directa relación con la dificultad de identificación o sentido de pertenencia.

La proporción o porcentaje de atrición entre los puertorriqueños es muy elevado. Muchos de ellos, en el pasado, se abrieron camino en sus estudios hasta alcanzar el nivel de "Senior", teniendo que ceder a las múltiples presiones acarreadas por los cuatro años. Uno de los puertorriqueños que sobrevivió las ordañas de Cornell, casi luchando en solitario, le falta por terminar el último semestre para completar sus estudios en Nutrición y Agricultura. Esta estudiante puertorriqueña, se graduará en la Universidad de Cornell, pero el precio que tuvo que pagar en sufrimientos y vejaciones, además de los cambios que se vio obligada a hacer durante esos cuatro años, me hace pensar si este martirio valdrá la pena.

(Continuación en la Página 7)

Race And The Search For Identity

Samuel Betances

Puerto Rican young people in the United States feel very confused about their identity as it relates to the issue of race and color. The confusion and psychological trauma experienced by second generation Ricans is partly caused by conflicting social definitions that place Puerto Ricans in a "no man's land", neither black nor white. This crisis, while sometimes masked, causes ambivalence, anxiety, and bitterness which often turns against the self.

The following article by Samuel Betances is but a beginning effort to place in a larger forum a very important issue confronting young Ricans in the States.

Puerto Ricans are sometimes white, they are sometimes black, and they are sometimes Puerto Ricans — and so they are quite often confused. This holds particularly true for the second generation Puerto Ricans in the U.S. mainland. The single most crucial issue burning deep in the souls of many young, second generation Puerto Ricans in the United States is that of the wider identity — the search for ethnicity.

Puerto Rican youth in America in search of their ethnic identity have often faced the stark reality of having to relate to critical issues solely on the basis of black and white. In other words, it becomes impossible simply to be "Puerto Rican" or "Latin" or a "Third World Type" or "Spanish" in a society that demands categories based on black and white.

To a large degree, Puerto Rican youth who come from a racially mixed background believe that in America they can choose whether they want to be black or white. Some have decided not to suffer the plight of becoming black. It is hard for them to be a Puerto Rican without becoming black as well, the assumption being that one can choose with which group to relate.

Erik Erikson suggests that Negro creative writers are in a battle to reconquer for their people a "surrendered identity". He states: "I like this term because it does not assume total absence, as many contemporary writers do — something to be searched for and found, to be granted or given, to be created or fabricated — but something to be recovered. This must be emphasized because what is latent can become a living actuality, and thus a bridge from past to future." If what Erikson says is true, then the Puerto Rican adolescent's search for a wider identity becomes even more complicated in the light of some historical facts that are uniquely Puerto Rican.

Puerto Rico at present has no definite political status. The island is neither a state of the union, nor is it an independent nation. It is no more than a "perfume colony," as a critic of the present system has described it. Puerto Ricans are considered "Americans" by their Latin American cousins and "Latin" by the Americans. They have never been in control of their island and during a period of nineteen years, between 1898 and 1917, were citizens of no country.

Dr. Roman Lopez Tames, a careful student of the Puerto Rican experience, has noted that there is insecurity in the island. Puerto Ricans are forever asking themselves, "What am I?" ("que soy?"), and "What are we?" ("que somos?"). He notes that "for the North Americans the island is hispanic, this is to say, strange sister to what they call Latin American." But on the other hand, "Latin American countries without having a very concrete notion about the island, quite frequently reject her considering her North Americanized, lost to the great family." Puerto Rico has been likened by Dr. Lopez Tames to the plight of the bat who is rejected by birds and by rodents, belonging to neither family in any concrete way, who is condemned to live a solitary life between two worlds, misunderstood by both.

To some degree, the seeds of insecurity toward

ethnicity are already planted in the minds of first generation Puerto Ricans. Thus, a youngster who has parents who have some doubt as to their own identity, has to face new problems which indicate further that he is neither black nor white. He is neither American nor Latin American. He comes from an island which is neither a state nor a nation. Is it possible for Puerto Ricans to find their "surrendered identity"? Or is it not a fact that to some degree the historical experience indicates that there is nothing there which is latent, nothing that can come alive, nothing that can serve as a bridge from the past to the future, since Puerto Rico, as a geographical entity, has been molded in an experience of dependency, first to Spain and then to the United States?

Confusion, ambivalence, and contradictions are present in the lives of Puerto Rican adolescents as they relate to the issue of race and color. Some Puerto Ricans learn English very quickly and refuse to speak Spanish in hopes of finding acceptance in the larger society. Others who are dark-skinned deliberately keep their Spanish, lest they be mistaken for American Negroes. Still others will hide their dark-skinned grandmothers in the kitchen while introducing their potential spouses to their lighter-skinned parents. The

more successful the Puerto Rican, the more "European-looking" his wife tends to be. It's an interesting commentary that the first book out of East Harlem, "Down These Mean Streets", based on the second generation experience, was written by Piri Thomas, a Puerto Rican who is very concerned with the crucial issue of identity. One chapter in his book is entitled, "How to be a Negro Without Really Trying." Others are, "Hung Up Between Two Sticks" and "Brothers Under the Skin."

The migrant Puerto Rican, whose children are the focus of this paper, have brought with them certain experiences and outlooks on the issue of race and color that have influenced to some degree the lives of their children. The first generation grew up in an island which historically has experienced "whiteness" as a positive value and "blackness" as a negative one. "White is right," in Puerto Rico, too. While blackness may not be as negative as in America, it is still negative enough to be a source of embarrassment in many instances in Puerto Rican life.

Puerto Rico has a problem of color; America has a problem of race. That is the critical difference between discrimination in Puerto Rico and in the U.S. mainland.

Discrimination in Puerto Rico is based on color. As such, color is a physical characteristic which can be altered and/or changed in

several generations. Marrying someone lighter-skinned than oneself immediately alters the way in which the offspring of such a union would be described. A Negro-Puerto Rican who marries a non-Negro Puerto Rican will have children which will be described as non-Negro.

If the pattern is continued through several generations, a Negro Puerto Rican can live to see his "white" great-grandchildren. The negative physical element, color, can be eliminated or be made to play a less embarrassing role in the lives of those who seek to make things "better for their children".

Not so in America where discrimination is based on the concept of race. It has to do with a deep-seated conviction about one group being superior to another. In the United States, the element of racial inequality is prevalent. Racism has to do with the issue of the "purity of the blood," a kind of changeless, hereditary disease or blessing which is transmitted from parent to offspring. In America many gain their sense of being and power from their membership in the "superior" white race. The most deprived white man can think of himself as "better than any Nigger." It doesn't really matter what his position or educational background may be: "No matter how you dress him up, a Nigger is a Nigger," a

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Puerto Ricans And Freedom

(Reprint from NEW YORK POST)

No single issue stirs Puerto Rican emotions more violently than that of status. It is, in truth, the issue of issues.—Gordon Lewis in "Puerto Rico: Freedom and Power in the Caribbean."

"Vote? No, I've never voted. All politicians are the same. For me life is struggle and all I look forward to is death. But if we could throw the damn Americans out of Puerto Rico, I would go and vote for independence.—East Harlem hot dog vendor.

All the traditional radical equipment is there—a telephone, a mimeograph machine, stacks of Marxist literature and piles of folding chairs. Young Puerto Ricans talk earnestly about "struggle" and "radicalization" while Fidel, Ho, Malcolm X and Lenin gaze intensely from the posterplastered wall.

The meeting hall, at 106 E. 14th Street, a short walk from Union Square, is the U.S. headquarters of the Puerto Rican Socialist Party, where young Marxists are seeking to build support in factories, high schools and college campuses for their cause—'independence' for Puerto Rico.

An independent island republic—is it the deep, unarticulated desire of most Puerto Ricans or the aim of just a few vocal radicals? For 73 years, ever since the U.S. annexed their "island of enchantment," Puerto Ricans have been arguing about "status"—independence, statehood or commonwealth.

The statehood party is in power on the island and the form of government there—internal self-government without federal taxation or Congressional representation—is called "commonwealth."

But the future belongs to the "independentistas," local pro-independence forces say.

Nationalist sentiment is growing, they claim, both among the 2.7 million inhabitants of the island and the 1 million Puerto Ricans in New York. Over 25,000 marched for independence last September at the Governors Conference in San

Juan. Thousands more demonstrated at the UN in October demanding international intercession in the affairs of America's Caribbean "colony."

Pro-independence campaign buttons are appearing in greater numbers on the city's college campuses and Puerto Rican neighborhoods.

But even New York's leading independence groups, the Socialists and the more flamboyant Young Lords, both of which have sought to wed the independence issue with revolution in the New York ghetto, admit that independence is something less than a burning cause among the vast majority of Puerto Ricans here.

"The majority prefer things as they are," said Fulgencio Arroyo, owner of a bodega at Park Ave. and 110th Street, in the shadow of the New Haven Railroad overpass. "In Puerto Rico we have all the opportunities of this country. We can come and go as we please. Independence would never work. The pro-independence people are out only for themselves," he added with typical Latin cynicism about los politics.

"Cuba and the Dominican Republic are independent, but do they have liberty?" asked Higinio Alvarez, who was selling grapes, avocados

and bananas from a pushcart at 161st Street and Prospect Ave. in the South Bronx.

"I don't know," he continued. "I'm at the point where I could be convinced either way. I'd like to see Puerto Rico free, but where would we get the money to pay the bills?...In this country there's no natural respect...the only bad people in the government's eyes are the Puerto Ricans. Even the blacks can get away with murder." 'Colonial Mentality'

The Socialists and the young Lords say it's the "colonial mentality," an apathetic state of mind formed in the crucible of American domination of the island since 1898, that has made independence seem an unattainable goal.

Years of conditioning, says Richie Perez, deputy minister of information for the Young Lords, have taught all Puerto Ricans that "the U.S. is big and Puerto Rico is small...America is rich and Puerto Rico is poor. The message is that we can't lead our own lives or govern ourselves. We must remain dependent on a bigger, richer country."

"The level of political participation among most first generation New York Puerto Ricans is very low," adds Ramon Arbona, a New York based member of the

Socialist Party's central committee. "They've been colonized, alienated from both sides. But the young people are becoming politicized. That's not to say that all young Puerto Ricans are radicals. Puerto Ricans in New York live in such bad conditions that it makes them natural rebels. We're living on a powder keg."

According to the island's major political parties, the pro-independence groups' claims on Puerto Rico's destiny are baseless and grandiose. Both the pro-statehood Progressive Party, headed by Gov. Luis Ferre, and the Popular Democratic Party, which favors the present commonwealth system, point to the election results.

Both in Puerto Rican gubernatorial elections and in two plebiscites on the status question, independence parties have gotten a negligible percentage of the vote.

But most of the independence groups—who, says Arbona, are skeptical of "that American liberal dream about 'fair elections'—have boycotted both the elections and the plebiscites.

The Socialist Party, which until last month was called the Pro-Independence Movement (MPI), is presently trying to organize a united front of independence groups

for a genuine test of public opinion in next year's gubernatorial election.

The idea is not to win the election, says Arbona, "to radicalize the struggle." An alliance between the Socialists and a rejuvenated Independence Party, the only pro-independence party to run candidates in recent island elections, would probably draw about 25 per cent of the vote, Arbona says.

That would probably take the election away from the middle-of-the-road Progressive Party, handing the governorship again to the statehood forces. The result would be "more polarization," says Arbona. "The feeling would grow that either you're a Yankee or a Puerto Rican."

The major argument against independence is that it would turn Puerto Rico into another poverty-stricken banana republic. But the independence forces argue that the island is rich in natural resources—copper, manganese, tungsten, wealth of fish—which could be used, if U.S. trade restrictions were removed, to complement other Latin-American economies.

"Maybe everybody won't have a color TV," says Perez, "but there won't be people running around without shoes like there are now."

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Proposal For Puerto Rican & Latin American Institute

BY LA ASOCIACION DE RICHMOND COLLEGE

The proposed Puerto Rican - Latin American Bi-Lingual Institute reflects the growing interest at Richmond College in Puerto Rican - Latin American studies. But essentially it is motivated by the realization that it is educationally and politically vital in today's world to become fully acquainted with these cultures. However, the concept of an Institute, as such, with an autonomous structure, to effect these requirements grew out of a new sense of awareness of students of La Asociación Estudiantil Puertorriqueña - Latinoamericana; that it was of extreme importance for the socio-political and cultural development of Puerto Rican-Latin American students to influence in a meaningful and decisive way, the circumstance of their education. In view of this, the students of La Asociación see the Institute as an essential first step in achieving academic freedom, political unity and cultural identity.

The Coordinating Committee will review the qualifications of the faculty in accordance with the waiver of appointments of the Board of Higher Education.

In order for the Institute to function efficiently, it must be

administered by a full time director. The director's responsibility will be to establish and develop the programs of the Institute. He will also serve as a liaison between the Institute and the Latin community.

In asking for an Institute, we want to make it clear that the Institute will be independent of any Division here at Richmond College, and that its Director will be responsible to the Dean of Faculties for academic affairs and to the President for administrative affairs. While we would have asked for a departmental status, the present set-up at Richmond makes it rather difficult for us to set-up a department of Puerto Rican-Latin American studies.

Our program will be an undergraduate program with a specialization in Puerto Rican - Latin American Studies. This makes it understandably clear that if the Institute is to function and develop serious programs, it must have the autonomy to do so. Ours will follow the pattern of development of the Afro-American Institute:

1. Autonomy to develop our programs.

2. The authority to appoint, re-appoint and to make promotions.

3. Authority to determine the qualifications of faculty members.

4. Complete autonomy to develop curriculum.

5. Administrative accountability to the President.

6. Academic accountability to the Dean of Faculties.

The initial appointments will be made by the members of La Asociación and will be accordingly submitted to the Richmond College Personnel and Budget Committee. Subsequent appointments, re-appointments, promotions will require the active participation of the members of La Asociación.

In order to achieve these goals, the Institute's design will be based on a broad perspective of history, culture and life style of Puerto Rico and Latin American and their development of their respective communities in the United States of America. In this respect, special attention will be placed on community problems, affairs and participation in relation to the cultural, economic, and political aspects of their existence in the United States of America.

Most of the courses will be taught bi-lingually; others will be taught entirely in Spanish. A reading

knowledge of Spanish is recommended for doing research. Students who are not fluent in Spanish and are interested in the program are strongly urged to take the necessary courses listed in the college catalogue in order to fulfill the language requirements.

The Institute will also emphasize the relationship of its program to the Third World.

The Institute will be offering a major in Puerto Rican-Latin American Studies effective September 1972. Through this program, students who plan to teach will receive a broader understanding of Puerto Rico and Latin America and will become sensitive to the needs of these respective communities in New York City, learning about their problems, aspirations, and their contributions to the city. Hopefully, this program will be aimed at the students of Puerto Rican and Latin American descent in order to make them aware of their cultural and historical heritage as members of the world community. On the other hand, the program will endeavor to appeal to non-Latin students so that they too will learn about the Puerto Rican and Latin American communities inside and outside the United States.

Unity

(Continued from page 2)

These are important pieces of data that La Asociación Del Caribe will be trying to interpret in our study of why we have such a high attrition rate. Although the answers are apparent now to these types of questions and La Asociación Del Caribe has already begun to move on these issues, the statistics are vital in documenting our ideas and subsequent programs. Acquisition of such data is always needed for a clearer picture of what direction to proceed, but it's only one of the necessities. To try and alleviate the usual conditions of too few Puerto Ricans we have tried to do recruiting at the high schools and community colleges in several areas in and out of New York. Another need that we have tried to correct is the need for Puerto Rican Professionals. At this point it has only been in the form of speakers; Migdalia de Jesus Torres de García gave a lecture at Cornell in September. Her words were stunningly to the point. The pitfalls to be cautious of have now come to pass. I and all the members of La Asociación Del Caribe thank her. Of course the next step is pushing for Puerto Rican faculty. This may be

more of a problem than getting professionals in the city, simply because Ithaca is so far removed. However, any organizations that have access to resumes of interested teachers please contact:

La Asociación Del Caribe
C/O Manuel J. Caballero
2617 Clara Dickson Hall No. 6
Ithaca, New York 14850

It has been questioned whether the increase of the number of Puerto Ricans is a positive step in helping Cornell's population. The argument is that the placing of more Puerto Ricans on Cornell's campus is not an answer to the problem, but just placing more Puerto Ricans into one. The truth that underlies this statement must not be overlooked. It is true that we must not neglect action on those issues that effect the Puerto Rican on campus now and will certainly effect those who are to come as they did those Puerto Ricans who left. However, to restrain ourselves from actively enlarging the Puerto Rican enrollment is counter productive. Certainly the larger number of Puerto Ricans who are placed in a fight for survival on a

for national unification and Puerto Rican national influence. Of course these pathways which are network of regionalized consolidations of campus to which they feel totally alienated, the greater the probability that they can emmass deal with their common plight.

Again the question which always seems to arise, "why the need for an organization" should be analysed. Even in Cornell the answer to this question has undergone a deemphasis. Cornell as so many other colleges and universities now accept the tidal force that Black and Puerto Rican groups have created to which they can no longer effectively prevent. The answer is obvious; the importance now lies in making them effective politically. The Princeton Conference offers to be the stepping stone to all Puerto Rican Organizations attaining political power on a national rather than local level. Never in the history of Puerto Rican political student power has atmosphere and determination been as necessitated as now. Apathy is still unbelievably blatant. It is almost unexplainable and it's certainly unacceptable. The pathway now is

Puerto Rican student organizations, will be interwoven with other state networks to ultimately build into a union of Puerto Rican students, faculty and professionals. All of this will take place, which is now at its genesis, in the Puerto Rican National Conference.

The primary emphasis, as it has been for some years now, is unity. Cornell's Puerto Rican Organization as all organizations should support this concept. Communications is of great importance in attaining and retaining of such a goal. This year Cornell's organization received a total operating budget of \$146.00. When you receive as small a sum as that, the organization has to think twice about how it's going to use it. The library is of utmost importance in our self education. LA ASOCIACION DEL CARIBE makes the appeal to all hermanos who have information that may be valuable to the purchasing of books and attainment of speakers, please make contact with LA ASOCIACION DEL CARIBE - the address appears above. Lastly, any students wishing to either apply or visit the campus can contact the same address.

El Propuesto Instituto Puertorriqueño y Latino Americano

POR LA ASOCIACION DE RICHMOND COLLEGE

El propuesto Instituto Bilingüe Puertorriqueño-Latinoamericano refleja el creciente interés que se viene desarrollando en Richmond College acerca de los estudios Puertorriqueño-Latinoamericanos. Mas el motivo principal de este despertar de los estudios Latinoamericanos radica en el hecho de que la gente ha llegado a darse cuenta que desde el ángulo político y educativo, dados los factores vitales que imperan en el mundo de hoy, es indispensable llegar al conocimiento de las culturas de los pueblos Latinoamericanos.

Sin embargo, la idea de un Instituto como tal, dotado de una estructura autónoma, para llevar a cabo estas aspiraciones, surgió de la toma de conciencia en este campo que los estudiantes de La Asociación Estudiantil Puertorriqueña-Latinoamericana experimentaron. Las circunstancias educativas de este grupo de estudiantes, ejerció extrema influencia en el desarrollo socio-político-cultural de nuestros tiempos, y sirvió para establecer significativos y decisivos caminos por los que se había de echar a andar una nueva idea en la educación de los jóvenes Latinoamericanos. Por consiguiente, los estudiantes de La Asociación ven en el Instituto un primer paso muy esencial en la obtención de la libertad académica, unidad política e identidad cultural.

El Comité Coordinador revisará la habilidad de los profesores de acuerdo con la dilación de nombramientos llevada a

cabo por la Junta de Educación Superior.

Para que el Instituto funcione eficientemente, debe ser administrado por un Director permanente, siendo su responsabilidad la de establecer y desarrollar los programas del Instituto, al mismo tiempo de ser el lazo de unión entre la comunidad Latinoamericana y aquí.

Al solicitar un Instituto, queremos aclarar que dicho Instituto será independiente de cualquier otro Departamento existente ya aquí en Richmond College, y que su Director estará bajo el mandato del Decano del profesorado, en cuanto a sus relaciones académicas, y dependerá del Presidente en lo relacionado a cuestiones administrativas. Aun cuando hubiéramos querido que se le diera categoría de Departamento a este Instituto, la presente estructura de Richmond College dificulta el establecimiento de un Departamento de Estudios Puertorriqueño-Latinoamericanos.

Nuestro programa será para estudiantes no graduados que se quieran especializar en los estudios puertorriqueño-latinoamericanos; lo cual da a entender que, si el Instituto quiere funcionar a perfección e implantar programas serios, debe poseer autonomía propia.

Nuestro Instituto seguirá el model del Instituto Afro-Americano:

1. Autonomía para desarrollar nuestros programas.

2. Autoridad para designar a profesores y administradores; concederles

nuevos contratos o ascenderles de categoría.

3. Autoridad para definir las cualidades requeridas a cada miembro de la facultad.

4. Autonomía total para crear y desarrollar el plan de estudios.

5. Dependencia administrativa del Presidente.

6. Dependencia académica del Decano del profesorado.

Los nombramientos iniciales serán hechos por los miembros de La Asociación y serán debidamente presentados al Comité de Presupuesto y Personal de Richmond College. Los nombramientos posteriores, renovación de los mismos y ascensos requerirán la activa participación de los miembros de La Asociación.

Con el propósito de conseguir estas metas, la estructura del Instituto estará cimentada sobre anchas perspectivas históricas, culturales e idiosincrásicas de Puerto Rico y el resto de Latinoamérica, y sus respectivos grupos étnicos comunitarios asentados en los Estados Unidos de América. Por consiguiente, se prestará gran importancia a los problemas de dichas comunidades, sus negocios y participación en relación con los aspectos culturales, económicos y políticos que les une a la vida de los Estados Unidos de América.

La mayoría de los cursos se enseñarán en ambas lenguas: español e inglés; otros exclusivamente en español. Para dedicarse a la investigación, es necesario saber leer

español, y los estudiantes que no hablen correctamente español, pero estén interesados en este programa, se les recomienda se matriculen en los cursos de dicha lengua que se encuentran en el catálogo de la Universidad necesarios para satisfacer los requisitos.

El Instituto también dará énfasis en intensificar las relaciones del Tercer Mundo con este programa.

El Instituto ofrecerá la especialización en Estudios Puertorriqueño-Latinoamericanos a partir del año 1972.

A través de este programa, los estudiantes que tengan intención de dedicarse a la enseñanza, recibirán un amplio conocimiento de Puerto Rico y resto de Latinoamérica, llegando a percibir, de este modo, las necesidades de cada grupo étnico Latinoamericano existente en la ciudad de Nueva York, aprendiendo sus problemas, anhelos y contribuciones hechas a la vida de esta ciudad.

Sin duda, este programa está enfocado hacia los estudiantes puertorriqueños y demás Latinoamericanos o sus descendientes, con el propósito de que se den cuenta de su herencia histórica y cultural como miembros de la comunidad universal. Por otra parte, este programa se esforzará en atraer a estudiantes de otros grupos étnicos, para que ellos también conozcan al individuo Latinoamericano y sus circunstancias en y fuera de los Estados Unidos de América.

Unidad

(Continuación de la Página 3)

Sólo unos cuantos puertorriqueños están tratando de obtener su Licenciatura en Cornell, y esperamos que pronto uno de nuestros compadres empiece a enseñar cursos sobre materias puertorriqueñas en esta Universidad.

Lo que más nos preocupa hoy día son los estudiantes puertorriqueños no licenciados, especialmente los principiantes. Nos interesa conocer las estadísticas en detalle de los puertorriqueños no licenciados, especialmente los principiantes. Nos interesa conocer las estadísticas en detalle de los puertorriqueños que han terminado sus estudios en el pasado, y cuántos. Queremos saber cuántos han abandonado sus estudios y en qué instante de su carrera. Estos son factores que La Asociación del Caribe tratará de analizar e interpretar por tener un gran valor para llegar al conocimiento de las raíces que mantienen el elevado nivel de abandono de estudios o suspensiones de asignaturas entre el corto número de estudiantes que forman el grupo puertorriqueño en Cornell. Y aun cuando nos parecen obvias las contestaciones a estas preguntas, por lo que la Asociación del Caribe ha tomado medidas en estos asuntos, sin embargo, las estadísticas nos son muy provechosas y vitales para disponer nuestros planes, ideas y programas

conseguir profesores puertorriqueños, aunque nos damos cuenta de la gran del futuro. La obtención del tal información es siempre necesaria con el propósito de tener una idea clara en qué dirección debemos encaminar nuestros anhelos, pero es simplemente una de las muchas necesidades que sentimos.

Para evitar que haya tan pocos puertorriqueños en Cornell, hemos hecho campañas de reclutamiento de puertorriqueños que estudian en las Escuelas Superiores, en los Colegios Comunes de varias áreas geográficas dentro y fuera de Nueva York.

Otra necesidad que echamos de menos, es la de profesionales puertorriqueños. Los pocos que hemos visto en Cornell, vinieron a escala de oradores, y entre ellos podemos mencionar a Migdalia de Jesús Torres de García, quien dió una conferencia en septiembre. Sus palabras atacaron duramente las raíces de nuestros problemas. El temor y la precaución que se solía tener al manifestar nuestros problemas, han pasado a la historia, y ya no nos avergonzamos al exponer nuestras necesidades y deseos. Todos los miembros de La Asociación del Caribe le damos las más profundas gracias por su arrojo y magnífica exposición.

Nuestro próximo paso ha de ser el de

dificultad, debido a lo lejos que se halla Ithaca. No obstante, cualquier organización que pueda informarnos de profesores que estén interesados en enseñar aquí, podría ponerse en comunicación con: La Asociación Caribe. c/o Manuel J. Caballero, 2617 Clara Dickson Hall No. 6, Ithaca, New York 14850.

Se ha censurado el hecho de si al enrolar más puertorriqueños en Cornell, ayudaría a los que ya están allí. La disputa se centra en que al matricular más puertorriqueños en Cornell no se solucionan los problemas que éstos encaran, sino que se añade otro más a los ya existentes. La verdad que puedan encerrar estas palabras, no debe sobreestimarse. Es verdad que no podemos echar a un lado los problemas que nos acucian en el presente y, de seguro, afectarán a aquéllos que vengan detrás de nosotros, como anteriormente ocurrió con los que ya han terminado. Sin embargo, si nos retraemos de aumentar el número de puertorriqueños en Cornell, creó que esta actitud sería contraproducente. Ciertamente, cuantos más puertorriqueños haya y participen en la lucha para sobrevivir en un "campus" donde se sienten enajenados, será mayor la probabilidad de victoria e impacto en las conciencias de los administradores de Cornell.

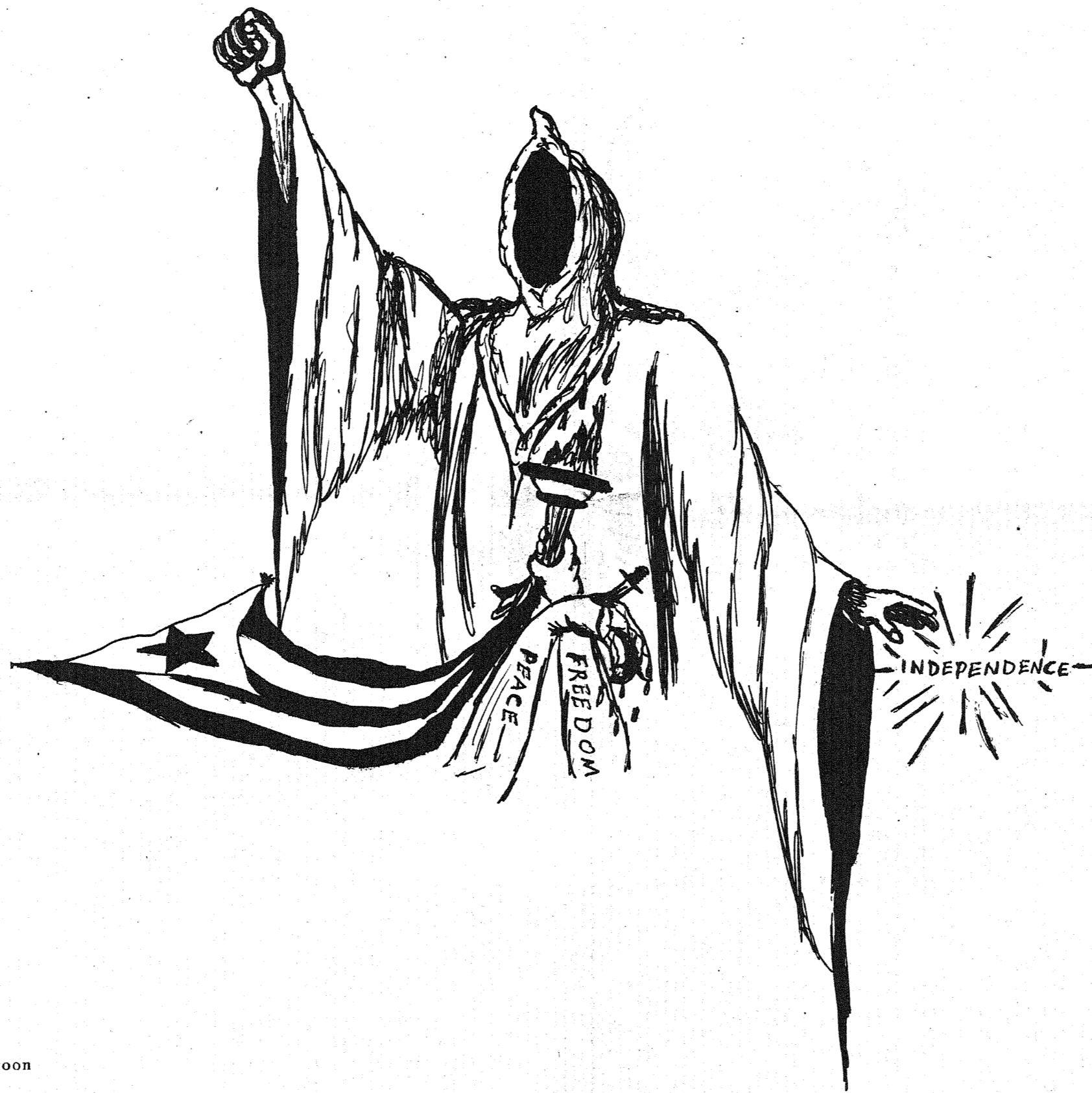
Es probable que surja la pregunta otra vez, tantas veces hecha, de: ¿por qué se necesita una organización para resolver estos problemas? Incluso en Cornell, la contestación a esta pregunta ha experimentado cierta disminución en su importancia. Pues Cornell, como otros Colegios y Universidades aceptan las fuerzas creadas por las oleadas de negros y puertorriqueños, las cuales se ven impotentes para prevenir. La contestación a la pregunta anterior es obvia, sabiendo que no se puede parar la avalancha humana de estos dos grupos minoritarios mencionados. La contestación es que estas organizaciones son necesarias para crear en los puertorriqueños una conciencia política que les haga funcionar activamente desde este punto de vista.

La Conferencia de Princeton parece haber sido la palanca impulsora de este sentimiento político entre las Organizaciones puertorriqueñas, no a nivel local, sino nacional. Jamás en la historia de los estudiantes puertorriqueños fue tan necesaria la fuerza política como en estos días. La apatía, por desgracia, es una actitud que se encuentra muy diseminada todavía entre nuestros compadres, cual no se puede explicar y, hoy día, es inaceptable.

(Continuación en la Página 14)

PUERTO RICANI OBITUARY

BY PEDRO PIETRI



Puerto Ricans
Who never took a coffee break
From the ten commandments
To KILL KILL KILL
The landlords of their cracked
skulls
And communicate with their
Latin Souls

They worked
They were always on time
They were never late
They never spoke back
When they were insulted
They worked
They never went on strike
Without permission
They never took days off
That were on the calendar
They worked
Ten days a week
And were only paid for five
They worked
They worked
They worked
And they died
They died broke
They died owing
They died never knowing
What the front entrance
Of the first national bank
looks like

Juan
Miguel
Milagros
Olga
Manuel
All died yesterday today
And will die tomorrow
Passing their bill collectors
On to the next of kin
All died
Waiting for the Garden
of Eden
To open up again
Under a new management
All died
Dreaming about america
Waking them up in the middle
of the night
Screaming: Mira! Mira!
Your name is on the winning
lottery ticket
For one hundred thousand
dollars
All died
Hating the grocery stores
That sold them make-believe
steak
And bullet-proof rice and
beans
All died waiting dreaming
and hating
Dead Puerto Ricans
Who never knew they were

All died yesterday today
And will die again tomorrow
Dreaming
Dreaming about Queens
Clean cut lily white
neighborhood
Puerto Ricanless scene
The first spics on the block
Proud to belong to a
community
Of gringos who want them
lynched
Proud to be a long distance
away
From the sacred phrase:
Qué Pasa?

These dreams
These empty dreams
From the make believe
bedrooms
Their parents left them
Are the after effects
Of television programs
About the ideal
white american family
With Black maids
And Latin janitors
Who are well trained
To make everyone
And their bill collectors
Laugh at them
And the people they represent

Juan
Died waiting for his number
to hit
Miguel
Died waiting for the welfare
check
To come and go and come
again
Milagros
Died waiting for her ten
children
To grow up and work
So she could quit working
Olga
Died waiting for a five
dollar raise
Manuel
Died waiting for his
supervisor to drop dead
So that he could get a
promotion
It's a long ride
From Spanish Harlem
To long island cemetery
Where they were buried
First the train
And then the bus
And the cold cuts for lunch
And the flowers
That will be stolen
When visiting hours are over
It's very expensive
It's very expensive
But they understand
Their parents understood
It's a long non-profit ride
From Spanish Harlem
To long island cemetery
Juan
Miguel
Milagros
Olga
Manuel
All died
Like a hero sandwich dies
In the garment district
At twelve o'clock in the afternoon
Social security numbers to
ashes
Union dues to dust
They knew
They were born to weep
And keep the morticians
employed
As long as they pledge
allegiance
To the flag that wants them
destroyed

And the world is off your
shoulders
Help those who you left
behind
Find financial peace of mind
Rise Table Rise Table
Death is not dumb and disable
If the right number we hit
All our problems will split
And we will visit your graves
On every legal holiday
Those who love you want to
know
The correct number to play
Let them know this right
away
We know your spirit is able
Death is not dumb and disable
RISE TABLE RISE TABLE

Juan
Miguel
Milagros
Olga
Manuel
All died yesterday today
And will die again tomorrow
Hating fighting and stealing
Broken windows from each
other
Practicing a religion without
a roof
The old testament
The new testament
According to the gospel
Of the internal revenue
The judge and jury and
executioner
Protector and eternal bill
collector

Secondhand shit for sale
Learn how to say Cómo Está
Usted
And you will make a fortune

They are dead
They are dead
And will not return from the
dead
Until they stop neglecting
The art of their dialogue
For broken english lessons
To impress the mister bosses
Who keep them employed
As dishwashers porters
messenger boys
Factory workers maids stock
clerks
Shipping clerks assistant
Mailroom
Assistant, assistant, assistant,
assistant
To the assistant, assistant
dishwasher
And automatic smiling

doorman
For the lowest wages of the
ages
And rages when you demand
a raise
Because it's against the
company policy
To promote SPICS SPICS SPICS

Juan
Died hating Miguel because
Miguel's
Used car was in better
condition
Than his used car
Miguel
Died hating Milagros because
Milagros
Had a color television set
And he could not afford one
yet
Milagros
Died hating Olga because
Olga
Made five dollars more on the
same job
Olga
Died hating Manuel because
Manuel
Had hit the numbers more
times
Than she had hit the numbers
Manuel
Died hating all of them
Juan
Miguel
Milagros
Olga
Manuel
Will right now be doing their
own thing
Where beautiful people sing
And dance and work together
Where the wind is a stranger
To miserable weather
conditions
Where you do not need a
dictionary
To communicate with your
hermanos y hermanas
Aquí se habla español all the
time
Aquí you salute your flag
first
Aquí there are no dial soap
commercials
Aquí everybody smells good
Aquí TV dinners do not have
a future
Aquí wigs are not necessary
Aquí we admire desire
And never get tired of each
other
Aquí qué pasa Power is
what's happening
Aquí to be called negrito y
negrita
Means to be called LOVE

The geography of their
complexion
PUERTO RICO
IS A BEAUTIFUL PLACE
PUERTORRIQUENOS ARE A
BEAUTIFUL RACE

If only they
Had turned off the television
And tuned into their own
imagination
If only they
Had used the white
supremacy bibles
For toilet paper purpose
And made their Latin Souls
The only religion of their race
If only they
Had returned to the
definition of the sun
After the first mental
snowstorm
On the summer of their senses
If only they
Had kept their eyes open
At the funeral of their fellow
employees
Who came to this country to
make a fortune
And were buried without
underwears

Juan
Miguel
Milagros
Olga
Manuel
Will right now be doing their
own thing
Where beautiful people sing
And dance and work together
Where the wind is a stranger
To miserable weather
conditions
Where you do not need a
dictionary
To communicate with your
hermanos y hermanas
Aquí se habla español all the
time
Aquí you salute your flag
first
Aquí there are no dial soap
commercials
Aquí everybody smells good
Aquí TV dinners do not have
a future
Aquí wigs are not necessary
Aquí we admire desire
And never get tired of each
other
Aquí qué pasa Power is
what's happening
Aquí to be called negrito y
negrita
Means to be called LOVE

They saw their names listed
In the telephone directory of
destruction
They were trained to turn
The other cheek by
newspapers
That misspelled who
mispronounced
And misunderstood their
names

And celebrated when death
came
And stole their final laundry
ticket

They were born dead
And they died dead

It's time
To visit Sister Lopez again

The number one healer
And fortune card dealer
In Spanish Harlem
She can communicate
With your late relatives
For a reasonable fee
Good news is guaranteed

Rise Table Rise Table
Death is not dumb and disable
over

Those who love you want to
know
The correct number to play

Let them know this right
away
Rise Table Rise Table
Death is not dumb and disable
Now that your problems are
over

Learn To Read And Write Spanish

one	uno	lawyer	abogado
two	dos	gift	regalo
three	tres	package	paquete
four	cuatro	letter	carta
five	cinco	gentleman	señor
six	seis	conversation	conversación
seven	siete		
eight	ocho	the lawyer	el abogado
nine	nueve	the gift	el regalo
ten	diez	the package	el paquete
fifteen	quince	the letter	la carta
twenty	veinte	the gentleman	el señor
twenty-five	veinte y cinco	the conversation	la conversación
fifty	cinquenta		
seventy-five	setenta y cinco	the lawyers	los abogados
one-hundred	cien	the gifts	los regalos
two-hundred	doscientos	the packages	los paquetes
three-hundred	trescientos	the letters	las cartas
five-hundred	quinientos	the gentlemen	los señores
one-thousand	mil	the conversations	las conversaciones

I am from California. Yo soy de California.
 You are a friend of Elena's. Tú eres amiga de Elena.
 You are Mr. Scott. Usted es el señor Scott.
 He is a student. El es estudiante.
 She is a student. Ella es estudiante.

I like this red one. Me gusta este roja.
 The white one is very pretty. El blanco es muy bonito.
 I don't like these large ones. No me gustan esos grandes.
 The young woman buys a book. La joven (La señorita) compra un libro.
 It is the larger (largest) market. Es el mercado más grande.

A conversation between Robert and María in front of a bank.

Robert: Good afternoon. How are You?
 María: I'm fine, thanks, and you?
 Robert: So-so. Where is your brother?
 María: Manuel is at home; he's somewhat sick.
 Robert: Too bad! Please, are we near the Morales bookstore?
 María: Yes, we're near. It is on North Avenue.
 Robert: Is the market far from here?
 María: No, it isn't far. It's very near here. The market is on the street behind the bank.
 Robert: Another thing. Is there a restaurant near here?
 María: Yes, here on the right there is a Spanish restaurant and on the left is El Patio.
 Robert: Thanks. So long.

Una conversación entre Robert y María enfrente de un banco.

Robert: Buenas tardes. ¿Cómo estás?
 María: Estoy bien, gracias, ¿y tu?
 Robert: Así, así. ¿Dónde está tu hermano?
 María: Manuel está en casa; está algo enfermo.
 Robert: ¿qué pena! Por favor, ¿estamos cerca de la librería Morales?
 María: Sí, estamos cerca. Está en la Abenida Morte.
 Robert: ¿Está lejos de aquí el Mercado?
 María: No, no está lejos. Está muy cerca de aquí. El mercado está en la calle detrás del banco.
 Robert: Otra cosa. ¿Hay un restaurante cerca de aquí?
 María: Sí, aquí a la derecha hay un restaurante español y a la izquierda está El patio.
 Robert: Gracias. Hasta luego.

Poverty Agencies

(Reprint from El Atrevido)

When the War on Poverty was first declared, its "objective" was to raise the standard of living among Blacks, Chicanos, Puerto Ricans, and other Third World peoples. We were told that the poverty programs would close the gap between rich and poor by bringing more money into our communities. That "objective" was never achieved. Conditions have not improved. Eventhough our incomes have gone up a little, the increases in taxes, prices, etc. have eaten up any extra money we might have been able to save. Now that Nixon has seen what a failure his "war" has been, he is cutting back the money.

The government never really intended to narrow the gap between rich and poor. Narrowing the gap involves real redistribution of the wealth and power in this country, and neither Johnson or Nixon had this in mind. They wanted to build up a middle class within poor Black, Chicano, and Puerto Rican communities which would pacify the rest of us. Social workers, lawyers, and businessmen were put as heads of poverty programs and made the "leaders" of our communities. They were brought in to put down any protests people might make. In all the uprisings ("riots") in our communities from Watts to Newark to El Barrio, the first people brought in were our "leaders".

For their "good" work, they earned "good" money. As much as a third of the money given to poverty agencies was spent in paying high salaries to directors and top people. At Columbia U.

Urban Center, a special project was set up, geared to the Puerto Rican community; out of a total budget of more than \$100,000 per year, almost \$25,000 was spent in the Director's salary alone! South Bronx Model Cities Scholarship Award Program gave tens of thousands of dollars for consultant fees-at a rate of \$100 a day. At Aspira, Inc., an agency funded by the Federal government and private foundations, the executive director earns \$23,000 while the national executive director earns \$33,000.

Can there be any doubt about the aim of these programs? Aside from the incredible amount of corruption that's present, it is clear that these "leaders" of the community are selling themselves and us out. They are puppets whose strings are being pulled by Rockefeller, Lindsay, and Nixon.

The government is now saying that their plans failed. But, we shouldn't let them fool us. They are just looking for a way to get out of the impossible situation they put themselves into, trying to patch up a system that is falling apart. More and more money is being cut. The burden is being shifted back to the very same people that were supposed to be helped. Poor people, as usual, will have to solve their problems by themselves. Poverty programs have never helped us. We have to realize that the only way we are going to get what is rightfully ours-the wealth we produced-is to unite among ourselves and not depend on agencies created and supported by this government

AMERICA

riot, repression, slavery, violence.
 stench, pollution, rats, filth, crime.
 hate, bloodshed, war, oppression.

bigotry, racism, discrimination...
 America-ah?
 Abdin Noboa

Volume I Number III

Annie Ivette Rivera
Editor-in-Chief

PUNTO

February, 1972

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Manuel Caballero

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Nancy Muñiz

A Little Editor-in-Chief For PUNTO

Annie graduated from Washington Irving High School in June of 1971. With three years of high school training in the nursing field she was able to get a job at St. Vincent's Medical Center, where she gained much knowledge and many skills of the medical profession. After working for two months Annie decided to become a registered nurse and entered Staten Island Community College in the Fall Semester of 1971. In the short period of time that Annie has been here she has been a very active "little" dynamo helping many Latin and Puerto Rican students on campus and in her community.

At first Annie was quite content with her position as staff member of the only complete bi-lingual newspaper on campus "PUNTO", but with her new ideas, ambitious spirit and knowledge of journalism she has worked her way to the top of the ladder... meet our new *Editor-in-Chief*, Annie Ivette Rivera...you have to look hard to find her, she's only 4 feet 8-5/8 inches.

PCA Presents

WAITING FOR LEFTY

BY CLIFFORD ODETS

The play deals with various stages of despair and unhappiness in the United States during the oppressive economic conditions of the 1930's.

No writer since Charles Dickens has so well portrayed the lives, problems, and sufferings of the working class while at the same time exposing the social injustices and inequalities of an age.

For more information see Joe Gheraldi in the Child Care Center, room C-133.

Performances:

Sunday - February 27 - 7:30 p.m.

Monday - February 28 - 7:30 p.m.

Tuesday - February 29 - 7:30 p.m.

Donation: \$.50 at the door.
 (Proceeds to SICC Child Care)
 The play will be produced in the SICC Auditorium.

Freedom

BY EVELYN SANCHEZ

Love thy neighbor,
never fear

White man's coming,
over here

Stomp you, kill you,
island home

Leave you on U.S.
to roam

No one cares
we're all alone

Save your little,
island home

Save your culture,
save your soul

Puerto Ricans must unite,
we must fight

Fight for freedom,
never fear

Fight for freedom,
Brown man's here!!

(Continued from page 4)

not the expression of a racist will tell you. To be black in America is such a serious handicap that a person with "one drop" of Negro blood is considered Negro. Negro blood is a kind of reverse and negative "black power," which haunts a person reminding him that he is inferior - at best, a mere shadow of white figure. Such are the "deep-seated, anxiety-rooted," sado-masochistic drives

insufficiency but an accepted and openly stated commonplace." (women of dark complexion) make better lovers than those who are non-dark. The belief that color plays a positive role in sex is somewhat different than the racist connotations found in such belief in America. One observer has noted. "this is Alex Rodriguez, a Puerto Rican spokesman in the city of Boston and past director of the Cooper Community Center in Lower Roxbury, was recently interviewed in the "Boston Globe" on the role of color and race in discrimination based on color as opposed to race can be labeled as a "milder" type of discrimination. It has, nevertheless, influenced the outlook of the people, including those who journeyed to the mainland with notions that blackness is a negative aspect in a person's life and whiteness is a positive value.

So that the non-Negroid Puerto Rican may look upon his darker skinned counterpart as a person with certain drawbacks, a descendant of slaves whose physical features, texture of hair and/or color of the skin may leave something to be desired. He is not necessarily someone to hate, to control, or to fear, but perhaps to avoid in certain social contexts.

And it is not always a matter of color that determines desirability in certain social contexts. Negroid features: full lips, kinky hair ("pelo malo") may play a much more crucial role in terms of desirability over light complexion in Puerto Rico. A man with "good" hair, but dark skin ("un trigueño de pelo bueno") may be more desirable than a light-skinned but kinky-haired individual. Color gives way to other physical characteristics at times. Distinction, however, may not be made verbally, so that when individuals refer to a person of "color," they may be really referring to "Negroid" features as opposed to complexion - although they may still relate to the question as one of "color".

Puerto Ricans believe that "trigueñas" or "morenas" are used quite frequently by people of Latin America who would imply racial equality by citing it. The term "negrita" does imply intimacy and affection in the usage that Rodríguez gave it. But there is some difference between "intimacy" and "affection" with "equality" which should be considered. A Peruvian newspaper quoted Velarde who held to the same interpretation on this matter as Alex Rodríguez. Pitt-Rivers bring focus to that difference: "The implication of racial equality that he drew from his examples invites precision. Such terms do not find way into such context because they are flattering in formal usage, but because they are not. Intimacy is opposed to respect; because these terms are disrespectful, they are used to establish or stress a relationship where no respect is due. The word "Nigger" is used in this way among Negroes in the United States, but only among Negroes. Color has, in fact, the same kind of class connotation in the Negro community as in Latin

(Continued on Page 16.)

Causas De La Guerra Indo -Pakistani

POR OCTAVIO CANELA

"Ningún agresor puede tener buen fin"

En la parte meridional del Asia, conocida como el Indostán, se libró recientemente una de las más encarnizadas guerras entre dos países vecinos, de estos últimos tiempos. Allí se acaba de librar una guerra de agresión por parte de la India contra Pakistán y se siguen preparando otras. La India lanzó una invasión militar contra la República del Pakistán que recientemente se había visto estremecida por serios conflictos internos. Precisamente, la defensa y el apoyo a una de las dos partes pakistaniñas contendientes en sus fines separatistas de la República del Pakistán ha sido el motivo, según los portadores del gran expansionismo hindú, de la intervención e invasión al Pakistán.

Indhira Gandhi, primer ministro de la India y Agha Mohammed Yahya Khan, presidente del Pakistán, son los dos personajes en quienes se concentra la responsabilidad del conflicto.

Pero tras el conflicto, se encuentra uno, tan pronto nos esforzamos por ahondar, con que allí existe la siniestra mano de una de las dos grandes super potencias que hoy se reparten el mundo.

La India es un país con una población extremadamente numerosa ascendente a 547 millones de habitantes. Desde largo tiempo se ha encontrado subyugada por el colonialismo viejo y nuevo. Existiendo allí un régimen capitalista encontrado con el feudalismo y sus relaciones que subsisten en gran medida en el campo, principalmente, en la India la población se muere de inanición.

Cuentan por centenares de miles los indúes que se caen muertos de hambre, en las calles, en los parques y en los sitios públicos en general. El régimen de Indhira Gandhi jamás se ha preocupado seriamente por resolver estos graves problemas que afectan a sus conciudadanos, sin embargo es ésta misma flamante primer ministro quien no vacila en levantarse como una moderna "Robin Hood" para convertirse en un halcón que se lanza con su ejército armado de modernas armas soviéticas de aire, mar y tierra a "liberar" parte del territorio de Pakistán de la "opresión" de los mismos pakistaniñas.

Pero la verdadera instigadora de la guerra es a todas luces la Unión Soviética. La India es una nación muy pobre para lanzarse a aventuras que pueden salirles muy caras a sus gobernantes. Desde hace mucho la Unión Soviética ha venido dominando cada día más la industria, el comercio, la técnica y el

armamento de los reaccionarios hindúes. Ha desplazado grandemente al capital inglés y al norteamericano y ha convertido La India en deudora suya a la camarilla de Indhira Gandhi en su lacayo. En lo que a lo militar respecta, la Unión Soviética es la principal proveedora de La India.

Como los planes de la USSR son repartirse el mundo con los Estados Unidos, a ella no le conviene el auge independentista que sacude al Asia. Por esto usa al expansionismo hindú para provocar conflictos nacionales que entorpezcan la lucha liberadora de los pueblos de Asia, despierten el nacionalismo reaccionario (chovinismo) y permitan a la USSR aprovecharse de la confusión y la guerra para sojuzgar estos pueblos, enriquecerse y aislar y atacar a China Popular.

El principio de la auto-determinación de los pueblos es el único que puede y debe decidir su propio destino, el destino y la suerte de su país, escogiendo y viviendo el régimen económico, político y social que más le convenga, ha sido pisoteado de manera franca y desembozada por las huestes de Indhira Gandhi. ¿Acaso se debe celebrar, ensalzar y apoyar esta guerra de agresión desatada por La India contra la República de Pakistán? Creemos que no. La libertad y la independencia en la actual etapa del desarrollo de la humanidad son las cosas más grandes y elevadas que existen y pueden existir para los pueblos y naciones oprimidas de Asia, Africa y América Latina. Es contra la soberanía estatal, la integridad territorial y la independencia nacional, sin las cuales no se puede hablar de libertad en uno y otro sentido, se han lanzado las tropas hindúes equipadas con las modernas armas soviéticas. Las armas no tienen conciencia. Sólo esta verdad nos explica la insólita realidad dada en que las mismas armas que sirvieron en el ayer para derrotar las huestes salvajes del nazismo alemán de Hitler e impulsar decisivamente la lucha por la libertad e independencia de los pueblos, hoy sean utilizadas para atentar, por encima y en desprecio de la opinión pública del mundo, contra la soberanía estatal, la integridad territorial y la independencia nacional de la República de Pakistán.

Ningún pueblo ha escogido a los portadores del gran expansionismo hindú como sus salvadores, mucho menos a Indhira Gandhi. Pero una de las dos grandes super-potencias, la Unión Soviética, ha decidido lo contrario. La Unión Soviética prosiguiendo la práctica de agresión tipo Checoeslovaquis, contra la

República Popular de China, Albania, Rumania, Yugoslavia, así como su política de amenaza, que cueлга sobre las cabezas de sus socios: Polonia, Bulgaria, etc. ahora es quien dirige y estimula la guerra de agresión de la India contra Pakistán. La URSS fué, pues, quien escogió a Indhira como la "salvadora" de los pueblos. No es raro que ella viajara hace poco por la Unión Soviética y los Estados Unidos para coordinar acciones evidentemente dirigidas contra la libertad e independencia de los pueblos asiáticos.

En el Consejo de Seguridad de la ONU, el delegado soviético Jacob Malik, fué el principal defensor de que no se declarara un alto al fuego en el curso de la guerra, presto que los agresores eran precisa y únicamente sus pupilos hindúes. Para los dominicanos esto tiene un alto significado. Si se recuerda, a raíz de la bárbara y salvaje agresión yanqui contra nuestro país en el 1965, el delegado soviético ante el Consejo de Seguridad de la ONU, fué el propulsor de la consigna de "cese del fuego", la cual únicamente beneficiaba al invasor que mancillaba nuestro suelo partio no sólo con botas, sino con tanques, aviones y las más modernas y criminales armas de guerra.

Está claro, para los actuales dirigentes soviéticos los invasores norteamericanos tenían pleno derecho a invadir y pisotearnos en el 1965 o cuando les venga en gana, ya que de acuerdo con su línea de

repartición del mundo, la República Dominicana está dentro de la órbita de dominio yanqui, como el Pakistán, la India, incluso, y otros países están en las esferas de influencias soviéticas.

A raíz del golpe de estado que llevó a L. Brezhnev al poder y desplazó a Nikita Jruschov, se dijo que los revisadores de la política marxista-leninista del Partido Comunista y del gobierno de la Unión Soviética iban a pasar del social-fascismo al social-imperialismo y social-militarismo, esto es, que hablando de socialismo los gobernantes soviéticos iban a desplegar una política imperialista de cañonera contra los pueblos del mundo. A partir de ahí, la historia de las relaciones de la USSR con sus vecinos y no vecinos está dando toda la razón a quienes han hecho y sostienen tal conclusión. El tiempo transcurrido ha corroborado la certeza de la teoría que señala que la "doctrina Brezhnev" es una doctrina de hegemonía social-imperialista.

Fue en pleno conocimiento de esta situación que Mao Tsetung proclamó: "¡Pueblos de todo el mundo, unámonos y oponámonos a la guerra de agresión que desencadene cualquier imperialismo o el social-imperialismo, oponámonos especialmente a la guerra de agresión en la cual se usen bombas atómicas como armas! Si tal guerra estalla, los pueblos del mundo entero debemos eliminarla con la guerra revolucionaria y debemos

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Unidad

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El curso que las cosas están tomando, nos indican que hoy hay un gran deseo de unificación nacional y creación de una reputación e influencia puertorriqueña al mismo nivel que la unificación. Es natural que para llegar a establecer estos dos factores mencionados a nivel nacional, es necesario estructurar los esfuerzos de los estudiantes puertorriqueños dentro de un sistema regional, y enlazar éstos con las Organizaciones estatales, para llegar al cúmulo de unificación, no sólo de los estudiantes puertorriqueños, sino de profesores y profesionales. Todos estos planes se llevarán a cabo, los cuales están en el proceso de su primera fase, durante la Conferencia Nacional Puertorriqueña.

El intento de mayor importancia, en el cual se han concentrado nuestros esfuerzos hace ya unos cuantos años, es el de obtener unidad entre los puertorriqueños. La Organización puertorriqueña de Cornell, como también las otras, deberían centrarse

en conseguirla, y el mejor medio es establecer un sistema de comunicación que nos tenga en mutuo conocimiento de las actividades efectuadas por cada una de las organizaciones dirigidas a conquistar y retener esa unión

Este año a nuestra Organización de Cornell, le fue asignado la ridícula cifra presupuestaria de \$146.00; y cuando se recibe una cantidad tan irrisoria como ésta, la Organización tiene que devanarse los sesos para emplearla lo más efectivamente posible. La biblioteca es lo más preciado para los que tenemos que ser auto-didactas, por eso La Asociación del Caribe ruega a todos los hermanos la información que tengan donde comprar libros que sirvan para nuestros propósitos; además, cualquier estudiante que tenga intención de ingresar en Cornell o visitar esta Universidad, le rogamos se pongan en comunicación con nosotros escribiendo a la dirección antes mencionada.

Antero Lacot Nombrado Decano Vice Presidente De La Corporacion De Medicos

POR LA CORPORACION HEALTH & HOSPITALS

El Dr. Antero Lacot, especialista en problemas de salud urbana, ha sido nombrado Decano Vice Presidente de los negocios profesionales y médicos de la Corporación, transformándose, de este modo, en el puertorriqueño poseedor de la más alta posición en el complejo de hospitales.

El Dr. Lacot, de 51 años de edad nació en Arroyo, Puerto Rico, y ha desempeñado, hasta ahora, el cargo de Director Ejecutivo del Hospital Lincoln, por un período de 15 meses.

Al anunciar el nombramiento del Dr. Lacot, el Dr. English manifestó en referencia a esta selección, que: "era un gran tributo a la extraordinaria dirección con que el Dr. Lacot había contribuido al buen funcionamiento del Hospital Lincoln durante el pasado año".

Como reacción a este nuevo nombramiento, el Dr. Lacot hizo el siguiente comentario: "Acepto esta nueva responsabilidad con humildad, y con gran emoción. Para mí, este nombramiento es una manifestación de la confianza que el Presidente de la Corporación tiene en mi persona, y de la esperanza que la Junta de Directores han puesto en mí para

transformar a la Corporación en el instrumento más efectivo en proporcionar los adecuados servicios sanitarios a los residentes de la ciudad de Nueva York."

Como Decano Vice Presidente de los asuntos profesionales y médicos, el Dr. Lacot será el encargado de supervisar los servicios profesionales en 18 hospitales, y además será responsable de hallar nuevos medios de mejorar la asistencia médica, elevar la calidad de la misma, e inspeccionar los programas de enseñanza e investigación.

El Dr. Lacot reemplaza en este cargo al Dr. Stanley S. Bergen, Jr., quien dimitió su puesto el primero de julio, para transformarse en el primer Presidente del Sistema Escolar medico-dental de New Jersey.

Además de su Doctorado en medicina, el cual recibió en la Universidad de Michigan, el Dr. Lacot posee títulos en Sanidad Pública, Administración médica y Farmacia, además de tener una gran experiencia en salud comunitaria y medicina preventiva.

El Dr. Lacot vive en College Point, Queens, con su esposa Rosalina y sus tres hijos.

Causas de la guerra

Indo-Pakistani

(Continuación de la Página 14)

hacer los preparativos ahora mismo!" (citado en el editorial del día de Año Nuevo de 1970, titulado "Saludamos la gran década del setenta!")

Por aquí se ve también que la posición adoptada por la República Popular China frente al caso de la guerra de agresión hindú contra Pakistán no es una cosa nueva, sino que se corresponde con una vieja posición de principio que consiste en condenar, cuando se trata de guerra entre dos países, iguales, al país agresor. Otra cosa sería si se tratara de una guerra librada en defensa de una agresión, como fuere el caso de la agresión de la India contra la República Popular China a principio de la década del 60.

Ahora bien, existe un grave peligro para todos los pueblos, que se desprende de los argumentos esgrimidos por la Unión Soviética y La India, cuyos seguidores en el país como el PCD y el PSP lo han

repetido como si fueran galleratas, para justificar su guerra de agresión. Como es sabido por todos, la Unión Soviética ocupa territorios chinos y, además, pretendió anexionarse otros, como son los de la isla de Chenpao y la zona Tielieketi que motivaron la agresión soviética contra China en 1970. Allí, en esos territorios, viven centenares de miles de chinos y además en la USSR se encuentra exiliado el renegado y traidor al pueblo chino Wang Ming, entonces se ha de esperar que la Unión Soviética despliegue una guerra de agresión contra la República Popular China y en una de sus regiones proclame una República Popular China y en una de sus regiones proclame una República cualquiera con Wang Ming como "presidente". Asimismo, la India propició y prácticamente secuestró a decenas de miles de tibetanos a principio de la década del 50; en La India se encuentra el reaccionario Dalai Lama; luego hay que esperar

que los portadores del gran expansionismo hindú desplieguen una guerra "santa" y de "liberación" del Tibet contra China Popular. Estos fueron algunos de los argumentos expuestos por el delegado chino ante la ONU.

Ningún dominicano aceptará la argumentación de los hindúes y de sus amos social-imperialistas soviéticos, como válido, puesto que esos argumentos encierran que en el mañana, cualquier enemigo del pueblo dominicano lo emplee con iguales características en su contra.

Aunque momentáneamente los hindúes y los social-imperialistas soviéticos han logrado dividir al Pakistán y crear artificialmente la llamada "República de Bengala", no es menos cierto que han quedado desenmascarados como agresores ante los ojos de todo el mundo. La historia de los pueblos en quien testimonia: NINGUN AGRESOR HA TENIDO BUEN FIN.

Patria Esclava

BY WILLIAM COLON

Patria esclava,
Las olas del mar,
Acarician tus playas.
Vestidas con el manto verde,
De tu floresta,
De tus montañas surgen,
Riachuelos de agua dulce, como la miel;
Y el cielo te colma con sus estrellas
Que resplandecen tus noches,
Con bellissimo fulgor.

¡Oh patria esclava!
Entre todas la más preciosa,
Pero no eres libre,
No eres dueña de tus riquezas,
No eres ama de tus destino,
Tus hijos no son tus hijos.
Aunque de todas la más preciosa,
Eres colonia, no eres libre.
Soberana serás - ¡Oh! Patria mía -
De tus montañas, de tus aguas
De tu cielo,
Porque tus hijos
Al tirano opresor
De tu suelo echarán.
Mi sangre por tí, yo la derramo.
Y con el ideal de Patria libre y soberana
A la tumba mi cuerpo llevarán.
Patria libre soberana
Será la inspiración.

A la lucha todos por la Patria.
"La bandera de mi Borinquen"
Como escudo
Y el Todopoderoso como guardia.

ATENCION

El centro de niños tiene puestos vacantes para estudiantes interesados en trabajar con niños en un ambiente de enseñanzas concentrado hacia niños sin Orientación de maestros. Estarán trabajando bajo la supervisión de una manera enseñada en esta manera de educación. Cada semana habrán talleres donde se enseñaran habilidades específicos necesitadas en este ambiente - en otras palabras este sera mas que un trabajo - sera un curso en la manera de educar a la niñez. Solamente esos estudiantes interesados en trabajar fuerte deben solicitar para mas información vean a Judith Williams instructora de cuidado de niños en el salón C-133.

Puerto Rican Youth

(Continued from Page 11)

America: pale-skinned means upper class. Hence, Nigger, in this context dark-skinned or lower class, implies a relationship that is free of obligation of mutual respect."

It is true that Puerto Rico has never had a race riot. But the assertion made by Puerto Rican spokesmen that all is well in this matter of race and color in the island, or that Puerto Rico is one thousand years ahead of America on this issue is misleading. The fact that there is discrimination against those who would embrace the "Afro-Antillean cultured tradition" or those who are dark-skinned, certainly enough discrimination to make those who are black wish that they were not, indicates all is not well in Puerto Rico.

Those who damned the United States race riots and point to the superior culture which does not have race riots in Puerto Rico, have not been as zealous in explaining the problem of color that does exist in the island. As a

Puerto Rican life to complicate further the result many citizens on the mainland, including such noted sociologists as Nathan Glazer, believe the problem to be less serious than in reality.

The point being suggested here is that the problem of color is serious enough in second generation's search for ethnicity in the mainland. As the second generation looks toward the island and toward their homes, they don't find a people who have solved the problem of black and white. Instead they find further reasons for added anxiety, confusion, and feelings of uncertainty. Pointing out that Puerto Rico does not have race riots does not solve the problem of a youngster who must not only deal with a world outside of his home which is unsympathetic and at times cruel, but he also must confront his family and Puerto Rican neighbors who for reasons all their own seem to be making efforts toward concealment of color.

Dr. Antero Lacot Named Senior Vice Pres. Of Med. Corp.

BY HEALTH & HOSPITALS CORPORATION

Dr. Antero Lacot, a specialist in urban health problems, has been appointed Senior Vice President for Medical and Professional Affairs for the Corporation, thus becoming the highest-ranking Puerto Rican in the municipal hospital system.

Dr. Lacot, 51 years old, was born in Arroyo, Puerto Rico, and has been serving as Executive Director of Lincoln Hospital for the past 15 months.

In announcing Dr. Lacot's appointment, Dr. English called the selection "a great tribute to the superb leadership Dr. Lacot has provided at Lincoln Hospital during the last year."

Commenting on his new position, Dr. Lacot said: "I am accepting this new responsibility with humility and with a great deal of excitement. To me, this appointment is an expression of confidence on the part of the Corporation's President, and of hope on the part of the Board of Directors, to make the Corporation

the most effective instrument in the improvement of health services for New York City's residents. I shall do my utmost to live up to this tremendous challenge."

As Senior Vice President for Medical and Professional Affairs, Dr. Lacot supervises professional services in the 18 hospitals and is responsible for efforts to enhance the quality of care, to improve standards and to oversee teaching and research programs. He replaces Dr. Stanley S. Bergan, Jr., who resigned on July 1 to become the first President of New Jersey's consolidated medical and dental school system.

Along with his Doctor of Medicine degree, which he received from the University of Michigan, Dr. Lacot holds degrees in Public Health-Administrative Medicine, and Pharmacy, and has an extensive background in community health and preventive medicine.

He lives in College Point, Queens, with his wife Rosalina and their three children.

