

VOL.4 NO. 1 FREE APRIL 1988

UW FAILURE TO COMPLY

In the College of Letters and Science, of the 22,200 students enrolled in it, less than 25 are Chicano, further, of the 1,200 professors, less than 1% are Chicano, and finally of the 8,000 courses offered none are Chicano related. These are the the graphic statistics, they illustrate the plight for Chicanos.

Education for Chicanos in this State and elsewhere remains either non-existent or grossly inadequate. Few issues confronting higher education in the U.S. today is as controversial as the implications for revolt of the racial minorities and the poor in the universities. Higher Education, a supposed right, is instead preserved for the right. The University is reconverting itself back into a privileged upper-class institution, an impetus for the riots in the sixties.

Chicano students in solidarity with Blacks and Native Americans occupied minority centers in the early 70's, but this action occurred spontaneously and the group stood firm, despite threats of disciplinary action and confrontations with the police. It was obvious that this was the first step by the University to erode gains won by the movement of the 60's.

In reality this action carried with it a hidden agenda. It was aimed directly at Black students on the Madison campus and would be used to check and prevent the anticipated political growth and maturation of the Brown and Red students who were just now becoming minimally visible on campus. The UW-System defined the Afro-American Community Service Center (AACSC) as "segregated" or separate through the Regent Hale Compromise of 1973. This was an outright lie. The AACSC was anything but separate and segregated. The AACSC was the last so-called Black House in the merged system, which had been one of the original 13 demands of Black Students in 1969.

It was this Board of Regents Resolution that set the stage endorsing the UW-System's intention to infatuate 'minorities' with the multi-cultural scheme. They were faced with the possibility of meeting the demands for "three" progressive centers and the system decided to move. They phased out the Native American and Afro American centers, cut the Chicanos demand for one, and used Paul Ginsburg of the Dean of Students Office as a power broker, after take-over of these centers began. (Note: We may remember Paul, as the man who held hands with University P & S Chief Hanson during the war at home. They together worked with the National Gaurd against student demands.) Paul played a waiting game with students and acted for the Administration in diluting the process of further activity by meeting with the Black, Chicano, and Native American representatives. And it is at this time that he formulates the Multi-Cultural Council (MCC).

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LA ONDA

ONDA is the official newsletter for Movimiento Estudiantil Chicano de Aztlan (M.E.Ch.A.) at the University of Wisconsin-Madison. It is the organ that speaks the Chicano political dialectic and voices our direction. One of the areas that ONDA focuses on is the creation of a Chicanos Studies Department.

Time is short for the UW-Administration to prove their commitment towards equal access in education. In the early 1970's, following the political precursor of social unrest, we saw the first visible appearances of some Chicanos on this campus, and today, we still have nothing to offer reflecting the underlying social and cultural premises upon which the concept of Chicano Studies rests.

One of the main functions of MEChA is to get a Chicano Studies Department. By analyzing our past issues of ONDA, Porta Voz and Tezcatlipoca, we have developed a twenty year picture showing the role this institution of higher learning plays in our communal society. We see that while obtaining a higher educational degree is supposed to open doors, the types of

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CHICANO STUDIES DEPARTURE



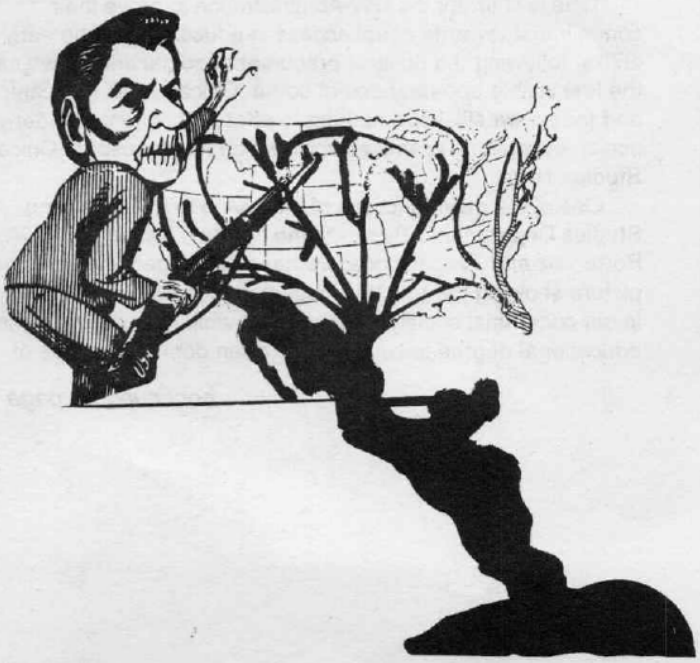


The University serves as a primary transmitter; an ideological tool in society, producing and reproducing practices, meanings and values which are reciprocally confirmed and are again reproduced through individual daily experiences. The UW does not allow anything to come forth that doesn't go through the 'black-box' first. This brings us to the issue of a Chicano Studies Department.

It was the political activities of the 1960's that forged the notion that our struggle was a struggle for self-determination. Some of the concrete political manifestations of that period of upheaval were the formation of the Raza Unida Party and La Raza Unida politics, high school boycotts in cities across the Southwest, the legalistic and at times armed struggle to recover our land in the Southwest, union organizing of migrant farm workers, and the attempts to develop Chicano Studies in Universties.

The decade of the 1970's can be termed the "Decade of Incorporation", a period which is characterized by the "incorporation" of Chicano demands. This was accomplished by the creation of "buffer Zones", that is, bureaus within the systems' institutions; for example, the Chicano Studies "program", the Multi-Cultural Council, the Office of Undergraduate Orientation, the Spanish Speaking Outreach Institute in Milwaukee, the DILHR-Migrant Bureau, and the myriad of Affirmative Action and Equal Opportunity agencies, that in effect, function as fetters of concrete political activity at the community and mass level. The result has been largely symbolic, for the essential nature of the system, remains unchanged.

In past issues of ONDA we have questioned the faith of those Chicanos the UW-System selects. Notably they spurn Chicano community involvement, and support a process of assimilation by accepting the role traditional academicians define in 'developing' Chicano Studies. We have asked in past issues of ONDA, why one who has abandoned his community and his language could speak in the tongue of the exterminators' society which denigrates all discourse to law and order? The people working within the Chicano Studies "program" structure are cronies that are singing to the beat of the system. They infiltrate and succumb to the UW-Administrations' compulsion for scientific methodology in creating Chicano academic coursework.



MEChA has repeatedly reminded them that a resolution demanding the University to establish a bona-fide Chicano Studies Department carried by acclamation during the Chicano Studies Conference held February 20, 1982. The well attended conference, brought approximately 450 students, faculty, and staff, including community participants from Milwaukee's United Migrant Opportunity Services (UMOS), high school students from Racine, Wautoma, Oshkosh, and Kenosha, which together were only some of the communities represented. They all concurred and voted for a Chicano Studies Department. They stated that they did not want a "program" approach in developing Chicano Studies that could be cut at anytime, but a permanent Department which is always there to protect its interests, La Raza's interest. Chicanos know that they should not settle for anything less given this outcome.

It is at this point that the current Chicano Staff in cahoots with the UW Administration's determination to set the path for Chicano Studies renegaded on this initial Chicano student and community resolution. They instead set a direction that counters the will of the Wisconsin Chicano community. When Mario Compean, Chicano Studies-Program Coordinator, was asked to explain why he perpetrates this bogus sham, he stated to the Editor that, "The University Administration gave me a job to do, and I aim to do it".

The UNIVERSITY continues hiring its resident "Coloreds" who traditionally mis-guide them--who traditionally give them erroneous information; who are more concerned about keeping their jobs than keeping some respect.

Over the last two decades MEChA has joined with other groups on campus to resist the erosion of hard-won concessions, meager as they may be. MEChA has repeatedly taken the lead in exposing the racist and elitist character of Administration recruitment, retention and educational policies. Most recently in January 1988 MEChA presented a report to the Board of Regents fully documenting the failure of University policies.

Given this history, MEChA's role evolved as a Chicano student organization with deep-rooted connections in the community and committed to direct action. As the official voice of MEChA, ONDA plays a part in undoing the racist heritage, character and tradition of this institution.

The momentum for change has been gathering in the Chicano community and ONDA is fully engaged in helping to tear down the white-washed liberal facade that front the racist institutions such as the jails, the courts and the University. We only hope that the following information can contribute to a reversal of direction, and once again, forge solidarity amongst Black, Red, and Brown students on this Campus.

RACISTS; ALIVE AND THRASHING

The University is a corporate system in that it incorporates or excludes groups through this corporatist tradition. It identifies, defines, creates and develops a selective tradition that tries to determine which groups it is to exclude and which it will incorporate. It practices this selective process with "minorities".

For too long the system excluded Chicanos, Blacks, Native Americans and Women. The "tradition", attacked over these differences, attempts to incorporate them and ameliorate differences it created. It cannot tolerate differences it imposed for centuries and now attempts to make everything better by selectively accepting them in through amalgamation.

First, it tries quotas that could not withstand recent legal challenges based on the Declaration of Independence separate but equal pluralist mentality. Then, it tries good faith efforts by establishing goals it never meets, there by it withdraws from compliance and downplays its past history. Finally, it decides to reprocess them back into the system, and it is at this instance that they conveniently lump Chicanos under the Code-4 rubric of "Hispanic", a new federal label, and manipulate 'minority' racial data totals.

"Overall minority enrollment gains resulted increasingly from increases in Asian enrollments" (UW-System-Annual Report 85-86 Nov. 87). The System has masked patterns for Black, Indian, and Chicano enrollment problems with overall increases driven by Asians. Asian academic achievement deserves recognition and continued effort, here we only wish to put these numbers into perspective as the new racist 'gradualizer'.

The figures would be less than modest if we relate enrollment data from the original goals and objectives set forth by the Board of Regents A.P. 7.2 Revised, June 1972, on the three ethnic and racial minoirty groups originally specified, which are:

1. Black Americans
2. Native Americans, and
3. "Hispanics"

As Mextizos there is no way in the world that we are Hispanic or a Latino. We do not want the myriad of affirmative action program bureacrats (buffers) telling us that we will be counted as Hispanics. For us to be looked at in this way is to neglect and to forget all of the history that constitutes our culture; at a real level, anything that has to do with Hispanic for us is a form of defilement.

These rubrics that categorize us as 'minority' or in the case of the undocumented Mejicano/Chicano worker as 'aliens' are part of everyday language processing. For Chicanos to tolerate being called Hispanics is to forget our ancestry; an insult that denies our lineage to an ancient civilization we come from. To be called a Latino is degrading to the Chicano, degraded by interests who detest our ideals.

Mejicano/Chicanos are indigenous people of this hemisphere. The official system of racial segregation that followed the post Civil War period is evidenced in the racist theories of most American social scientists who follow those prevailing ideological assumptions that legitimized the pro-slavery argument. For them Blacks were inherently inferior and related these findings to the intellect of the various peoples inhabiting America. White-men fused a social evolutionary hypothesis to a dynamic mechanism that transmitted racist technical theories which are in fact still taught today.

The University buttresses this caste order and feeds it even further into judicial thinking, for example; Plessy V. Fergusen (163 U.S. 537) was based on the alleged inferiority of the Black race. The US Constitution held that it could not put Blacks upon the same plane as the white race. Social theory consistently rationalized this racist scientific argument (based primarily on craniological measurements of skull size), proving the White "intellectual" superiority over all other races. Ascent up the ladder of social evolution was based on mental capacity, and mental capacity was presumed a function of brain or cranial size.

The conclusion was that cumulative mind growth meant a better mentality as well as a difference in mentality. It is for this reason that white-skined people continue justifying their monopoly over world market systems and label these nations as backward, ignornant, and underdeveloped, especially if they want sovereign autonomy. That is the reason for the abrogation of American Indian Treaties, the U.S. funding for Nicaraguan contras, the US armed invasion of Grenada, and the maintenance of Apartheid governments such as South Africa and El Salvador, today. Exploiting these nations is not an accidental occurence, it simply confirms the fact that scientific racism, the belief of inherited biological superiority of the White race over all other races, is used to rationalize White American policies towards Third World people.

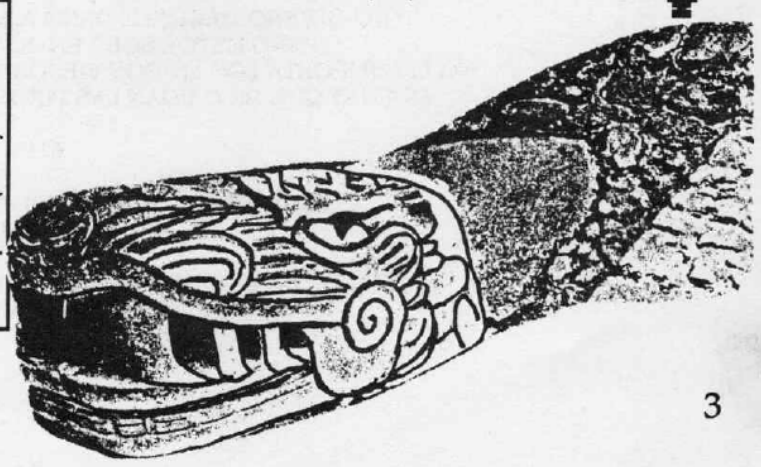
YES!! PUT MY NAME ON THE ONDA MAILING LIST

NAME

STREET

CITY, STATE ZIP

TELEPHONE





AZTLAN



EL SOL A ESTADO MUY CALIENTE EN MI CHOMPA Y ME HIZO LUMBRE
MI SANGRE ES LUMBRE
NECESITO LAS AGUAS DE MI PAIZ, PARA LAVARME Y TOMAR.
PARA REFRESCAR MI CUERPO.

AH!

AHORA ESTOY FRESCO Y VENGO CON MANOS ABIERTAS
PA VIVIR JUNTOS
YO HABLO DERECHO Y NO QUIERO ENGANAR NI QUIERO QUE ME ENGANEN
QUIERO ALGO PARA SIEMPRE.
AL MUNDO SE LE DIO UNA PARTE A EL GABACHO
Y UNA PARTE A EL INDIO
PORQUE?

PA QUE SE VINIERON JUNTOS, YO PREGUNTO?

AHORA YO LE HABLO AL SOL, LA LUNA, EL MUNDO, EL AIRE, LAS AGUAS,
LOS PAJAROS Y ANIMALES, Y TODAS LAS CREATURAS SIN NACER
OIGAN MIS PALABRAS!

EL HOMBRE BLANCO ME HA MIRADO MUCHO
AQUI ESTOY!
QUE QUIERES BUEY?
HAS MIRADO MUCHO Y DURO; PORQUE?
VALGO TANTO?
NO SOY DIOS
SOY POBRE
SI VALGO TANTO, PORQUE NO MARCAS DONDE PISO
Y MIRA CUANDO ESCUPO

HABLAME, PARA QUE TUS PALABRAS SE VAYAN DERECHO A MI CORAZON
MIS ANTEPASADOS CAMINABAN LOS CAMINOS DE ESTE PAIZ
ESTE A OESTE, NO MIRABAMOS A NADIE MAS QUE INDIO BRONZE
CAMINO HOY, Y VEO OTRA CLASE DE JENTE, QUE VIENE A CHINGAR
PARA QUE? PARA QUE ESPERAR LA MUERTE?
PARA QUE LLEVAR LA VIDA POR LAS UNAS?
BUSCANDO Y ESPERANDO QUE SE CAIGA EL PINCHE CIELO

UNA VEZ UNA NACION, UNA JENTE CHINGONA
REDUCIDA A PUROS PINCHE ABUITONES ESPERANDO LA MUERTE
PUES, MUCHOS HAN MUERTO, MUCHOS MAS VAN A MORIR
ES LA BATALLA, ESE

NO QUIERO HACERLE DANO A NADIE, NI MATAR A NADIE
PERO ESTOY SOLO EN ESTE PINCHE MUNDO
NO LES IMPORTA LOS MODOS VIEJOS Y POR ESO NO IMPORTA LA VIDA
QUIERO QUE SE CAIGAN LAS PIEDRAS EN MI Y QUE ME COMAN

EH!

AQUI ESTOY. HABLAME! ESTAN CONTENTOS?
Y SI ESTAN, DIGAN.

YO NO LES ESCONDO NADA, NO ME ESCONDAN A MI NADA
DEVUELVANME PATRAS LO QUE ES MIO



Nine-nine-nine
Police on the line
Got a call from your gal you have no mind
Close you up and send you up for time.

Ch: Shoo fly don't bother me - shoo shoo shoo-shoo shoo shoo.
Shoo fly don't bother me - shoo shoo shoo-shoo shoo shoo.

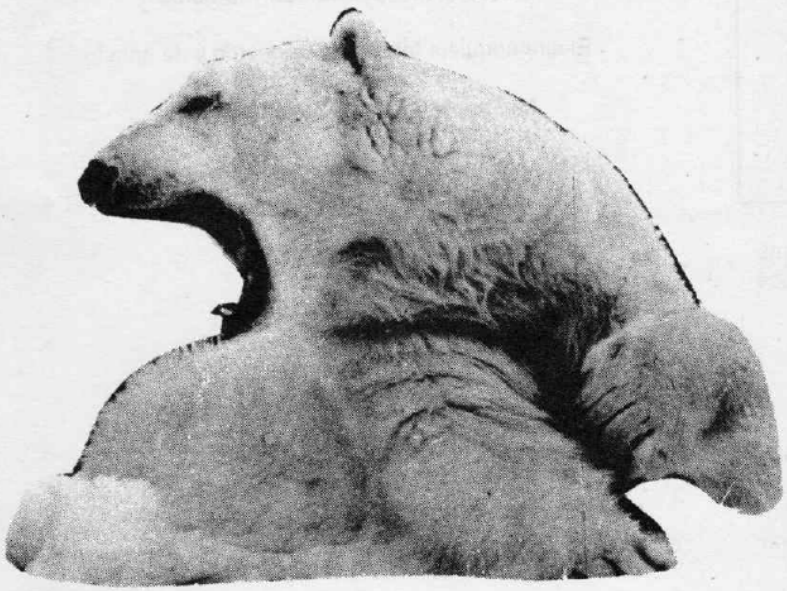
Run run run
Police done come
Come to bust you up having too much fun.
Better not be packin no gattlin gun

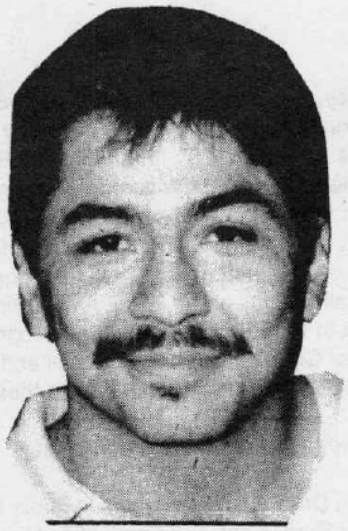
Mash your face in dirt
And rip up your shirt
We're putting this tower under alert:
Nobody move - nobody gets hurt

T-shirt down the throat
Somebody got choke
Least that's the story the coroner wrote
The flys begin to swarm around a scape-goat

Call it suicide - call it homicide
All I can say is somebody died.
Nobody to blame for nobody's death
Strange things happen when you' re under arrest
The county hotel no place to be a guest

What the dead know the dead don't tell
Another Chicano found dead in the cell
and the county sheriff lookin nervous as hell





Rene Campos

I shot the coroner but I did not shoot no deputy

No telling what will happen in police custody
They slam the slammer shut and throw away the key
behind the bars nobody can see.
Is this Soweto or Palestine
That the police-state can get away with crime
Turn a blind-blind eye to this apartheid
When everyone know that the man died
But what's done in the dark will come to the light
And what's that buzzing but the gathering flies?

You could be six months gone and end up with life
For carrying a gun or weilding a knife.
The world looks different when you're in the inside
And the smell of death still draws the flies.

If they can take out you, they can take out me
You've got to break the chains if you want to get free,
And what do we do when one of us dies?
Wash the blood with the blood to clense away the lies
Cause it takes a big rain to shoo away the flies.

You can't be satisfied or pacified
Eating cold corn bread and government rice.
Now is the time to put them on the run
The daughters of the zombi and the duppy's son
The future taste sweet when the times is ripe
so put the peace pipe down and pass the war pipe
The time soon come - the dead arise
And gather together to shoo away the flies.

Ch: Shoo fly etc.

CB March '88

UW REJECTS 'COLOREDS'

On Tuesday, January 26, 1988, MEChA presented oral and written testimony to a Public Hearing called by the UW-System's Board of Regents On, The Status of Minority Students, Faculty and Staff in the University of Wisconsin System. We told them that we do not see an open door policy within this institution of learning, but a door that is tightly sealed shut for students from barrios, reservations, and ghettos. A total equal access to education for all citizens in the US of A does not exist. The Annual Report to the Regents on 1985-86 Progress and Achievement of Goals for American Racial and Ethnic Minority Students (Nov. 1987), spoke for itself as to their failure.

In summary the report presents the following:

A. UW System Draw Rate of Wisconsin Public High Schools
B. A Ten-Year Enrollment And Graduation History
C. A Discussion Of Annual Goals Established In 1984
E. A Summary Of Budget And Campus Initiatives

It states that the UW System has been attracting fewer minority public high school graduates. One of the most immediate problems the UW System faces is to find ways to increase the enrollment of graduating minority students. The gap between the number of minorities students who complete their high school education and those who actually go on to higher education, known as the draw rate, has been growing.

PERCENTAGE OF 1985 WISCONSIN PUBLIC HIGH SCHOOL GRADUATES ENTERING UNIVERSITY OF WISCONSIN INSTITUTIONS

	Wisc. H.S. Graduates	New UWS Freshmen From Wisc H.S	Draw Rate % H.S. Graduates Enrolled in UWS
ASIAN	480	201	41.88%
BLACK	1,986	299	15.06%
HISPANIC	614	149	24.27%
INDIAN	433	101	23.32%
WHITE/OTHER	55,338	19,617	35.45%
TOTAL	58,851	20,367	34.61%

In the following year, 1986, even though more Black students (2,153) graduated from high school, fewer students (281) chose to enter the UW System. The draw rate was down to 13%.

The draw rate points to a failed performance by the UW System and the broader Wisconsin community at large. The problem and solution is that it needs to improve the 'track' record of minority students entering into higher education inorder to attain parity with white students within all institutions of this country. There is a wide discrepancy between the number of minority and non-minority high school graduates who enroll in the UW System institutions and this will be rectified one way or another.

Enrollment and degrees awarded to minorities have increased over the past decade for all groups except Blacks.

ENROLLMENT:

A Ten year comparison of enrollments of minority students in the UW System shows a determining process for failure in this area. The overall enrollment of minorities has increased by a little more than one thousand students during the course of a decade. The enrollment gains for Asian students have been singularly impressive, amounting to a 144% increase over the decade encompassing 1977-78 to 1986-87. "Hispanic" student shave shown a 50% gain in their enrollment (514 students) during this period. At the same time, American Indian students increased their enrollment by 8.4% or 60 students. The downturn in enrollment during the decade has been for Black students who experienced a decline of 537 students (12%). Thus, trends for the decade indicate that minority student enrollment has increased, though, as we shall note later, the goals established by the Board of Regents have not been met except with respect to Asian students.

Enrollment from 1977-78 to 1986-87 were:

Asian	144%
Hispanic	50%
American Indian	8.4%
Black	declined by 12%.

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ME ESTOY RIENDO

Un guijarro, uno solo, el mas bajo de todos,
controla
a todo el médano aciago y faraónico

El aire adquiere tensión de recuerdo y de anhelo,
y bajo el sol se calla
hasta exigir el cuello a las piramides.

Sed. Hidratada melancolia de la tribu errabunda
gota
a
gota
del siglo al minuto

Son tres. Treses paralelos,
barbados de barba inmemorial,
en marcha 3 3 3

Es el tiempo este anuncio de gran zapatería,
es el tiempo, que marcha descalzo
de la muerte hacia la muerte

POR CESAR VALLEJO

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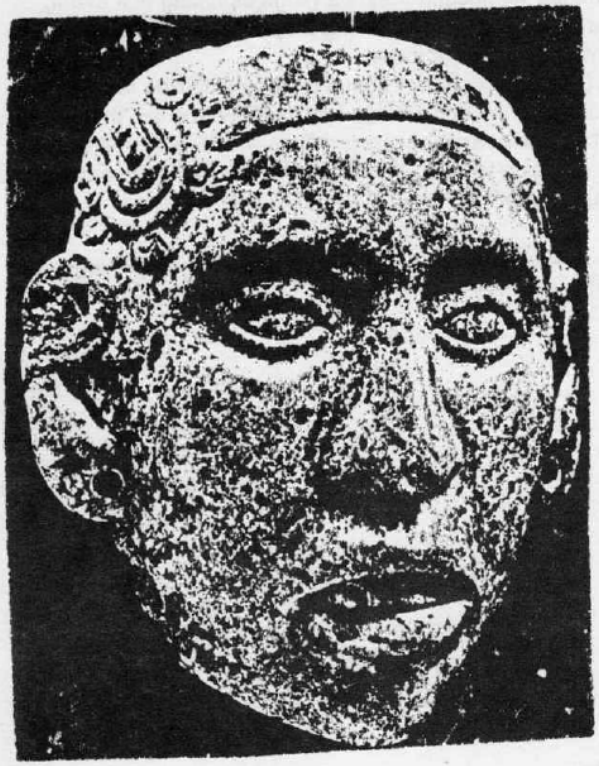
individuals and knowledge that flows through these doors is tightly controlled by aging fascist hypocrites. Their racist ideals have no relation to our barrio, ghetto and reservation communities, for they have a separate value system in store. Their standard is to preserve and maintain the status-quo capitalist elite.

Chicanos will never accept their belief that the rate at which one society changes with respect to another as a measure of development. At question then is the whole philosophical machine.

The fact that the university has become the target institution by Blacks, Chicanos, and Native Americans is not an isolated event. Moreover, it generally reflects the historic failure of other Anglo-American institutions, political and economic, to respond to the needs of our communities.

Chicano population growth rates will either double or triple by the end of this decade in the U.S., making it the fastest growing minority group. Evidence of this is in the demography of the Southwest United States which is chiefly composed of Chicanos predating the U.S. occupation on their lands.

The U.S.-Mexican War of 1846 resulted in the occupation of our lands in the southwest, known to us as Aztlan. The U.S. won "title" to a land that was never Mexicos' General Santa Annas to give. The signing of the Guadalupe Hidalgo Treaty in 1848 is an overt lie in the context of American history reminiscent to the confederacy, slavery, confinement of Indegenous People to reservations, bondage in the mines, railroad gangs and the clearing of the plains (desenraisar) for agribusiness.





UW FAILURE TO COMPLY

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The Multi-Cultural Fraud aims to kill three birds with one stone. With a multi-cultural framework you throw them all into the same pot.

Minority organizations are being monitored through a reliance of $50,000 dollars in the Multi-Cultural Council (MCC) funds. In effect the watchful eye of the office of Dean of Student's Office, mindful of our decadent past, oversees and spearheads these meetings.

MEChA's existence precedes the MCC, and we have reminded them that we have all of the files regarding its inception. Recently the Office of the Dean of Students has been speaking more and more on behalf of the MCC. They have no authority for they are not part of that body. Only the MCC, at a meeting called forth for the purpose of changing rules and procedures can do that. Only the MCC, with MEChA, as one of its five original constituents, can deliberate on the question of how we as Black, Brown, and Red students are to govern ourselves.

We are guaranteed this right by public law that governs the UW-System which gives the right for students to organize themselves and have primary responsibility in their life, interests and concerns. The Dean of Students Office, however, does not have the right to replace existing on-going organizations who differ with them, with those organizations that do not.

If La Collectiva and the Chicano/a Graduate Student Association meet the Dean of Students standards and criteria for viable 'Chicano' student organizations in the Fall of 1985, it did not give the Dean of Students Office the right to claim that, on October 1, 1985 using the Dean of Students stationary.

The MCC was the University Administration's response to the closing of the AACSC, the Native American Center and demands for access to this public institution by Chicano and Puerto Rican students. By not recognizing their unique differences and demands they have detonated a political bomb.

The proof that the oppressive nature of this institution as an expression of the repression inherent in this country, is obvious to us at MEChA. ONDA serves notice on the UW-System's failure to respond to the Chicano community. We demand that just as the University performs for Anglo-American society certain assigned tasks and functions, we justifiably reason that the university must respond to the particular needs and aspirations of our community, and perform for us too.

UW REJECTS 'COLOREDS'

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GRADUATION:

The same trends are evident in the graduation rates for minority students. The performance of Asian students in obtaining degrees at all levels has been very strong, with an increase of 138%. Hispanic students have demonstrated a 68% increase in the number of degrees they have been awarded, while the degrees awarded American Indian students have gone up by 46% (percentage changes may be misleading since we are dealing with a small number of students). On the other hand, degrees awarded to Black students have dropped by 35%.

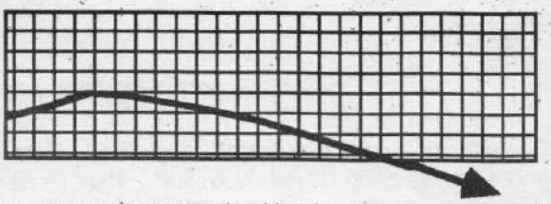
Thus, Black students have suffered a dual decline, dropping simultaneously in the number of students enrolled and the number of degrees awarded. Blacks statistics serve as an indicator for what has been done also to Chicanos.

Similarly, degrees awarded from 1976-1977 to 1985-86 were:

Asian	138%
Hispanic	68%
American Indian	46%
Black	dereased by 35%

UW-SYSTEM BOARD OF REGENTS GOALS:

In 1984 the Board of Regents adopted a statistical model which established an incremental goal of increasing minority enrollment and retention until they equal majority rates by 1988 and increasing minority graduation rates unitl they equal majority rates by 1993. In 1986, only Asian new freshman enrollment met the targeted goal, with Black freshman enrollment 571 students below the targeted goal. Hispanic and Indian new freshmen enrollment was 89 and 49 students below the targeted goal. The other established goals showed mixed results, with Blacks showing the greatest distance from targeted goals. All four minority groups recorded a shortfall in the bachelors degree goal.



Campus results were mixed but in a microcosm overall Black enrollment and graduation showed a decline. UW-Milwaukee experienced enrollment increases for all minority students, including Black students. UW-Claire had an increase in Black enrollment and a decrease in American Indian enrollment. Hispanic and Asian students appear to have registered the most consistent pattern of increases, but even this is not uniform at all institutions.

FUNDING:

State funding for minority and disadvantaged student programs in 1985-86 totaled $7,374,636. The UW-System contribution totaled $2,942,595, an increase of $813,575 over the previous year. Campuses increased their contributions by $284,240 to $3,124,022. The UWS minority retention efforts are financially assisted by federal grants and other extra mural funds totaling $2,829,089.

It seems that with this kind of money the University would have been better off in the last ten years giving it away to Blacks, Native Americans, and Chicanos, and would have produced better results.

CONCLUSION:

It is no wonder then that early morning testimony at the public hearing was limited to high-priced help, and afternoon testimony, held at the South Madison Neighborhood Center was held separately from community leaders who fired OFF their criticisms for neglecting their warnings signaling this event.

The UW-System was told that they are being held accountable for this atrocity.

ONDA will be doing a critique on the next issue focusing on, The Madison Plan and Design for Diversity, the two propositions posed by Chancellor Shalala and President Shaw on their course of action to solve this dilemma. We hail their actions but we remind them that, TIME IS INDEED SHORT

ONDA is a free paper. Donations are needed for its continued publication

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