



QUE ONDEE SOLA

NOVEMBER 1981

Vol. VIII No. 5

U.N.I. administration label students 'terrorists'

For some time, U.N.I.'s administration has been trying to taint the student movement, especially the Union for Puerto Rican Students (U.P.R.S.), and Que Ondee Sola (Q.O.S.) with the euphemism: terrorist. This pseudo-analytical reasoning revolves around the testimony of patriot-turned-traitor Alfredo "Freddie" Mendez.

Not too long ago, this dreg of humanity (Freddie Mendez) testified against Oscar Lopez, a Puerto Rican revolutionary hero who happens to be the brother of Puerto Rican Historian: Jose Lopez. At the trial of Oscar Lopez, Freddie Mendez's testimony was one of incoherence and one filled with many insidious lies. During his testimony, Mendez mentioned Jose Lopez as the person who cajoled him into joining the F.A.L.N. Even though Mendez's testimony was faulty, incoherent and incredible, the administration at UNI took no time in removing Professor Jose Lopez.

UNI's administration soon employed the "Freddie Mendez Syndrome" by identifying the student movement as a bunch of "terrorists." This pathology was blatantly denounced by Daniel Stern, Professor of Sociology at UNI, in a letter to UNI's president Williams:

October 21, 1981

President Ronald Williams
Northeastern Illinois University

Dear President Williams,

This letter is in support of Irma Romero, who is presently suspended for two years from the university.

Irma Romero's suspension can be traced to her leadership of the radical Puerto Rican students on this campus in their struggle for justice, equality, and Independence and Socialism in Puerto Rico. The fact of the matter is that the entire UNI administration, led by you and following your personal example, have responded to assertive and strong verbal arguments from the radical students as if you were

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El Grito De Jayuya

"The homeland is undergoing its glorious transfiguration"

Don Pedro Albizu Campos

On October 30th, 1950, Blanca Canales and Carlos Irizarry led an armed regiment up a mountain road in Puerto Rico and surrounded the town of Jayuya. Both were members of the Nationalist Party that signalled the attack which caught the colonial defenders off guard. The Jayuya Police Station was stormed and secured, while other freedom fighters then advanced to the Plaza and raised the Nationalist flag over the Post Office proclaiming Jayuya the first free territory of the 3rd Republic of Puerto Rico. Across the island, in Utuado, Arecibo, Naranjito, Ponce, Mayaguez, Abonito, Cayey and Penuelas, the Nationalist rose in arms against the campaign of the U.S. government and their insular colonial cohorts, to annihilate them. Under the formidable political leadership of Don Pedro Albizu Campos and the military command of Tomas Lopez de Victoria, the 1950 rebellion would historically be known as the Grito de Jayuya.

At 5:00a.m. October 30th a group of Nationalists were attacked by the colonial police on the main road to Penuelas. This set off a violent reaction which would be felt as far as Washington D.C. Major engagements were staged in the larger cities and in Jayuya the National Guard dynamited the area surrounding the town. In Utuado nationalists homes and businesses were bombed by the National Guard with aircraft bearing the insignia of the U.S. Air Force. In Mayaguez, the patriots took to the mountains where they held out for two weeks. In San Juan, a commando unit stormed "La Fortaleza," the governors mansion, in an effort to hold Munoz Marin hostage then set fire to the building which was a symbol of colonialism. The U.S. media called the rebellion in Puerto Rico a feud between warring domestic factions. In fact the U.S. government was directly involved. The United States Military dropped bombs on Jayuya, U.S. tanks thundered across valleys, up the mountains, and patrolled streets of Ponce and Mayaguez. Battalions of U.S. financed and U.S. trained National Guardsmen armed with U.S. machine guns attacked towns and villages. To alert the citizens of the U.S. of their country's brutal repression of Puerto Rican patriots, two members of the Nationalist Junta of New York attacked the most sacred symbol of the United States, the Presidency. On the third day of that revolt, which would last six days, Oscar Collazo and Griselio Torresola shot their way towards the entrance of Blair House, temporary residence of President Harry S. Truman. A security guard felled by the bullets managed to shoot Griselio before he died. Oscar Collazo, wounded and captured, was denounced by colonial mainland

politicians as, "a fanatic, lunatic assassin," stated that, "the Puerto Rican people of New York and across the U.S. were constantly reading newspapers to find out what was happening in our country."

In all the articles printed, U.S. involvement was never reported, instead, they portrayed the insurrection as a civil war and not a fight against U.S. colonialism. This made us decide to bring about an action in the U.S., exposing U.S. involvement. In repressing the rebellion, the U.S. was brutal and merciless. The Nationalists, poorly equipped, trained, and vastly outnumbered were shot, arrested and sentenced to long prison terms.

The Grito de Jayuya was more than a rebellion led by the Nationalist Party; it indicated to the colonial rulers that the independence movement had to be dealt with before any colonial legislation which would increase Puerto Rico's dependence on U.S. corporations.

The 1950 rebellion was the culmination of popular resistance to industrialization by the U.S. Government and sanctioned by the insular body which was to be its caretaker. In order to pass law 600, President Truman dispatched his Secretary of War, Louis Johnson, to Puerto Rico to carry forth a campaign aimed at annihilating the Nationalist Party and its leadership. The Nationalist Party uncovered the conspiracy and took to the streets in protest. Leader of the Nationalists Party, Don Pedro Albizu Campos, made many speeches calling for the overthrow of U.S. colonialism. The U.S. responded by passing Law 53 (also known as the "Muzzle law") to imprison all who advocated independence. The University of Puerto Rico was closed by students when the administration denied Don Pedro permission to speak on the campus grounds. Albizu's well-reasoned oratory fell on receptive ears, young men refused to enlist or be drafted into the U.S. Armed Forces. In the election of 1948, when Puerto Ricans were first permitted the "honor" of electing their "own" colonial governor, 42% of the electorate abstained from voting.

While non-collaboration with the U.S. government grew, the repression grew, until the morning of October 30th, 1950. The significance of the Grito de Jayuya is well-stated by Don Pedro Albizu Campos in the midst of defeat, "La patria esta pasando por su gloriosa transfiguracion" (The homeland is undergoing its glorious transfiguration).

Union for Puerto Rican Students Commemorates El Grito De Jayuya

The activity held in El Centro Albizu-Zapata (P-1) on October 29th, 1981 commemorating the popular uprising that took place in Puerto Rico on October 30th, 1950, was a tremendous success.

The actual uprising itself was brutally repressed by colonial armed forces using american made guns, planes and bombs. (The U.S. also introduced Napalm bombs as a weapon of war, prior to its extensive use in Viet Nam). U.S. tanks patrolled the streets in various towns in Puerto Rico while U.S. planes dropped bombs on towns and suspected strongholds of the revolutionary uprising for the independence of Puerto Rico from the despotic U.S. colonial rule which is still in existence in Puerto Rico this very day.

The significance of commemorating such an event is that most people (Americans and Puerto Ricans alike) know very little if anything about fierce fighting that took place in Puerto Rico between the Puerto Rican people and the U.S. colonial government; an encounter that was publicized by the U.S. media as a civil war.

The reasons that most people are ignorant to this historical confrontation are various. Principally it has been through the lack of or miseducation of the Puerto Rican people by the occupying - colonizing power which controls the educational system in the colony.

Most Puerto Ricans are totally oblivious to this incident due to a conscious effort by the colonial U.S. government to eradicate any trace of the brutality and criminal repression levied against and upon the Puerto Rican people who dared to struggle for their independence after a campaign of repression was launched by the U.S. government to "eliminate" the Nationalist Party of Puerto Rico. (A similar cover-up policy is apparently in effect here at U.N.I. against progressive latino students).

The resisting forces of the Nationalist Party that were not killed were incarcerated under various charges under U.S. law among which included the charge of seditious conspiracy.

The Grito de Jayuya (translated means the Cry of Jayuya - pronounced ha - ju - ja) was a significant day in Puerto Rican history because it reaffirmed the Puerto Rican peoples desire to live as a free nation. It reaffirmed our desire as a people to break the stranglehold of colonialism in Puerto Rico.

It was also a grotesque reminder of the brutality and terrifying repression that the unscrupulous colonial government will unleash at any time upon its captive and reluctant citizens of "american democratic protection."

The activity here at U.N.I. included a singing presentation by the charming children of the Child Care Center/Centro Infantil Consuelo Lee de Corretjer.

The childrens' presentation was preceded by speeches by the presidents and chairpersons of the Chicano-Mexicano Student Union and Union for Puerto Rican Students, and was followed by a theatrical-historical interpretation presented by freshmen members of the Union for Puerto Rican Students.

The students, acting under the direction of Antonia Rodriguez provided spirited re-enactments of historical events as interpreted by the students while different, relevant images were projected on a screen behind the narrator Sonia Rivera.

Good acting and use of props completed a highly energized performance rendered by the students that delighted the capacity crowd that attended the activity in El Centro Albizu-Zapata.

The U.P.R.S. wishes to extend its sincere thanks to everyone who participated in and or attended the activity and helped make it the success that it was.



Students gather outside before activity

Las Garras Del Imperialismo

La vida Política y Económica de México depende en un grado importante del imperialismo norteamericano. Y no podría ser de otra manera ya que las corporaciones de Estados Unidos controlan el 70 por ciento de las inversiones extranjeras en México. En 1980, corporaciones norteamericanas invirtieron 700 millones de dólares en México. México es el quinto mercado exportador de Estados Unidos como también su quinto abastecedor de importaciones. Los Estados Unidos adquieren el 70 por ciento de las exportaciones mexicanas, más de \$5 mil millones en 1979 (incluyendo cerca de 600,000 barriles de petróleo) y abastece a México con el 62 por ciento de sus importaciones, valuadas en más de \$66 mil millones en 1979.

Las empresas transnacionales y el capital norteamericano que no distingue fronteras en su búsqueda por maximas ganancias, ha sentado sus reales en México. Para lograr esto ha utilizado principalmente el sistema de "Holding" o sea la compra de acciones en industrias claves. Al hacerlo, el capital norteamericano ha provocado que grupos de capitalistas mexicanos se vuelvan parte del capital transnacional. Entre estos, se destaca el "grupo Alfa" (mas conocido como el Grupo Monterrey) que tiene vínculos con empresas como la Ford Motors, DuPont, Hercolina y Lummos entre muchas otras de los Estados Unidos; así como la Massey Ferguson, fabricante de tractores e implementos agrícolas, y la Enco, que se dedica a la exploración y explotación de metales, ambas del Canada; la BASF, fabricante de productos químicos, de Alemania; la Hitachi del Japón; Akzo de Holanda, fabricante de fibras sintéticas; y la Moulinex de Francia, fabricante de electro domesticos y la lista sigue. El grupo Alfa que ha declarado un capital de mas de 500 millones de dólares, controla una gran parte de la producción metalurgica y se ha consolidado en el consorcio financiero más importante del país.

Se habla mucho del petróleo que presenta la posibilidad de prosperidad para México. Ese "auge" petrolero solo ha servido para que el país se enrede aun más en la telaraña del imperialismo norteamericano. Pemex es la empresa estatal encargada de la exploración y explotación del petróleo, pero para funcionar depende de Estados Unidos para equipo, tecnología y mercado para su producto. Aunque el petróleo ha dado a la burguesía mexicana cierto margen para maniobrar internamente, la economía resiente cada vez más la penetración imperialista y el costo social, como vimos anteriormente, se hace cada vez más grande. Como el 80 por ciento de la exportación del petróleo se hace a Estados Unidos, la producción petrolera también ha aportado su grano de arena a la espiral inflacionaria de México. Debido a que los pagos por las exportaciones de petróleo se hacen con dólares inflacionarios,

México de hecho importa la inflación (aparte de que esos dolares solo sirven para comprar a los Estados Unidos). Lo dice todavía más claro el periodista mexicano Carlos Ramírez: "En 1980 se importaron, de emergencia, 3,300 toneladas de alimentos para enfrentar la demanda nacional. Estamos, ya, cambiando petróleo por alimentos..."

Naturalmente está situación perjudica a la clase trabajadora mexicana que tiene que aguantar una super-explotación económica, el empobrecimiento y las demás consecuencias de un sistema que, al igual que el de Estados Unidos, está basado en la explotación de las grandes mayorías por un puñado de parásitos.

Pero la clase trabajadora mexicana no ha tomado estos ataques contra su nivel de vida y derechos políticos con los brazos cruzados. El pueblo mexicano tiene un pasado ejemplar de lucha que continúa hoy día. Esto lo demuestra el hecho de que la burguesía siempre se ha esforzado en debilitar las organizaciones obreras independientes a través de todos los recursos imaginables.

Dia De La Raza From an Indigenous Perspective

It is well known among the people of North America, as well as the Central and Southern Americas that the "Day of the Race" or "Dia de la Raza," otherwise known in the U.S. as Columbus Day, represents the day when this continent was supposedly discovered. For a good majority of people this day means the beginning and rise of their history and ancestry. It is for them, the day when our race, after years of colonial co-existence between natives and whites, began to exist as one. It is the day when, after a cruel suffering, our heritage was born. Following this fact one may ask: "but, what about before the coming of Europeans?" Is there anything we can recall in defining our identity?

For most of us, to go back in time before Columbus arrived to this land is only part of our ancestry, due to the fact that prior to Columbus different tribes of Native Americans lived on the land. Therefore, for the benefit of those of us who still bear Indian features and characteristics; let me mention some of the conditions under which our ancestors were living; at the time of "discovery." Among most of the native tribes throughout the continent, there existed a high level of consciousness and knowledge. Astronomy, Mathematics, Biology, and Architecture were among the se-

(Cont. on pg.10)

Congolese Representative Serge Mukendi Speaks at the Puerto Rican Cultural Center

On Saturday October 16th a representative of the Congolese National Liberation Front, Serge Mukendi visited the Puerto Rican community bringing news of the bitter struggle taking place in the Congo (known as Zaire).

Serge Mukendi is the U.S. representative of the Congolese National Liberation Front (F.L.N.C.) which is a Marxist-Leninist movement fighting to overthrow U.S. puppet Dictator Mobutu Sese Seko in order to reunite the Congo under a socialist government.

Since 1968 the F.L.N.C. has been leading the struggle of the Congolese people to overthrow Mobutu, destroy the neo-colonial institutions that have bled the wealth of the country for the interests of U.S. and European multinational corporations. It was the F.L.N.C. that led the uprisings in 1977 and '78 that virtually ousted Mobutu who was saved only through the intervention of some 20,000 N.A.T.O. troops.

In his forum Serge Mukendi pointed out that 20 years of neo-colonialism in the Congo has meant a

50% infant mortality rate, widespread malnutrition and starvation, 80% unemployment and a virtual absence of health facilities and schools.

Mr. Mukendi stated that the Lipton Tea Company is a prime exploiter of the Congolese people. The Lipton Tea Company pays its Congolese employees 6 to 8 dollars a month while the Congolese have to pay 5 dollars for a gallon of milk, a dollar for a cup of coffee and 50 dollars for a pair of shoes.

To maintain control of his dictatorship Mobutu has imported thousands of foreign mercenaries to repress the Congolese people who have dared to struggle for political and economic justice. Also these mercenaries are given high salaried jobs while the Congolese people starve.

Serge Mukendi ended his discussion by pointing out that the Congo is the third largest African country strategically located in the heart of Africa. The liberation and unification of the Congo will eventually lead to the complete liberation of the African Continent from European and U.S. imperialism.

Advisory Board Reaffirms Latino Students' Demands!

The Advisory Board of the Chicano/Mexicano-Puerto Rican Studies Program has come out in full support of the Latino students' demands. In a recent meeting of the Advisory Board Committee, a resolution was passed which stated the following:

The Advisory Committee 1) protests the administration's action; 2) calls upon the administration to rehire Professor Lopez either as the coordinator of the Chicano/Mexicano and Puerto Rican Program, or as a history professor to be given released time to coordinate the Chicano/Mexicano and Puerto Rican Program; 3) petitions the university for the reinstatement of Irma Romero; and 4) demands that we petition the university for a fulltime Chicano/Mexicano professor of history.

With the resolution, the Advisory Board Committee reaffirmed its commitment to develop a program in which the students would have participation and their needs would be met. The UNI administration with their acts of repression have attempted to discredit the program in order to dissolve its support, but as the months pass on the students, along with the Advisory Board, will push the program until our just demands are met.

Rally in Support of Irma Romero

Tuesday 12:30 p.m. December 1, 1981

Village Square

Sponsored by

Union for Puerto Rican Students

Que Ondee Sola



La Union de Estudiantes Puertorriqueños Elige Nueva Directiva



El día primero de octubre se llevaron a cabo las elecciones de la Unión de Estudiantes Puertorriqueños. Durante estas votaciones se tomó en cuenta la participación de los miembros en lucha estudiantil. Los estudiantes electos para ocupar las diferentes posiciones requeridas en la Unión fueron los siguientes: Teodoro Anderson, quien ocupa la posición de Presidente por sus altas cualidades como estudiante en la universidad. Al decir cualidades hacemos referencia a sus estudios avanzados en Justicia Criminal, Sociología e Historia, los cuales le dan los méritos necesarios para ocupar una posición que conlleva grandes responsabilidades. El Vice-Presidente electo por los estudiantes fue Luis Zeno, conocido por el estudiantado por su desarrollo como estudiante durante los últimos tres años. Otra de las personas de la cual nos honramos en tener en como parte de nuestra organización es nuestra estimada compañera Sonia Rivera, quien es nuestra Secretaria. Por último, como Tesorera, tenemos a nuestra compañera Antonia Rodríguez, quien ha hecho una gran labor durante todo este tiempo para mantener el prestigio de la Unión.

Las ideas que los miembros de la Unión tenemos en común son el luchar unidos para mantener el orden y la cordura de la Unión, ejerciendo nuestras actividades las cuales realcen el criterio de los estudiantes latinos en esta universidad. De esta manera podremos fomentar una nueva generación de estudiantes decididos, luchadores y orgullosos de ser latinos. La única manera de realizar estas ideas es enfatizando en los

estudiantes la necesidad de la cooperación fraternal de todos. Así nos trataremos como hermanos unidos en busca de obtener la victoria en la lucha por los derechos de los cuales nosotros somos merecedores por nuestras cualidades humanas. De esta manera no se nos tratará como si fuéramos simplemente algo más del montón.

Desde que se nos fue dado el liderato de la Unión de Estudiantes Puertorriqueños, nos hemos esforzado en proveer nuevos proyectos y actividades. Una de estas actividades, que ha sido desarrollada con la ayuda de los estudiantes y miembros activos de la Unión, fue la celebración de El Grito de Jayuya. Otra actividad que se está llevando a cabo es la venta de camisetas para proveer ayuda a nuestra gran compañera Irma Romero, luchadora y defensora de los derechos de los estudiantes latinos.

Este es solo el comienzo de nuestra tarea. Todavía tenemos más ideas para llevar a cabo durante este trimestre, una de éstas es la celebración de unas Navidades latinoamericanas. Este es un evento que tenemos en mente para demostrarle a la universidad que la Unión de Estudiantes Puertorriqueños no es simplemente una organización más. La Unión es la conciencia de todos los estudiantes puertorriqueños para unificar nuestra comunidad realzando nuestras costumbres, cultura e ideas políticas las cuales son la cabeza principal de todo pueblo que desea ser libre.

Luis Zeno

John Brown : Activity

On October 20th, 1981, the John Brown Anti-Klan Committee, J.B.A-K.C. invited the New Movement in Solidarity with Puerto Rican Independence and Socialism, an anti-imperialist organization that struggles to build solidarity with the revolutionary independence movement and the armed clandestine movement, to present a slide show and discussion at Northeastern Illinois University. The program was co-sponsored by the Union for Puerto Rican Students, Que Onde Sola, and the Sociology Club. The slide show, and discussion afterwards, attended by 25 people, focused on the role of the eleven Puerto Rican Prisoners of War, captured freedom fighters who are part of the growing People's War in the struggle for Puerto Rico's Independence. This program was part of building for a demonstration at Leavenworth Federal Penitentiary in Kansas, where Oscar Lopez, one of the eleven is curren-

**U.P.R.S. Anuncia su
Reunion Todos los Jueves
Hora: 12:30 pm P.I.
Sitio: Centro Albizu-Zapata**

tly being held. The demonstration on October 31st, demanded: Independence and Socialism for Puerto Rico; Freedom for all Puerto Rican Prisoners of War; Advance the Rearguard Struggle; and the Struggle Against Repression.

The slide show was a success and many students from U.N.I. traveled to Leavenworth for the demonstration.

To contact the John Brown Anti-Klan Committee call: 935-5252.

Editorial

The staff of Que Ondee Sola applauds the creation of the new Chicano History course being offered this Winter term. But analyzing the deceptive manner in which the U.N.I. administration has dealt with the issues effecting latino students on campus it is unusual why the administration would want to offer latino students particularly the Chicano students another History Course.

Through faculty sources Que Ondee Sola has discovered that the History Department did not vote to schedule the new Chicano-Mexicano course but tried to block its creation.

Provost Cownie (who is used to making decisions for President Williams) instructed the inept History Department Chairman Joe Morton to spend the remaining money of the Department to initiate the new course. Dull-witted Morton scheduled the class without consulting his Department and his constituency protested. For the ridiculous Morton this is a total about face to what he told students a year ago: "I feel there is no use for a full-time Chicano/Mexicano History course..." but today he undermines his own Department's autonomy by sneaking the new Chicano course into the winter catalogue.

The History Department quickly dispatched a memo to Provost Cownie protesting the procedures

used to put the new Chicano/Mexicano course in the Winter catalogue in clear violation of the Department's right to 'course scheduling.'

Within two weeks, Provost Cownie answered the History Departments protest, and for the second time in four months the History Department was overruled by the U.N.I. administration (Cownie). While full account is taken of a Department's preferences as course schedules are developed it is not a Department's absolute "right" or "perogative" to make the final determination of which courses will be taught in a given term.

The creation of another part time Chicano course raises a serious question: Why must the present Chicano instructor Antonio Delgado teach 2/3 of a full time position and not receive 2/3 salary? Our sources inform us that Mr. Delgado is receiving \$1,000 per class. This is slave labor compared to Ignacio Mendez who is teaching one class this trimester and whose salary is \$25,000 a year.

This latest occurrence proves that: 1) the History Department did not want to initiate a new Chicano course and will never answer the Puerto Rican students demands - to rehire Jose Lopez, 2) that the administrative policies are above departmental policies therefore Mr. Lopez should not have been terminated. The issue surrounding Mr. Lopez's dismissal stems from departmental policy while university administrative policy does not ask for a Ph.D in order to be tenured.

The issues surrounding the Puerto Rican-Chicano/Mexicano Studies Program has not been answered by the UNI administration, but the push for a full time Chicano course will be a positive step towards its creation. The Puerto Rican component of the program has not been dealt with. Presently the Puerto Rican students have no Puerto Rican historian. The rehiring of Professor Lopez to his history position is the 1st positive step towards the implementation of a full Puerto Rican-Chicano/Mexicano Studies Program.

QUE ONDEE SOLA

Longest and most consistent Puerto Rican, Latino student newspaper in the country.

Northeastern Illinois University
Bryn Mawr at St. Louis
Chicago, Illinois 60625

QUE ONDEE SOLA is published at Northeastern Illinois University. The opinions expressed in Q.O.S. do not necessarily reflect those of the administration. Responsibility of its contents lies solely with its staff. We appreciate and encourage any and all suggestions or contributions.

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**QUE ONDEE SOLA
Meets**

**Every Wednesday
at 1:00 pm
in E-041**

Chicano-Mexicano History

Taken from

**OCCUPIED AMERICA: THE CHICANO STRUGGLE
TOWARD LIBERATION** by Rodolfo Acuna

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THE APOLOGISTS -- CONTINUED

What has been the traditional view of the Texas Ranger as portrayed in U.S. history? Rip Ford, a Ranger himself, wrote: "A Texas Ranger can ride like a Mexican, trail like an Indian, shoot like a Tennessean, and fight like the very devil!"

T.R. Fehrenbach, in 1968, wrote in his 'Lone Star: A History of Texas and Texans:

To fight Indians and Mexicans, Ranger leaders had to learn to think like both, or at least, to understand what Mexicans and Indians feared. The collision between the Anglo-American and the Mexican on the southern frontier was inevitable, but some aspects of this were unfortunate. Contact did not improve either race; it seemed to strengthen and enhance the vices of both. The Ranger arrived with instinctive teutonic directness, preferring the honest smash of the bullet to the subtlety of the knife. But against the Mexican, bluntness turned into brutality, because it was almost impossible for the Protestant Anglo-Celt to understand the Hispanic mind. Impatient with Mexican deviousness, the Ranger reacted with straight force. But the Mexican, to keep the records straight, slipped from deviousness to outright treachery; history records that Mexicans killed more Texans by the result of parleys than on all the battlefields. Each side felt themselves justified because of the incomprehensible and depised cultural attributes of the foe. The Rangers seemed barbaric Nordics, void of all gentlemanly intrigue or guile; they saw the Mexicans as treacherous, lying people, who never wanted to do the obvious, which was to call their play and fight.

Walter Prescott Webb, who was even less objective in his analysis of the cultural differences between the Rangers and the Mexicans, wrote of the Ranger: "When we see him at his daily task of maintaining law, restoring order, and promoting peace—even though his methods be vigorous—we see him in the proper setting, a man standing alone between a society and its enemies." Conversely, he wrote of the Mexican:

Without disparagement it may be said that there is a cruel streak in the Mexican nature, or so the history of Texas would lead one to believe. This cruelty may be a heritage from the Spanish of the Inquisition; it may, and doubtless should, be attributed partly to the Indian blood.

This type of reasoning justified the Ranger's violence to many Anglo-Americans; the "vigorous methods" were necessary in dealing with "savage adversaries."

Americo Paredes gives another viewpoint of the Rangers. He looks upon them as the representatives of Anglo ranchers and merchants who controlled the valley of the Rio Grande. Their commitment was to keep order for the Anglo oligarchy. They recruited gunslingers who burned with a hatred of the Mexican, shooting first and asking questions afterwards. Paredes writes: "That the Rangers stirred up more trouble than they put down is an opinion that has been expressed by less partisan sources."



Chicanos lynched in Santa Cruz, Calif. May 3, 1877

Paredes was one of the first Chicano scholars to attack the Rangers and, by inference, Webb. He expressed the feelings of the Mexican, which were based, for the most part, on the Mexicans' oral traditions and their experiences. His facts refuted those of Webb. An example is the differing interpretation by the two men of the facts surrounding the murder of the Cerdas, a prominent family near Brownsville. Paredes writes:

The Cerdas were prosperous ranchers near Brownsville, but it was their misfortune to live next to one of the "cattle barons" who was not through expanding yet. One day three Texas Rangers came down from Austin and "executed" the elder Cerda and one of his sons as cattle rustlers. The youngest son fled across the river, and thus the Cerda ranch was vacated. Five months later the remaining son Alfredo Cerda crossed over to Brownsville. He died the same day, shot down by a Ranger's gun.

Paredes' account is not based on secondary sources, but on eyewitness accounts. Marcelo Garza, Sr., of Brownsville, a respected businessman, told Paredes that a Ranger shot unarmed Alfredo, stalking him "like a wild animal."

The Mexican Revolution-Nov. 20, 1910

Promises frozen by imperialism

November 20th, 1981 marks the 71st anniversary of the Mexican Revolution. On this date Francisco I. Madero initiated the revolution which to many Mexicans feel has not yet ended. Questions about the revolution's end rise from the fact that the majority of the goals and ideals, fought for so violently, have not been fulfilled. When the military dictatorship of Porfirio Diaz was overthrown, there existed a small privileged class in whose hands the majority of the nation's wealth was concentrated. The laboring masses, mostly agrarian, suffered and struggled to survive the poverty of a slave-like existence. Today, there is no military dictatorship—but Mexico is well on its way to becoming a fascist state.

Failing to create true revolutionary change in Mexico's socio-economic and political structures, the mass social movement, ended demoralized and crushed after some ten years of civil war and an estimated one million dead. The contradiction of reform, instead of revolutionary change was first manifested in the administration of Alvaro Obregon which began in 1920.

Obregon, like Madero, Carranza and the other caudillos who took military and political command of the revolution, came from the bourgeois and petit-bourgeois classes. With the exception of leaders like Francisco Villa and Emiliano Zapata, the leadership of the revolution was largely made up of landowners, teachers, doctors, lawyers, and professional soldiers. At the front of the struggle only Villa and Zapata represented the masses of the poor, workers and peasants which were the armies who fought and died under the various generals of the revolution. But this is only one factor adding to the reformist tendency instead of fundamental change in Mexican society at that time.

Another factor which stands out much clearer is the fact that revolutionary ideals became twisted and corrupted to serve the specific needs of the national and foreign bourgeoisies. An example of this is the demand for land by the peasant revolutionaries led by Emiliano Zapata. This was treated in typical reformist manner by distributing a limited number of small lots to peasant farmers who worked and cultivated this land for the benefit of the government. The land is only loaned to the farmers who keep a small part of their product while the government reaps the real fruit of their labor.

The same was done with the demand for popular education. Providing widespread public education appeared to be a very charitable act on the part of the ruling class. But the only reason education for the

masses was supported was to provide Mexico with a more educated working class which was needed as Mexico became increasingly industrialized after the revolution. The control and easy manipulation of the workers can be seen in the current celebrations of national holidays (such as September 16th) when the workers are forced to wear uniforms and march with their co-workers who must take orders from union officials who have sold out. In both cases, the revolutionary ideals of 1910 have become the goals used to continue the exploitation and oppression of the rural and urban working class in 1981. The hypocrisy which exists in Mexico is best seen in the political party which dominates all government offices and



controls all the elections. This party is called the Institutionalized Revolutionary Party (PRI) and it has done just that - it has made the promise of revolutionary change a static institution. Clearly, this party does not represent the poor, but rather the rich and powerful. As such, it is insensitive, bureaucratic, and above all -- repressive.

In 1968, on the afternoon of October 2nd an estimated 400 to 500 men, women and children were brutally massacred in the Plaza de las Tres Culturas by the Mexican army, acting under orders from the government. At the time of this savage attack on unarmed citizens, Luis Echeverria held the post of Secretary of the Interior -- the decision to assassinate the protesters had to come from his office. The "Masacre de Tlatelolco," (see page) as it came to be known, marked a turning point in the history of repression in Mexico. It was the destruction of the mass movement as it was known. At that point many revolutionary groups went underground and some chose to begin urban guerrilla warfare. Other groups began to expropriate land outside the cities and from colonias, where a popular form of government has been instituted against continuous repression. The Comité de Defensa Popular, one of these groups, has over 350,000 members and along with other mass revolutionary organizations fights for the destruction of Mexico's neo-colonial system and reunification with the northwest occupied territories.

This is what Chicano/Mexicanos must strive for, the retention of our nationality.

POR LA REUNIFICACION DE LA PATRIA
MEXICANA!

(Cont. from pg. 1 -)

under some form of terrorist threat. In numerous instances you and others in the Administration have called armed security guards/Chicago police to avoid strong criticisms from the radical students about your relentless effort to get rid of Jose Lopez as a teacher here at UNI. Instead of treating your differences with the students as a political problem (which it is). Under the cover of acting as though the UNI Administration was under seige from terrorist attacks, you have managed to suspend Irma for two years, thrown off campus one of the finest and most student respected teachers of Puerto Rican history, hire a professor unqualified to teach Puerto Rican history over the objections of the History Department as a whole. In your efforts to quell a small center of Marxist thought and action at this university you have used your powers to bring to fruition something akin to academic counter-insurgency.

Irma Romero is a victim of the overwhelming fear of this Administration that the school would be labelled a "school for terrorists" if Jose Lopez was not fired. Irma was the leader of a group of students who fought hard and well to retain Jose here at UNI. A veritable chain of guilt by association has been established and pushed forward by the UNI Administration: Jose Lopez's brother is an armed revolutionary fighting for Independence and Socialism in Puerto Rico therefore he is a terrorist: Irma struggles politically for Jose to be remained as a teacher and struggles for Independence and Socialism in Puerto Rico. She is a terrorist: a group of Puerto Rican students struggle politically for the Independence and Socialism in Puerto Rico and the retention of Jose Lopez therefore the whole group are terrorists! This appears to be the guilt by association that the UNI Administration has been premising their actions.

I wish to strongly assert that none of the aforementioned are terrorists. Oscar Lopez is a freedom fighter for Puerto Rico, engaged in armed struggle to liberate his country from the U.S. colonial takeover that took place in 1898. Others, including myself, politically support that struggle through education of others to the basic issues involved. Our primary weapons are words and ideas, occasionally a non-violent civil disobedience action. I feel it is time to push through the fog of fear created by the tactics of the UNI Administration and get to the real issue which is to rehire Jose Lopez. Once the UNI Administration overcomes its fears of this point, removing the suspension of Irma Romero would be the next action of justice.

Sincerely yours,

Dr. Daniel Stern

Professor of Sociology

cc William Lienemann, Office of Administrative Affairs

Irma Romero

Que Ondee Sola

The administration portrays the student movement as a physical threat to this university. This was the lie used in the expulsion of student leader Irma Romero.

The student movement never posed a physical threat to the administration; instead, it is the administration which poses a physical threat to the students. There's only one factor to remember: Who has the capability to implement physical violence? The students don't have access to UNI's "Gestapo" armed security unit; It is the administration that has complete access to this paramilitary unit. These armed security guards have the sole purpose to repress and intimidate students.

Although the student movement never posed a physical threat to the administration; It always did pose a "conscious" threat, and because of this ability to think critically, the students are labelled "trouble-makers" or even "terrorists."

(Cont. from pg. 8)

veral sciences highly developed by our people. Clearly illustrating this statement we may mention uncountable pyramids found throughout the continent; temples, sculptures, art work, and last but not least, the Aztec Calendar. The respect for all living creatures and natural resources was strictly exercised. Not to mention the fact that due to astrological skills and prophecies, our ancestors knew about the coming of Europeans to this continent.

"The discovery of America" brought along the conquest followed by the process of assimilation. They took away our own identity, our true heritage, imposing us another identity, another culture.

So, that's what is commonly known as "Dia de la Raza," nevertheless, the Columbus misinterpretation is not our fault, but just the product of the assimilation process we've gone through over generations, enforced by the educational, social, and political system in which we presently live. Currently the lack of identity and awareness of our heritage is the reason why we live in such confusing, disorganized and poor conditions that are reflected on our youth.

Realistically, in my opinion, an option we have to turn to and look for, is to apply the knowledge, wisdom, and skills of our ancestral people, whether Incas, Tainos, Quechuas, Mayas or Aztecas, to our present life and conditions. Seeking and finding an effective way to apply and use what our people knew before the "white man" came to pollute and take over our continent, will definitely offer a guaranteed and viable direction to take.

TIAHUI
MITAKUYE-OYASIN

Alejandro Galindo

"Por mi raza hablara el espiritu"

Masacre De Tlatelolco

The hot afternoon ended in a blood bath in the Plaza de las Tres Culturas (Plaza of the Three Cultures) in Mexico City. The cry for dialogue and justice had been silenced with gun fire from guns made in the U.S. A dictatorship controlled by the U.S., and a small group of rich oligarchs had been questioned by Mexicans who demanded social justice and reform. On October 1st the Mexican people demonstrated in Mexico City, one million people demanded to see "their president" but instead saw only the might of tanks dispersing them. A meeting was called for the next day in La Plaza de las Tres Culturas (Tlatelolco housing unit) to plan a future strategy. But the people were massacred by the brainless death machine of the government; the army.

Tlatelolco, can be said to be the perfect example of the destruction of a movement by force. Mexico has been a disaster zone for capitalism and the classical distinction of classes can be seen with drastic and dramatic contrast; from the luxurious hotels on the shorelines of Acapulco to the slums 500 feet away. In the city thousands of migrants from the rural areas fill the slums of a corrupt and decadent capitalist system. A system that found itself in a full-fledged crisis. The government was crumbling; about to fall in the hands of the people. The people demanded of the system things that could not be given, such as the disintegration of the Granaderos (Riot Unit) and all of the repressive agencies that were bleeding the population to death, by killing, jailing, and kidnapping, hundreds of people. The demand for basic human rights was and still is too much to ask for from the Mexican government.

In 1963 the popular movement of common struggle emerged with the conscious people who saw, felt and were able to pin down the repressive forces and its causes. The student movement in Mexico reached its highest point in August and September of 1968, drawing crowds of 100,000 to 600,000 people from all walks of life. The students armed only with knowledge and supposed "constitutional rights" set out to complete the task of social and political reform. The demonstrations and national strikes brought the decadent capitalist system to a crisis; endangering the rule of the establishment. The president, Gustavo Diaz Ordaz on August 1st, in an attempt to calm the situation stated: "Peace and calm must be restored in our country, a hand has been extended. It is up to the Mexican citizens to decide whether to grasp this outstretched hand..."

The decision of the people was to continue with the pressure and advance the goal of reform. The government responded with more repression, taking over the university in a show of force but the people

and students called for even more demonstrations and protests. Banners read "The Army should defend the People, not attack them." In one of the first massive demonstrations of 300,000 people banners arose with words like: "The hopes of the students are based on respect for the constitution, down with article 145." "Enormous problems cannot be solved with enormous lies," "If the president could extend his hand to foreigners why could he not extend it to the people."

In reference to the Olympics held in Mexico City in 1968, on October 1st, students and workers, as well as supporters went as far as demonstrating in La Plaza de la Constitucion thus desecrating (in the government's eyes) the first square with three massive demonstrations. The third time the demonstrators demanded to see the president and threatened to stay there until he met with them. From 5:00 p.m. until 12:00 p.m. the sit in took its toll, the army warned the demonstrators one time to vacate the area, the next time they came out with tanks and guns forcing the people to leave the Plaza. A message went out to hold an emergency meeting at Tlatelolco. On the second of October, with the National Strike Committee, five thousand people turned out to the meeting. The army had been on alert and went on to surround the area with three hundred tanks, 20 jeeps with high caliber guns, troop transports, and heavily armed troops under the command of General Jose Hernandez Toledo. Immediately before the massacre a helicopter dropped flares illuminating the Plaza. The hail of bullets rained indiscriminately upon the meeting. Panic was the first reaction from the crowd. Lifeless bodies of men, women, and children fell to the ground like rocks. The gun fire did not stop until midnight, the people were lined up, searched, beaten and thousands were jailed. The death count kept rising from 27 to 200 and up. The wounded were taken to various hospitals. Jails where normally 2 prisoners would be placed had 50 people. The abuse of the repressive forces went as far as beating to death survivors of the massacre when they appeared in line-ups.

Who is responsible for this? That question was raised over and over again, the facts are there the people drew their conclusions. The government was exposed to its shame when the reporters that came to cover the Olympics wired their countries regarding the incident in Tlatelolco. But who did it, who gave the order; president Ordaz? General Hernandez? Secretary of Interior and future president Luis Echeverria? All of them. What is known for sure is that thousands of political prisoners are still jailed today and hundreds have been "desaparecidos" or abducted by government sponsored death squads.

Union for Puerto Rican Students and Chimexla

Presents

LATINO CHRISTMAS SHOW

Featuring

From El Salvador

Grupo Vrecha

Grupo Vrecha left El Salvador at the beginning of 1980 with the purpose of building international solidarity for the struggle in El Salvador. They have worked extensively in Nicaragua and Costa Rica. They went to Ecuador where they were arrested upon arrival and freed only after the arrival of the Commission on Human Rights. They come to the United States after a tour of Europe and performances in Mexico.

Their theater is a combination of musical corporal theater (body theater) monologue and pantomime. Themes touch on hunger, misery, denunciation of U.S. imperialist intervention violation of human rights, the right to self determination, the corruption of the Christian Democratic Junta in El Salvador.

Friday December 11, 1981

6:30 pm Unicorn

Northeastern Illinois University