

Que Ondee Sola

November/December 1985, VOL. XIX, Num. 5-6

Public Safety in the “Limelight”

On Wednesday, November 6, 1985, students and faculty, which included Kermit Lattimore (president of Student Senate), Yira Rodríguez, Ken Ladipo, Dr. Angelina Pedroso (Chair of Faculty Senate), Bill Lewin (Chairman of Fees and Allocations Committee), Lamond Currie (Black Heritage-Black Caucus member), and Lourdes Lugo (president of UPRS), held a Public Forum to denounce the attacks perpetrated by Public Safety. One of the most impressive statements was given by Keith Jones who said: “if Public Safety security guards continue to use excessive force toward Black and Latino students, their creative protest will degenerate into physical violence which would develop into a race riot at the university.” He also stated that “from my experience Northeastern University is one of the most racist schools in the State of Illinois, and all of the security guards’ attacks against Black and Latino students were utterly racist.”

After the Public Forum a meeting was held between Thomas Kuchinka, Vice-President of Administrative Affairs, Martha Alexander, Assistant to the Vice-President of Administrative Affairs and different organizations. The meeting abruptly several times in

heated discussions when the students inquired about the security procedures.

Particularly when they asked who is responsible for evaluating security personnel and staff. Not surprising at all Ms. Alexander defended Public Safety. When the students inquired about the “investigation” being conducted by the Public Integrity Unit of the Illinois State’s Attorneys Office, both Mr. Kuchinka and Ms. Alexander said they could not speak about it, because it was confidential information. They became defensive and raised their voices.

Suggestions and ideas presented by the students were discussed. Among these was to establish an ongoing committee to have input on Security guidelines and arrest procedures. The committee would be made up of four students, two faculty members, one civil service member and one administrator. Mr. Kuchinka said he would look into the students’ suggestions. An agreement was made between Mr. Kuchinka and the students that by the next meeting he would have some comments on the suggestions presented.

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On Monday, November 18, 1985 a follow-up meeting was held in which the student organizations proposed the following:

We, the student leaders and members of the University Community, do condemn the recent actions of the Northeastern Illinois Public Safety Department. We do also feel that there has been an ongoing violation of student, faculty, and staff rights by the Public Safety Department, and do now demand that the following be implemented:

- A. *That rules and guidelines be developed to regulate the Public Safety Department insofar as arrest procedures are concerned.*
- B. *That a committee of four students, two faculty, one civil service, and one administrator be formed that will review complaints of misconduct, and further that they be given the power to suspend, and recommend possible dismissal of officers involved.*
- C. *That the Public Safety Department implement a continual awareness program to help assist the new Public Safety officers on our campus.*
- D. *That officers involved with the Lapido and Rodríguez case be suspended without pay until the investigation is completed.*

A confrontation by students and faculty began because Mr. Kuchinka had not looked into any of the students' suggestions and did not bring any answers for the students. The fact that the Ladipo case had received media attention at a national level, and that the administration had refused to do anything about it was appalling to everybody present. Another important fact presented was the use of the stun-gun. Dr. Daniel Stern (Sociology instructor) pointed out that in New York three policemen were suspended without pay pending investigation of whether or not a stun-gun was used. Everybody became outraged at Kuchinka when he "arrogantly" stated that the use of the stun-gun was alleged and had no been proven.

The discussions continued with much emphasis on the proposed Committee which Ms. Alexander immediately opposed by stating that "if all the different bodies would have committees for everything." (After this all discussions became sterile. Opposition and negativeness by both Mr. Kuchinka and Ms. Alexander disappointed those who were attempting to reach some agreements.)

Another follow-up meeting was agreed upon, but at this point both students and faculty doubt whether or not the administration has a real interest in solving the students' concern. If the administration represen-

tatives know nothing, see nothing or feel nothing, how can they possibly solve anything. Inside Mr. Kuchinka's office there is a poster that says "Don't ask why just do it", one can easily conclude that Mr. Kuchinka and co-workers' actions are guided by this philosophy. Our past experiences have taught us that to obtain anything at UNI one cannot count with the administration. Historically the administration has been an opposing force of any progress for the student body. If this situation continues there is a very strong possibility that students will no longer wait for the administration to do something. Students will have to do whatever they judge is necessary to secure their civil and human rights.

**STOP THE VIOLATIONS OF STUDENTS RIGHTS
BY THE DEPARTMENT OF PUBLIC SAFETY!**

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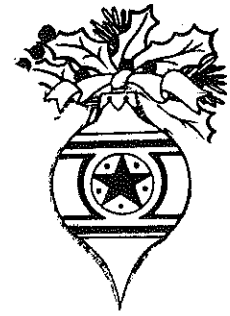
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Christmas

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Greetings



The staff of **Que Ondee Sola** and the **Union for Puerto Rican Students** wants to extend their gratitude to the following UNI staff and faculty members. We want to thank all of you for supporting our activities, programs, student struggles and the implementation of the **Mexican/Caribbean Studies Major**. We hope to count on your support for the years to come.

- Evelyn McCoy*
- Cheryl McFarlin*
- Benita Myles*
- Edgardo Pantigoso*
- Angelina Pedroso*
- Beatriz Penso-Buford*
- Santos Rivera*
- Henry Russell*
- Margo Smith*
- William Speller*
- Salme Steinberg*
- Daniel Stern*
- Mary Stoppert*
- Myrta Badillo*
- Charles Barber*
- Randolph Bowcott*
- Jacob Carruthers*
- Kingsley Clarke*
- Ben Coleman*
- Julio Cortés*
- Jaime Delgado*
- Battista Galassi*
- Lorenzo Harrison*
- William Howenstine*
- Julio Jolly*
- Flora Llacuna*
- Alfreda Williams*
- Conrad Worrill*



UNI Students Join...

Union for Puerto Rican Students

The **Union for Puerto Rican Students (UPRS)** meets every Thursday at 12:30 in room E-041. The **UPRS** sponsors activities that promote and enhance the students appreciation and understanding of Puerto Rican culture and history. The **UPRS** works towards and supports the struggles of the latino working class in the latino communities in Chicago and the United States. The **UPRS** will be sponsoring activities in the upcoming months and welcomes everyone to attend.

January—Birth of Eugenio Maria de Hostos.

February—Birth of Julia de Burgos.

March—International Women's Day.

April—Puerto Rican Week of National Reaffirmation.

May—Puerto Rican Film Festival.

Que Ondee Sola

Que Ondee Sola (QOS) is the latino newspaper at Northeastern University. **Que Ondee Sola** serves the latino students on campus with information pertaining to University and Community events. It contains information about the struggles around different situations on campus effecting the latino students. The staff of **QOS** continues to bring about an appreciation of Latin American Literature and it's critical view of decolonization of Puerto Rico. **Que Ondee Sola** offers Journalism, Photography and Layout Workshops and encourages all students to attend.

Chimexla

Chimexla meets every Tuesday at 12:30 in room B-111. The purpose of **Chimexla** is to create awareness of the identity, culture and history of Chicano/Mexicano/Latino students and to develop a political consciousness for the progress of Third World People.

Comité Colombia

Comité Colombia meets Tuesday at 12:30 in room S-112. **Comité Colombia** works with and supports other organizations within and outside the Northeastern Campus. It's purpose is to enhance awareness of the Hispanic Community.

Black Caucus

Black Caucus also meets on Tuesday at 12:30 in room C.L.S. 2020. The purpose of the **Black Caucus** is to initiate, perpetuate and pursue all political actions in the interest of the black community of Northeastern.

Black Heritage

Black Heritage meets every Tuesday at 12:30 in room C.L.S. 2020. The **Black Heritage** informs and enlightens students and faculty members of the history and heritage of the Afro-Americans. It's main purpose is to start and maintain unity among Black students and faculty.

Sociology Club

The **Sociology Club** has been formed to meet the needs of interested students who would like to investigate sociological backgrounds of different societies. The investigations would contain information that is not necessarily presented in a regular class of sociology. Sociology is a study of the developments of society, how it grows and maintains itself. The **Sociology Club** extends an invitation to all interested students in attending activities consisting of speakers, films and other interesting events.

The staff of **Que Ondee Sola** would like to encourage students to participate in the student clubs or organizations of their interest. For more information call extension 514.

Advisory Board Lauches Campaign

On Tuesday, November 4, the Mexican/Caribbean Studies Advisory Board met to launch an information campaign to recruit students for the minor program. The meeting was held at the Que Ondee Sola newspaper office, where they charted a plan to produce a brochure and posters. The board also proposed that the M/CS minor courses be listed in both the trimester schedule book and the 1986-88 UNI catalog.

Another item discussed was the reviewing and updating of the program's class listing, which will include the addition of History 353 Chicanos in American Society.

The M/CS Advisory Board will meet again during the month of January 1986. For more information, call extension 514.

UPRS-Chimexla Collect Funds for Disasters

During the third week of October Proyecto Palante, the Union for Puerto Rican Students and Chimexla sponsored a collection drive for the victims of the natural disasters in Mexico and Puerto Rico. Students, faculty and staff members of UNI gave their donation at the table set up in Village Square.

A total of \$301.00 was collected and forwarded to the Red Cross and Banco Popular de Puerto Rico. The organizers of the collection drive want to thank all the people who contributed in rebuilding the lives of those affected by the disasters.

Register for the Mexican/Caribbean Studies Minor!

The following courses offered through other departments have been cross-listed with the Mexican/Caribbean Studies Program and may be applied to the Mexican/Caribbean Studies Minor. The M/CS Advisory Board encourages everyone to register for this minor.

DEPT.	COURSE	SECTION	TITLE	REF. NO.
ANTH	305	01	Peoples of South America	10162
CRJU	314	01	Police in Minority Community	11781
CRJU	315F	31	PRSM: The Law and Terrorism	11798
**ICSE	329I	01	History and Culture of the Caribbean	25262
SPAN	340	01	Extensive Reading in Spanish	13659
SPAN	331	31	Hispanic World Cultures	13688
G & ES	302G	01	Regional Geography: Caribbean	13826
HIST	204	01	Latin American History to 1825	14070
MUS-DANC	253	01	Social Dance & Latin American Rhythms	18252
PHIL	291	31	Phil. Foundations of Opression	18420
SWK	201	01	Prob. Solv. & Decision Making	20100
SWK	303	01	ANLS Cross-Cultural Interaction	20168
SOC	216	01	Contemporary American Institutions	19525
PIE-SEM	283G	01	ISM: Puerto Rican Women	21741
HPER-PEMA	253	01	Social Dance & Latin American Rhythms	23308

The course **History and Culture of the Caribbean does not appear in the Winter Trimester Schedule Book of Classes due to late approval. This course will be offered on MWF from 9:00 - 9:50 a.m. The instructor will be Professor Lopez.

Zoraida Santiago's Concert

A Success

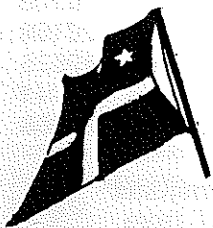
During the month of November the **Union for the Puerto Rican Students** was honored by bringing directly from Puerto Rico the reknowned singer and composer, also piano and guitar player Zoriada Santiago, accompanied by Pablo Nieves on percussion. Acting as master of ceremonies, Lilian Carabello, a student at Northeastern University opened the event by announcing the various activities to be held in the upcoming month of December. One of the activities is the Puerto Rican Christmas Show. Immediately after she proceeded to present Zoriada and Pablo.

Zoraida and Pablo are part of the New Song Movement (La Nueva Cancion.) The New Song Movement was initiated during the 1960s. It is a mixture of Puerto Rican typical music and Latin American rhythms. It is a barrier to avoid further American influence in the Puerto Rican culture. Zoriada's repetoire of songs included themes as sibling love (Mi hermanita menar), loneliness (Palabras del silencio), parenthood (Ausencia), and uncertainty (Madrugado). The act held at the Golden Eagles Room was filled to capacity. Students joined enthusiastically at the rhythm of the music, clapping their hands and tapping with their fingers. When she sang her emotions were felt by the audience. Her songs were filled with sensibility and humanity. In a very realistic way, Zoriada also managed to recreate historical events for the audience.

Zoraida, as a composer-singer, has come out on top as both an artist and as a woman. She impressed the students with her talents. As a woman she makes music so beautiful and warm that it overwhelmed everyone. It was as if she became part of the audience, in a special way by her music.



UPRS meets every Thursday at 12:30
(in front of the GAME ROOM)



E-041

UPRS' Fashion Show at International Fest

On Thursday, November 7, the UPRS and QOS sponsored its first Fashion Show called *The Puerto Rican Fashion Beat*, directed by Lilian Caraballo and Janet López. The fashion show was part of the International Day festivities, in which people from many ethnic backgrounds proudly exhibited their culture.



Elizabeth González, Julio Salazar and Janet López model modern fashion wear.



Fashion Show models. Left to right: Janet López, Evelyn Pérez, Julio Salazar, Nereida Torres, Jesús Serna, Elizabeth González and Angelina Silva.

The fashion show was on typical costumes from the 1800's which were sent to the **Union for Puerto Rican Students** from Puerto Rico. The purpose of the fashion show was to demonstrate how Puerto Rican clothing has changed with the music and dance styles of their time. The music for the show was selected according to the historical period by Julio Salazar.

The first half of *The Puerto Rican Fashion Beat* began with Evelyn Perez, who modeled a blue long dress worn for a folkloric dance called the Mazurca. Angelia Silva modeled a symbolic dress demonstrating the flag of Puerto Rico. Next Nereida Torres modeled an exquisite peach long dress used for the Danza. Elizabeth Gonzalez modeled a colorful blouse and skirt used for the Plena. Finally Janet López wore a black and red dress representing the contemporary Puerto Rican dance style.

The second half of the show was a stimulating summarization of all modern fashion wear and dance. The organizers of *The Puerto Rican Fashion Beat* would like to thank the UPRS and all participating models.

Día 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, the "Day of the Race" or "Día 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?"

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 several 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 identify, another culture.

So, that's what is commonly known as "Día 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, wis-



dom, 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.



November 20

- 75 years after

THE MEXICAN REVOLUTION – NOV. 20, 1910 Promises Frozen By Imperialism

November 20th, 1985 marks the 25th anniversary of the Mexican Revolution. On this date Francisco I. Madero initiated the revolution which 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 bourgeois. 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.

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Pancho Villa (1877–1923). Never an "armchair general," Villa often led his troops into battle.

Food Policy Update

During the recent meeting of the Commuter Center Board, Mark Kipp (director) received a scathing criticism over the food ban on the UPRS. This ban prohibits the UPRS from bringing homemade food on campus for one year.

Vance Vetter and Dr. Pedroso led a discussion to overturn the CCB ruling. An inquiry took place and the following was discovered. A committee assigned by Vice-President of Student Affairs, Dan Kielson, was responsible for penalizing the UPRS. The members of this committee are Burt Ferrini, Barbara Cook and Mark Kipp.

According to Mr. Kipp the ban was imposed due to the recent salmonella outbreaks in the Chicago area.

As Vance Vetter said *I haven't seen anyone bringing Hillsfarm milk*. Furthermore Mr. Kipp revealed that the University Food Policy was in process of revision.

For many years several student groups, of different ethnic backgrounds, have brought food to their activities. So far no one has suffered from food poisoning or anything of that sort. Therefore the ban is unfounded.

The UPRS is enraged at the fact that it was penalized without the policy being fully revised, and that this policy has been established without any solid grounds to support it. We demand that this policy be carefully revised with the input of the students.

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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 celebration 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 1985. 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 Exheverria held the post of Secretary of the Interior — the decision to assassinate the protestors had to come from his office. The "Masacre de Tlatelolco", 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 revolu-



tionary groups went underground and some chose to begin urban guerrilla warfare. Other groups began to expropriate land outside the cities and form colonias, where a popular form of government has been instituted against continuous repression. The **Comite 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

Editorial

Public Safety - A Denigrating History

The recent attack perpetrated by the UNI Public Safety officers comes as no surprise for those students who have been here for several years. For a long period, students have been unnecessarily arrested and forced to pay unjustifiable fines. In addition, Third World students have been humiliated by racist comments, women have been discriminated against and sexually harassed. Physical force such as cuts and bruises resulted from tight handcuffs and being shoved around. These are part of the abuses that Public Safety has unleashed against the student body.

The following is an account of such attacks by Public Safety since 1982.

November 17, 1982 - Two Puerto Rican women were arrested from the fourth floor of the UNI library. The accusation was writing on the walls. Treatment from security: Custody was transferred to the Chicago Police Department. One of the women was sexually propositioned by officer Levergood. He made advances promising her immediate release. Once transferred to the downtown offices, they were searched and treated as common criminals (finger prints, bond, pictures, etc.)

May 4, 1983 - Officer Paris shoves student out of classroom unjustifiably.

May 6, 1983 - Officer Leavitt provokes student with racist comments and blowing cigar smoke at his face. Minutes later officer Sohol personally invites student to fight outside the classroom. Afterwards, each officer takes copy of **Que Ondee Sola** newspaper and draws nazi swastikas on Puerto Rican flag.

January 19, 1984 - two members of the UPRS are arrested at "El Centro" (Northeastern Branch in Latino community) during a boycott. Both Lillian Mercado and José Hernandez are unnecessarily bruised from tight handcuffs by UNI security and Chicago police department.

January 10, 1985 - Officer Zuli arrested three female students during a boycott. One was bruised on both arms. The other two were handcuffed and shoved out of the room.

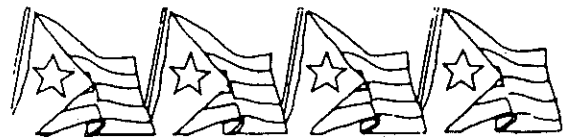
July 17, 1985 - Yira Rodríguez is arrested and detained for illegally parking her car in the parking lot. She was handcuffed to a file cabinet for several hours, charged with class 4 felony and held for two hours.

October 12, 1985 - At the UNI library elevator, Ken Ladipo was allegedly attacked with a stun gun by two public safety officers. Ladipo was then taken to the Swedish Convent Hospital and treated for cuts and bruises. Later he was taken to the 18th district police station and was released at 11am, after spending 15 hours in a cell.

These and many other incidents have taken place at Northeastern for many years now.

If the administration does not take immediate action against these abuses, it will be a matter of time before the students do.

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



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Llego la noche de navidad. Peyo hizo una fiesta típica que quedo muy lucida. Jíbaros cantando coplas y tocando instrumentos finalizandose con la aparición de los Reyes Magos. El salón de Mr. Rosas estaba cubierto de hojas verdes cubiertas de escarcha y se leía por todos lados "Merry Christmas." Los campesinos se miraban atónitos, nunca habían visto cosa igual. Comenzó el programa con un cuento sobre Noel, luego un coro de niños entonó "Jingle Bells." Los padres se miraban unos a otros asombrados. Mr. Rosas se ausento. Mr. Escalera felicito a los niños y padres por este "adelanto."

Hubo un enorme silencio y un corito lo rompio con su canto. Y de pronto surgio en el umbral de la puerta la figura de Santa Claus diciendo a toda voz "Here is Santa Claus, Merry Christmas to you all."

"Un grito de terror hizo estremecer el salón. Unos campesinos se tiraban por las ventanas, los niños más pequeños empezaron a llorar y se les pegaban a las faldas de las comadres . . . Una vieja se persignó y dijo: "¡Conjurao sea! Si es el mismo demonio jablando en americano."

Peyo Mercé permaneció indiferente y hiératico. Mr. Escalera furioso vació todo su rencor en él y le dijo: "Usted, Peyo Mercé tiene la culpa de que en pleno siglo viente se den en este barrio estas salvajadas." Sin enmunitarse mucho le contesto: "Mr. Escalera yo no tengo la culpa de que ese santito no esté en el santoral puertorriqueño."

Asi finaliza este cuento que dentro de su jocosidad hace una crítica profunda y concreta. Denuncia los intentos hegemonicos hechos por los EEUU contra el pueblo puertorriqueño. No bastaba con quitarle al pueblo su moneda, destruir el gobierno que este había formado, sino que quiso destruir toda una cultura nacional. Ha sido los EEUU el país que ha dicho respetar las culturas y tradiciones de todos los pueblos, en cambio es el responsable de la desculturización de los países que ha invadido como Hawai y Puerto Rico.

gratulated the children and parents for this "step forward".

There was an enormous silence, which was broken by the choir of children. Suddenly, Santa Claus appeared at the doorstep. Loudly he yelled "Here is Santa, Merry Christmas to you all."

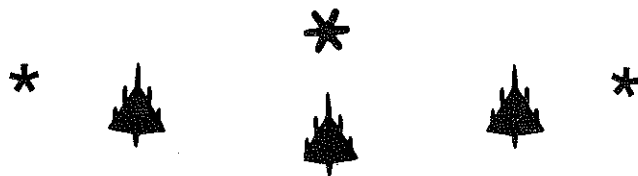
"A tremendous shout shook the room. Some men jumped out the window. The younger children began to cry and held on to their mother's skirts. An old lady got on her knees making the sign of the cross and saying: 'Jesus Christ! It's the devil himself speaking american'."

Peyo Mercé remained indifferent. Mr. Escalera furiously told Peyo: "You!, Peyo Mercé, are the one responsible for the fact that in the twentieth century such barbarism is taking place." Without losing his temper, Peyo responded: "Mr. Escalera I'm not responsible if that saint isn't in the Puerto Rican sanctuary."

With this statement, the story ends. It is humorous, but it is also a denounciation at the hegemonistic policies of the US on Puerto Rico. For the first forty years of US domination in Puerto Rico, English was imposed as the first language in the educational system. It was illegal to teach Spanish. It was not enough to destroy the coin, the already established government of 1898, but it went beyond in an attempt to destroy its culture. The US has been responsible for the deculturation of the nations it has invaded like Hawaii and Puerto Rico.

*English translation is Santa Claus goes to La Cuchilla

*La Cuchilla is a small village in the town of Moca.



¡Feliz Cumpleaños!

ANDRES ROSADO

noviembre

IVONNE MELENDEZ

diciembre

JORGE FARINACCI

diciembre

La Arrasadora Utopía De La Vida

Ante los miembros de la Academia Sueca y centenares de invitados especiales que colmaban el edificio de la Bolsa en Estocolmo, García Márquez pronunció el 8 de diciembre un discurso sobre la América Latina, que recibió una estruendosa y prolongada ovación y que, unánimemente, fue calificado de "magistral".

Antonio Pigafetta, un navegante florentino que acompañó a Magallanes en el primer viaje alrededor del mundo, escribió a su paso por nuestra América meridional una crónica rigurosa que sin embargo parece una aventura de la imaginación. Contó que había visto cerdos con el ombligo en el lomo, y unos pájaros sin patas, cuyas hembras empollaban en las espaldas del macho. Y otros como álcatrazes sin lengua, cuyos picos parecían una cuchara. Contó que había visto un engendro animal con cabeza y orejas de mula, cuerpo de camello, patas de ciervo y relincho de caballo. Contó que al primer nativo que encontraron en la Patagonia le pusieron enfrente un espejo, y que aquel gigante enardecido perdió el uso de la razón por el pavor de su propia imagen.

Este libro breve y fascinante, en el cual ya se vislumbran los gémenes de nuestras novelas de hoy, no es ni mucho menos el testimonio más asombroso de nuestra realidad de aquellos tiempos. Los cronistas de Indias nos legaron otros incontables. El Dorado, nuestro país ilusorio tan codiciado, figuró en mapas numerosos durante largos años, cambiando de lugar y de forma según la fantasía de los cartógrafos. En busca de la fuente de la eterna juventud, el mítico Alvar Núñez Cabeza de Vaca exploró durante ocho años el norte de México, en una expedición venática cuyos miembros se comieron unos a otros y sólo llegaron cinco de los 600 que la emprendieron. Uno de los tantos misterios que nunca fueron descifrados, es el de las once mil mulas cargadas con cien libras de oro cada una, que un día salieron del Cuzco para pagar el rescate de Atahualpa y nunca llegaron a su destino. Más tarde, durante la Colonia, se vendían en Cartagena de Indias unas gallinas criadas en tierras de aluvión, en cuyas mollegas se encontraron piedrecitas de oro. Este delirio áureo de nuestros fundadores nos persiguió hasta hace poco tiempo. Apenas en el siglo pasado, la misión alemana encargada de estudiar la construcción de un ferrocarril interoceánico con el Istmo de Panamá, concluyó que el proyecto era viable con la condición de que los rieles no se hicieran de hierro, que era un metal escaso en la región, sino que se hicieran de oro.

LAS NOTICIAS FANTASMALES DE AMERICA LATINA

La independencia del dominio español no nos puso a salvo de la demencia. El general Antonio López de Santana, que fue tres veces dictador de México, hizo enterrar con funerales magníficos la pierna derecha que había perdido en la llamada Guerra de los Pastales. El general García Moreno gobernó el Ecuador durante 16 años como un monarca absoluto, y su cadáver fue velado con su uniforme de gala y su coraza de condecoraciones sentado en la silla presidencial. El general Maximiliano Hernández Martínez, el déspota teósofo de El Salvador que hizo exterminar a 30 mil campesinos, había inventado un péndulo para averiguar si los alimentos estaban envenenados, e hizo cubrir con papel rojo el alumbrado público para combatir una epidemia de escarlatina. El monumento al general Francisco Morazán, erigido en la plaza mayor de Tegucigalpa, es en realidad una estatua del mariscal Ney comprada en París en un depósito de esculturas usadas.

Hace once años, uno de los poetas insignes de nuestro tiempo, el chileno Pablo Neruda, iluminó este ámbito con su palabra. En las buenas conciencias de Europa y a veces también en las malas, han irrumpido desde entonces con más ímpetu que nunca las noticias fantasmales de la América Latina, esa patria inmensa de hombres alucinados y mujeres históricas, cuya terquedad sin fin se confundió con la leyenda. No hemos tenido un instante de sosiego. Un presidente prometeico atrincherado en su palacio en llamas, murió peleando solo contra todo un ejército, y dos desastres aéreos sospechos y nunca esclarecidos segaron la vida de otro de corazón generoso, y la de un militar demócrata que había restuarado la dignidad de su pueblo. Ha habido 5 guerras y 17 golpes de Estado y surgió un dictador luciferino que en nombre de Dios lleva a cabo el primer etnocidio de América Latina en nuestro tiempo. Mientras tanto, 20 millones de niños latinoamericanos morían antes de cumplir dos años, que son más de cuantos han nacido en la Europa Occidental desde 1970. Los desaparecidos por motivos de la represión son casi 120 mil, que es como hoy
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no se supiera dónde están todos los habitantes de la ciudad de Upsala. Numerosas mujeres arrestadas encinta dieron a luz en cárceles argentinas, pero aún se ignora el paradero y la identidad de sus hijos, que fueron dados en adopción clandestina o internados en orfanatos por las autoridades militares. Por no querer que las cosas siguieran así han muerto cerca de 200 mil mujeres y hombres en todo el continente, y más de 100 mil perecieron en tres pequeños y voluntariosos países de la América Central: Nicaragua, El Salvador y Guatemala. Si esto fuera en los Estados Unidos, la cifra proporcional sería de un millón 600 muertes violentas en cuatro años.

De Chile, país de tradiciones hospitalarias, han huido un millón de personas: el 10 por ciento de su población. El Uruguay, una nación minúscula de dos y medio millones de habitantes que se consideraba como el país más civilizado del continente, ha perdido en el destierro a uno de cada cinco ciudadanos. La guerra civil en El Salvador ha causado desde 1979 casi un refugiado cada 20 minutos. El país que se pudiera hacer con todos los exiliados y emigrados forzosos de América Latina, tendría una población más numerosa que la de Noruega.

EL NUDO DE NUESTRA SALUD

Me atrevo a pensar que es esta realidad descomunal, y no sólo su expresión literaria, la que este año ha merecido la atención de la Academia Sueca de las Letras. Una realidad que no es la del papel, sino que vive con nosotros y determina cada instante de nuestras incontables muertes cotidianas, y que sustenta un manantial de creación insaciable, pleno de desdicha y de belleza, del cual este colombiano errante y nostálgico no es más que una cifra más señalada por la suerte. Poetas y mendigos, músicos y profetas, guerreros y malandrines, todas las criaturas de aquella realidad desafortunada hemos tenido que pedirle muy poco a la imaginación, porque el desafío mayor para nosotros ha sido la insuficiencia de los recursos convencionales para hacer creíble nuestra vida. Este es, amigos, el nudo de nuestra soledad.

Pues si estas dificultades nos entorpecen a nosotros, que somos de su esencia, no es difícil entender que los talentos racionales de este lado del mundo, extasiados en la contemplación de sus propias culturas, se hayan quedado sin un método válido para interpretarnos. Es comprensible que insistan en medirnos con la misma vara con que se miden a sí mismos, sin recordar que los estragos de la vida no son iguales para todos, y que la búsqueda de la identidad propia es tan ardua y sangrienta para nosotros como lo fue para ellos. La interpretación de nuestra realidad con esquemas ajenos sólo contribuye a hacernos cada vez

más desconocidos, cada vez menos libres, cada vez más solitarios. Tal vez la Europa venerable sería más comprensiva si tratara de vernos en su propio pasado. Si recordara que Londres necesitó 300 años para construirse su primera muralla y otros 300 para tener un obispo; que Roma se debatió en las tinieblas de la incertidumbre durante 20 siglos antes de que un revetrusco la implantara en su historia, y que aún en el siglo XVI los pacíficos suizos de hoy, que nos deleitan con sus quesos mansos y sus relojes impávidos ensangrentaron a Europa como soldados de fortuna. Aún en el apogeo del Renacimiento 12 mil lasquenetes a sueldo de los ejércitos imperiales saquearon y devastaron a Roma, y pasaron a cuchillo a ocho mil de sus habitantes.

EL TAMAÑO DE NUESTRA SOLEDAD

No pretende encarnar las ilusiones de Tonio Kroeger, cuyos sueños de unión entre un norte casto y un sur apasionado exaltaba Thomas Mann hace 53 años en este lugar. Pero creo que los europeos de espíritu clarificador, los que luchan también aquí por una patria más grande y más justa, podrían ayudarnos mejor se revisaran a fondo su manera de vernos. La solidaridad con nuestros sueños no nos hará sentir menos solos, mientras no se concrete con actos de respaldo legítimo a los pueblos que asuman la ilusión de tener una vida más propia en el reparto del mundo.

América Latina no quiere ni tiene por qué ser un alfil sin albedrío, ni tiene nada de quimérico que sus designios de independencia y originalidad se conviertan en una aspiración occidental. No obstante, los progresos de la navegación que han reducido tantas distancias entre nuestras Américas y Europa, parecen haber aumentado en cambio nuestra distancia cultural. ¿Por qué la originalidad que se nos admite sin reservas en la literatura se nos niega con toda clase de suspiciencias en nuestras tentativas tan difíciles de un cambio social? ¿Por qué pensar que la justicia social que los europeos de avanzada tratan de imponer en sus países no puede ser también un objetivo latinoamericano con métodos distintos en condiciones diferentes? No: la violencia y el dolor desmesurados de nuestra historia son el resultado de injusticias seculares y amargas sin cuento, y no una confabulación urdida a 3 mil leguas de nuestra casa. Pero muchos dirigentes y pensadores europeos lo han creído, con el infantilismo de los abuelos que olvidaron las locuras fructíferas de su juventud, como si no fuera posible otro destino que vivir a merced de los dos grandes dueños del mundo. Este es, amigos, el tamaño de nuestra soledad.

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UPRS Anuncia Concurso Literario de Poesía

Durante el trimestre del invierno de 1986 **Que Ondee Sola** llevará a cabo un concurso de poesía en la universidad. El propósito de esto es de dar incentivo a la creatividad de los estudiantes y motivarlos a continuar sus estudios. Los poemas serán juzgados por su contenido y su estructura. Habrá tres premios: el primer premio de \$75.00, el segundo de \$50.00 y el tercero de \$25.00. El jurado será compuesto de dos profesores de la facultad de español, un estudiante de **Que Ondee Sola** y un estudiante de la **UPRS**. Los mejores poemas serán publicados. Durante la Semana Puertorriqueña se anunciarán los ganadores. Para poder entrar pase por la oficina de **Que Ondee Sola** o llame a la extensión 514.

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NUESTRA RESPUESTA: LA VIDA

Sin embargo, frente a la opresión, el saqueo y el abandono, nuestra respuesta es la vida. Ni los diluvios ni las pestes; ni las hambrunas ni los cataclismos; ni



Simon Bolívar

quiera las guerras eternas a través de los siglos y los siglos han conseguido reducir la ventaja tenaz de la vida sobre la muerte. Una ventaja que aumenta y se acelera: cada año hay 74 millones más de nacimientos que de defunciones, una cantidad de vivos nuevos como para aumentar siete veces cada año la población de Nueva York. La mayoría de ellos nacen en los países con menos recursos, y entre éstos, por supuesto, los de América Latina. En cambio, los países prósperos han logrado acumular suficiente poder de destrucción como para aniquilar cien veces no sólo a todos los seres humanos que han existido hasta hoy, sino la totalidad de los seres vivos que han pasado por este planeta de infortunios.

CIERTO EL AMOR, POSIBLE LA FELICIDAD

Un día como el de hoy, mi maestro William Faulkner dijo en este lugar: "Me niego a admitir el fin del hombre". No me sentiría digno de ocupar este sitio que fue suyo si no tuviera la conciencia plena de que por primera vez desde los orígenes de la humanidad, el desastre colosal que él se negaba a admitir hace 32 años es ahora nada más que una simple posibilidad científica. Ante esta realidad sobrecogedora que a través de todo el tiempo humano debió de parecer una utopía, los inventores de fábulas que todo lo creemos, nos sentimos con el derecho de creer que todavía no es demasiado tarde para emprender la creación de la utopía contraria. Una nueva y arrasadora utopía de la vida, donde nadie pueda decidir por otros hasta la forma de morir, donde de veras sea cierto el amor y sea posible la felicidad, y donde las estirpes condenadas a cien años de soledad tengan por fin y para siempre una segunda oportunidad sobre la Tierra.

SECCION POETICA

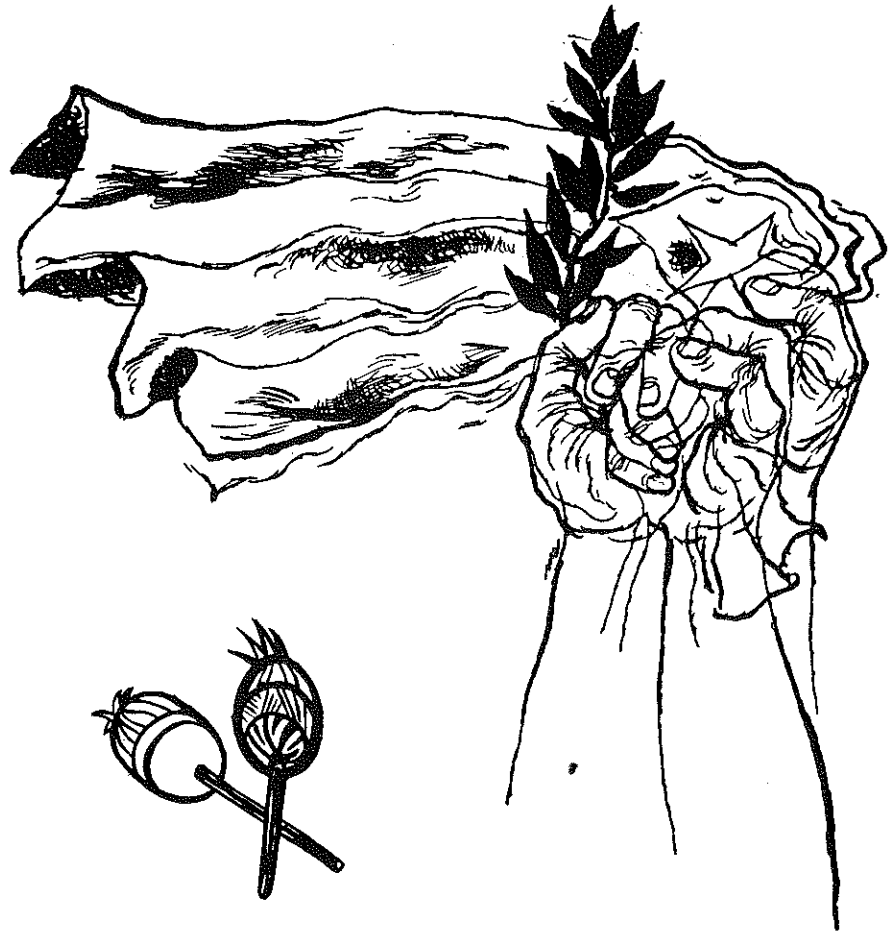
DECIMA

*yo salí de Borinquén
buscando un nuevo horizonte
y abandoné el alto monte
con penumbra y con desdén
y ahora extraño el Panapén,
pues la papa no es lo mío
quiero volver al bobío
que abandoné por un sueño
ese es mi mayor empeño
pues no resisto este frío.*

*La Patria me está llamando
necesito su calor
alla vivir es mejor
de cuenta yo me estoy dando,
por eso sigo implorando
ayúdame padre mío
este suelo es muy impío
no me acepta en sus entrañas
me hace falta el palo 'e caña
pa' combatir este frío.*

*El orto día en formación
con el rifle practicando
el viento estaba atacando
sin tregua ni compasión
mi oreja era un chicharón
mi cuerpo to' adormeció
y yo sin libre albedrío
ni pa' limpiarme los mocos
ya me estoy volviendo loco
pues no recisto este frío
ya se lo dije al sarjento
quiero que me dé "descarge"
para volver al palmar
donde yo vivía contento
no me aguanto ni un momento
dejo este suelo sombrío
quiero sentir el rocío
de la Rosa Mañanera
y salir ya de esta nevera
pues no recisto este frío.*

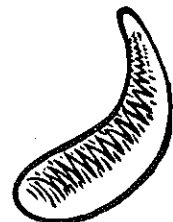
por: Jesús Rodríguez



NAVIDAD DE LA INDEPENDENCIA

*Navidad, fiesta del campo
y fiesta de la ciudad.
¡Bien que debiera de ser
Fiesta de la Libertad!
Patriotas de Borinquen
tras las rejas gritarán:
¡Boricuas! ¡Viva la Patria!
¡Viva la necesidad
de tener sueltas las manos
para hacer la sociedad
nueva, sin ricos, sin pobres,
rosa de felicidad,
roja flor de Independencia
de una Nueva Navidad!*

Por: Juan Antonio Corretjer



SECCION POETICA

LA DECIMA CRIOLLA

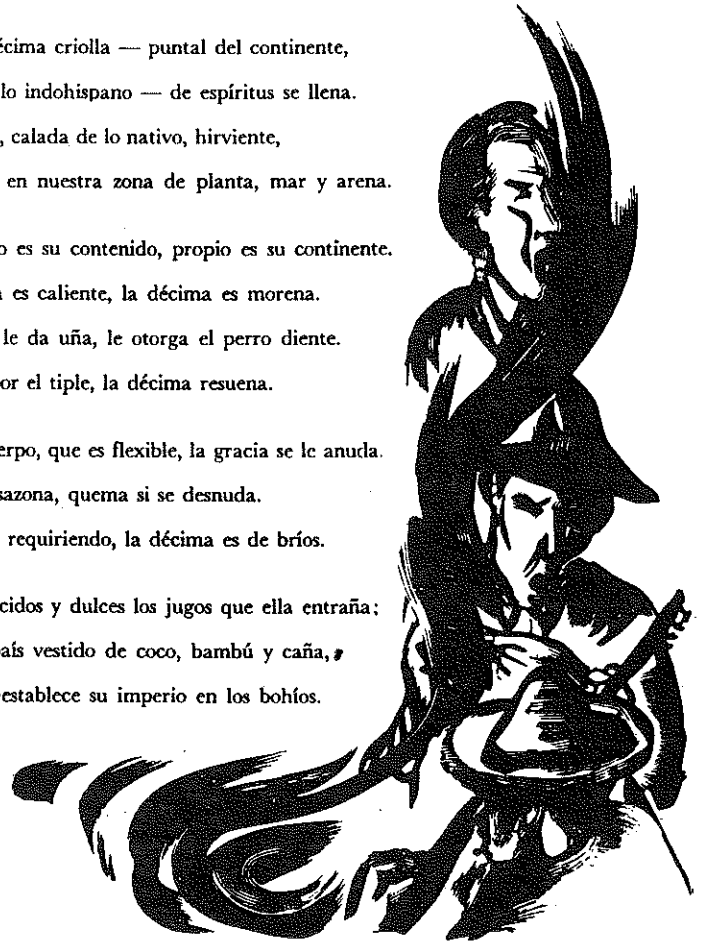
por Evaristo Ribera Chevreumont

La décima criolla — puntal del continente,
puntal de lo indohispano — de espíritus se llena.
Autóctona, calada de lo nativo, hirviente,
se impone en nuestra zona de planta, mar y arena.

Propio es su contenido, propio es su continente.
La décima es caliente, la décima es morena.
Si el gato le da uña, le otorga el perro diente.
Punzada por el tiple, la décima resuena.

Al cuerpo, que es flexible, la gracia se le anuda.
Pica si se sazona, quema si se desnuda.
Pegando o requiriendo, la décima es de bríos.

Son ácidos y dulces los jugos que ella entraña:
y, en mi país vestido de coco, bambú y caña,
la décima establece su imperio en los bohíos.



NINO PROLETARIO

*Nace un niño proletario
Sus padres son dos obreros
Viene a romper las cadenas
De este infernal cautiverio*

*Nace un niño proletario
Sensible como una rosa
Trae enlazada en sus manos
Una banderita roja*

*Nace un niño proletario
Para humanizarnos a todos
Celebremos, celebremos
Tan glorioso nacimiento*

por: Oscar Lopez Rivera





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