

# QUE ONDEE SOLA

October 1984, Vol. XIV, Num. 4

## Mexican Caribbean Studies

**Approved by BOG!**

The Mexican Caribbean Studies minor (formerly known as the Chicano Mexicano Puerto Rican Studies minor) has been approved by the Board of Governors (BOG). The program will receive final revision and approval in the November meeting of the Board of Higher Education.

This minor program, which the **Union for Puerto Rican Students (UPRS)** has been working towards for many years, should go into effect this coming winter trimester. Students interested in making the Mexican Caribbean Studies their minor should contact any UPRS member.

The staff of **Que Ondee Sola** wants to take this opportunity to congratulate all the students, professors and UNI staff members who, through their long and consistent struggle, made this minor program possible.

**...AND FOR THOSE WHO STRUGGLE VICTORY IS THEIR REWARD!**

Oscar López-Rivera

**Could**

## Financial Aid Services

**be Improved?**

For the last few years many students have brought their problems concerning the financial Aid Office to the staff of **QOS**. In conjunction with the **UPRS**, **Que Ondee Sola** has looked at some of the most serious problems students are faced with, and have tried to come up with some reasonable suggestions. The students understand that the personnel in the FAO are not directly responsible for these problems. In fact the problem lies within the whole system that has been established for dealing with financial aid matters.

The first problem students confront is the large amount of paper work and information they have to submit in order to receive financial aid. Every time the students present what they think is the last piece of information needed, they are hit with the fact that a "few" more papers are needed. For many students this seems to be a never-ending process, consequently they become discouraged, frustrated and some even drop out of school.

This long process of bringing all the information needed also creates a problem with work study  
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# El Grito de Jayuya

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, and Naranjito, in Ponce, Mayaguez, Abonito, Cayey and Penuelas the Nationalists 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 nationalist's 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 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. Battallions 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 revolution 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

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# 9th Annual International Day

During the week of October 15-19, 1984 the International/Intercultural Studies Program sponsored International week. The highlight of the week's activities was the 9th Annual International Day in which many student organizations and clubs participated.

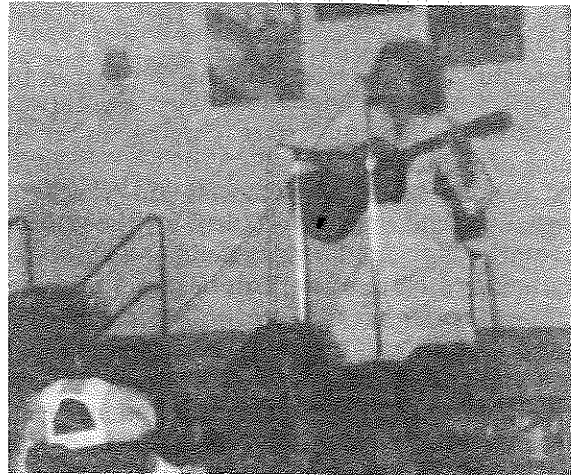
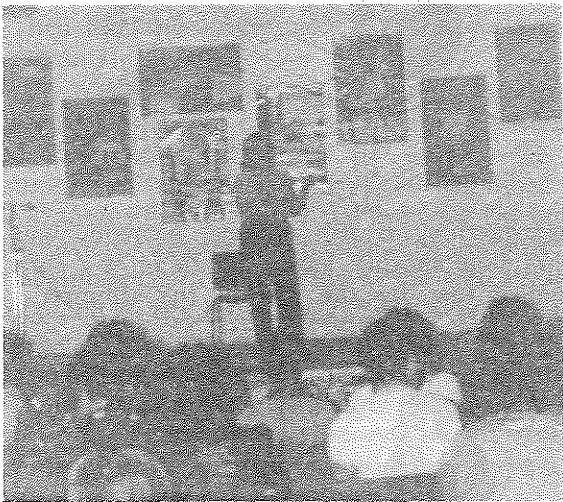
Many of the clubs that participated gave cultural performances such as singing, dancing and acting.

Representing the **Union for Puerto Rican Students** in the cultural event was Milly Santiago who sang a Folkloric Song from Puerto Rico. Other performances were held by Comité Colombia, Chimexla, Arabian

Club, Spanish Club, Club Italiano, French Club, and other clubs.

International Day is organized by the Foreign Language Department and directed by the chairperson Dr. Galassi. The festivities held in the Alumni Hall on October 18th, began at 10:00 a.m. and ended at 3:00 p.m. The Master of Ceremonies was Flora Llacuna, secretary of the Foreign Language Department. The student clubs and organizations were able to sell food and display cultural artifacts.

The latino students of Northeastern would like to thank the Foreign Language Department and Dr. Galassi for such an event.



(continued from page 2)

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 Nationalist 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.

As non-collaboration with the US government grew, the repression grew, until the morning of Oct. 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).

*"The 1950 action in Washington was a direct consequence of events taking place in Puerto Rico. The Nationalist Party was forced to fight for its life because the US government was intent on its destruction...we had to bring about an action in the US that would expose the direct US involvement in the repression of 1950."*

Oscar Collazo

(continued from front page)

awards. By the time a student finishes bringing all the information, a month or two of school has gone by. Unfortunately for students who receive w/s awards late, there are no positions open. A financial aid evaluation for each student should be done at the beginning of the school year which will enable students to find out at once all the outstanding information needed. This way the FAO will not have the need to send 4 or 5 different letters to a student, and the student will receive the award letter early in the year.

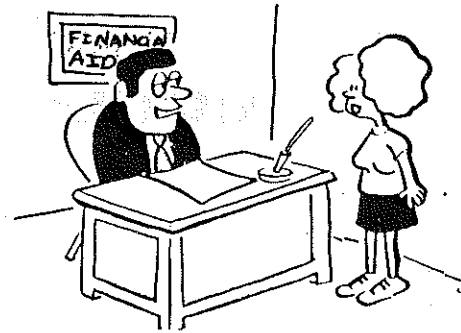
Another problem with work study awards is the policy of first come first serve. Although this policy seems to be the most logical and appropriate, it stops a large group of latino students from getting work study. Most latino students, due to their financial situation, are forced to go to some of the worst public schools. Due to the bad high school experience and the lack of jobs open to them they find a university education as an alternative.

These students are faced with the fact that in July and August it is almost impossible to get a work study award since applications start coming in at the beginning of February.

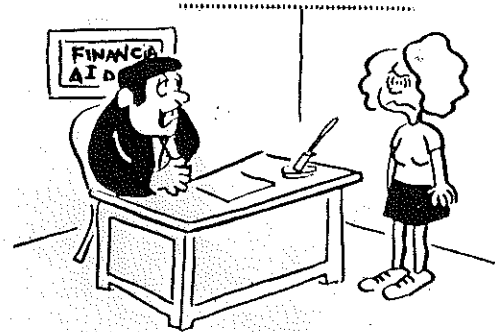
The process by which financial aid checks are distributed presents another problem for the students. Checks start coming in during the end of October and the beginning of November. This becomes a problem for many students that were not able to receive work study and that depend on the CTA as their means of transportation. Obviously students cannot wait until the middle of the semester to start showing up for classes. Emergency loans do not help much since the amount loaned to the student is only \$50.00 and it has to be paid back within a month. What do you do for the second month while you wait for your financial aid check? Besides, what do you do for lunch or dinner? We think that just like book waivers were developed so students would not have to wait for their checks to start buying their text books, a waiver could be developed so students could pay for transportation before their checks arrive such as a waiver to obtain CTA monthly bus passes.

Another problem that should be brought out is the issue of personnel at the FAO. The present personnel seems to be good and helpful, but at the beginning of each trimester, particularly the fall trimester, the amount of work and students in need of assistance is overwhelming. About 50 to 70 percent of the students on this campus receive financial aid. This means there are about 5,000 to 8,000 students showing up at the FAO in a matter of one or two weeks at the beginning of each semester. The extremely limited space by the front desk only adds to chaos and aggravation of both financial aid workers and students.

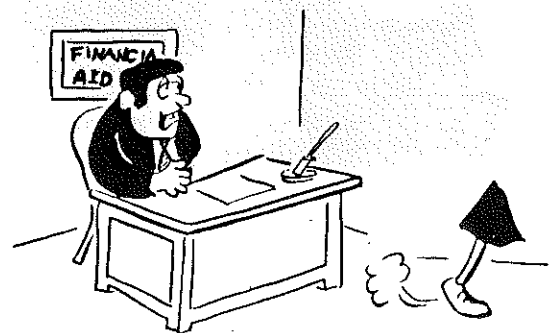
Students must understand that after working in the FAO for so many hours with such a large amount of students one can become very impatient and insensitive to the problems of a particular stu-



...but this is the sixth time you send me a letter asking for missing information in my files. When will you have all the information you need?



If something is still missing, someone will send you another letter. So there is a slim chance that by the end of the semester...



Some students don't have any manners.

dent. It must also be understood that the aggravation of waiting in lines for hours for an available worker brings out the worst side of the student. This discouraging environment could very well lead to verbal altercations, frustrations and desperation. We believe that this problem could be alleviated by adding temporary personnel (either volunteer or paid) at the beginning of each trimester. This additional personnel could help speed up the process of getting financial assistance.

The UPRS seriously encourage students to bring to our attention any problem they might encounter in the process of receiving financial aid. We are also willing to meet with any financial aid official in order to start searching for solutions to these problems. The UPRS will also be coordinating a student survey in order to find out more information which could help in solving these or any other problems students may confront.

# Editorial

After 5 years of struggle and sacrifice, the Latino Students on campus finally have a minor program in Mexican Caribbean Studies (MCS).

The MCS formerly known as the Chicano Mexican/Puerto Rican Studies Program was approved by the Board of Governors (BOG) in their September meeting. Within the last 5 years students such as Lillian Mercado, Jose Hernandez, Teodoro Anderson, Marvin Garcia and Irma Romero have been brought before the university "Hearing Committee" because of their militant commitment towards the creation of the studies program.

Fourteen years ago the **Union for Puerto Rican Students** launched a campaign to create a counseling and recruitment program to service the latino community. In meetings with the UNI administration, the students demonstrated the need for the program, but the needs were not addressed. The students turned to demonstrations and sit-ins in the UNI President's office and in the Provost office. It was the militant struggle of the students which created Proyecto Pa'alante, not the kindness of the UNI administration.

Another example of students struggle is the creation of the Puerto Rican History Course. Again the administration and History Department took a racist position and ignored the students. Only after militant student activism was it possible for Puerto Rican students to learn their history on a university level by a Puerto Rican instructor.

Although times have changed, new students are confronted with an administration which is hostile towards the prior successes of the latino students and is attempting to wipe them out. For example, the Puerto Rican History line and instructor were terminated.

Now a lackey, Ignacio Mendez, who fully understands the struggle and needs of the latino students has succumbed to the new strategy of this hostile administration. . .use Latinos against Latinos. It's easier to pay off a willing individual who only cares about himself, than to address the needs of latino undergraduate students whose chances to finish their university careers are diminishing.

Two years ago, the Latino Cultural Center (Portable One) was demolished, despite the protest of students. It was a place in which latino students met, studied, shared ideas, discussed problems, held activities and became part of the univeristy atmosphere. The UNI Administration, in a racist move destroyed Portable One, Centro Albizu Zapata, without furnishing another meeting site.

With all these occurances many students wonder how long will it take the UNI administration to transform the Mexican Caribbean Studies Program into a useless program. The UNI Administration will use the minor program as an example of their urban mission.

How long will it take this administration to dismantle and terminate special programs? How long will it be before they make Que Ondee Sola the next target?

*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



Latino Students Newspaper  
E-041 ext. 514

Meets Tuesday at 12:30 P.M.

### Services offered:

Photography Workshops  
Journalism Workshops

## UPRS Commemorates El Grito de Jayuya

On October 11, 1984 the **Union for Puerto Rican Students** commemorated the 34th anniversary of **El Grito de Jayuya**. The Republic of Puerto Rico was proclaimed for the second time during this insurrection in the year 1950. The Nationalist Party lead this rebellion against the U.S. control of Puerto Rico. (see article on page ).

The commemoration was held in CC218. The U.P.R.S. showed a documentary film **La Operación** and invited Josefina Rodríguez to speak.

The film **La Operación** is a documentary on the high sterilization rate of Puerto Rican women in Puerto Rico. Sterilization has represented a U.S. genocidal attack against the Puerto Rican nation. Presently 40% of the women and 20% of the men have been sterilized.

The film showed Puerto Rican women discussing the conditions and situations they were put in, to make them agree on sterilization. **La Operación** also showed the actual process of sterilization. Josefina Rodríguez spoke on the relationship between the 1950 U.S. attack against the Puerto Rican nation and the present genocidal attack.

Mrs. Rodríguez also spoke about the Puerto Rican woman and why this process of sterilization is used in Puerto Rico.

Josefina Rodríguez ended with a presentation on the Puerto Rican women Prisoners of War. She spoke about the inhumane treatment and conditions under which these women prisoners are kept.



*Josefina Rodríguez addresses audience at Grito de Jayuya activity.*

## Sociology Club Brings Ahmed Obafemi

On October 5, 1984 the **Sociology Club** and the **Black Caucus** brought to UNI, **Ahmed Obafemi**. Ahmed Obafemi is a representative of the provisional government of the Republic of New Afrika. The activity was held in the History & Culture of Ethnic Groups class taught by Professor Lopez.

Ahmed Obafemi began his presentation with the explanation of Black peoples' forced migration to America. He described how the European settlers went into Africa, and with no human consideration kidnapped the best build men, the healthiest looking women and children. The Europeans cramped them into ships without them having any knowledge of where they were going. The Black people that survived the trip arrived in America to be stripped of their language and culture. Mr. Obafemi also explained how Black rebellions started in the Caribbean and extended into North America. He described the political situation of the Black people as an internal colony of the U.S.

He continued discussing the right that Black people have to land, independence and self-determination. He moved from the past to the role that Black people must play today in the creation of the Republic of New Afrika. He went into detail on how, where and why there is a New Afrika. He explained that it developed from the Black people's need to rule their own lives, to determine their government and their economic existence. He emphasized that Black people have the right to self-determination utilizing whatever means are necessary. The Republic of New Afrika would be located in the Southern part of the U.S. which is known as the Black Belt.

The **Sociology Club** and the **Black Caucus** extends their gratitude to Professor López for allowing Ahmed Obafemi to speak in his class. And we also thank Mr. Obafemi for coming to Northeastern.

*"By any means necessary." — Malcolm X*

# Disruption at Great Lakes Naval Base!

The following article was taken from **Disarm Now Action Group** pamphlet. On November 4, 1984 **Disarm Now Action Group** launched a week long campaign to disrupt business-as-usual at Great Lakes Naval Base.

The purpose of the campaign is to call attention to the growing US military policies in Central America as well as across the World, that would lead to World War III.

The Great Lakes Naval Base is the Navy's biggest basic and advanced training camp outside San Diego. Also located at Great Lakes is the Military Processing Command. This *Department of War* computer complex stores the records for all active-duty personnel, reserves, and the entire Selective Service draft registration records.

The campaign called **Operation Urgent Fury II** (Operation Urgent Fury was the military code name for the US invasion of Granada) by **Disarm Now Action Group** has taken part in non-violent action, including stationary blockades by people and objects. The week's campaign will culminate in a major demonstration on Tuesday, November 13.

## THE U.S. NAVY: On the Offensive

In October, 1983, the Navy helped plan and carry out the U.S. invasion of Grenada. That same fall, the Navy's U.S.S. New Jersey leveled hills and destroyed villages in Lebanon with its giant 16" shells. The Navy is central to U.S. warfighting and is receiving the "lion's share of the \$1.65 trillion" war budget for 1984-1988.

The Navy has been staging yearly war maneuvers called "Ocean Venture" in the Caribbean, directed from the Roosevelt Roads base in Puerto Rico. With the Navy's help, the "Big Pine" maneuvers brought 30,000 U.S. troops to Honduras: 5,000 of them are still there, along with new U.S. air bases and spy posts. Navy taskforces remain off both coasts of Central America. All these acts are part of an escalating attack on the Nicaraguan, Salvadoran and Guatemalan peoples and their revolutions.

Three Navy aircraft carrier battle groups form the backbone of the Rapid Deployment Force, which stands ready to use nuclear and conventional weapons to protect "the West's oil" in the Middle East.

The U.S. Navy in 1984 is armed with a full range of tactical and intercontinental nuclear weapons: The Trident II and Tomahawk cruise missiles will give the U.S. a first-strike nuclear capability by 1988. The Navy will be on the frontlines of World War III in any of the Pentagon's "limited" or "protracted" nuclear war scenarios.

U.S. invasions have been launched throughout this century under the guise of bringing "Democracy:

American-Style:" to the world. What they really bring are dictatorships, bullets, bombs, and napalm to guarantee U.S. control and profits. When the U.S. fights wars on the Third World or a nuclear World War III, the Navy will be there.

## RESISTANCE:

### On Campus and In the Military

There is a small but important movement among youth in the '80s to oppose U.S. militarism and draft registration. Meanwhile, the "economic draft" has filled the military's quotas with unemployed minority and working class youth, and it must be opposed as well. The ROTC, the CIA, and the military corporations are on the offensive on the campuses: they must be met with resistance. The student movement against the U.S. war on Vietnam played an important role in the victory of the Vietnamese people.

A hidden story is that of the powerful resistance that developed inside the U.S. military, leading to a near collapse by the early '70s. It was 10 years before the military was confident enough to use the troops again, in the test invasion of Grenada. And they still didn't use any black troops in the assault force. Just as in America, Blacks suffered the highest death rate in Vietnam. And just as in America, the Black movement led the way in organizing mutinies and disrupting the functioning of the war machine. As draft resister Muhammed Ali put it, "No Viet Cong ever called me nigger".

Students in 1984, by taking direct action against war, can provide the spark for those inside the machine to begin active resistance. Recruit for the movement against the military!



# Roy Brown y La Nueva Canción

El 9 de noviembre de 1984 la **Unión de Estudiantes Puertorriqueños (U.P.R.S.)** trajo a la Universidad de Northeastern Illinois el canta-autor puertorriqueño Roy Brown. Unos 95 estudiantes estuvieron presentes oyendo y disfrutando de la música del autor. La música de Roy Brown se ha destacado por ser innovadora ya que Roy Brown fue uno de los fundadores de la Nueva Canción en Puerto Rico y en América Latina. Roy Brown también contribuyó a la combinación de la música y la poesía. Un ejemplo de esto es su famosa composición "*En la vida todo es ir.*" Este es un conocido poema del Poeta Nacional de Puerto Rico, **Juan Antonio Corretjer**. En este artículo se explicará detalladamente la Nueva Canción y su importancia en la cultura puertorriqueña.

## La Nueva Canción Puertorriqueña

Desde sus albores, la tradición literaria puertorriqueña se enriquece con elementos folklóricos que fusionan la poesía y la música en una expresión del sentir popular. Ejemplo destacado de este matrimonio lírico lo encontramos en la décima, un vehículo preferido del pueblo puertorriqueño para verter sus cantos de alegría, tristeza, reflexión y retazo humorístico.

Siguiendo esta vertiente donde la poesía y la música puertorriqueña se entrelazan en afirmación de su "ethos", surge la Nueva Canción de Puerto Rico. La Nueva Canción enriquece los ritmos y melodías tradicionales con música moderna incorporando, además, las letras más destacadas de nuestra literatura. Como expresión de pueblo, la Nueva Canción aborda temas tradicionales como el amor, La Patria, el quehacer rutinario. Como arte comprometido, refleja temas de vigencia inmediata como la opresión, la desigualdad social y económica.

Obras de nuestros poetas prominentes, como lo son Juan Antonio Corretjer y Clemente Soto Vélez, se convierten, a través de la Nueva Canción, en canciones del pueblo, Poemas que surgen del pueblo revierten a él transformados para tararearlos mientras trabajamos y escucharlos en el ocio.

La nación puertorriqueña, enfrascada en una refriega escabrosa, lucha sin tregua contra las fuerzas que atacan continuamente su integridad de pueblo, su esencia patria. El racismo, la opresión, el genocidio cultural, nos abaten como diluvio. Dentro de esta realidad de lucha esforzada y constante, cabe un reposo para celebrar la belleza de nuestra tradición literaria y levantar los ánimos que a veces desfallecen. En ese espíritu de celebración de nuestra tradición literaria y artística, hemos organizado el segundo Festival de Cultura Puertorriqueña en la Universidad de Hartford, tomando como tema la poesía la Nueva Canción.

## La Nueva Canción y su Relación con la Poesía

La expresión "nueva canción" aparece en América Latina por primera vez a fines de la década del sesenta y define los movimientos de la canción que había comenzado ya años antes en Chile, Argentina y Uruguay. El movimiento fue "bautizado" oficialmente con ese nombre en el "Primer Festival de la Nueva Canción Chilena" que se celebró en ese país en 1969. Se le otorgó este nombre para distinguirla de la canción popular comercial que los artistas identificaban con la corrupción y decadencia social de los gobiernos de esos países. Durante esos mismos años estaban ocurriendo movimientos similares en otros países de América Latina, el cual se conocía con nombres como: Canción Protesta, Canto Libre, Canción Comprometida y otros. En 1967 se había celebrado en Cuba el Primer Festival de la Música Protesta. Estos nombres no definían completamente las características de este movimiento musical que estos artistas comprometidos estaban creando y también los nombres estaban limitando la difusión del movimiento. Poco a poco estos nombres fueron siendo abandonados y hoy día el movimiento se conoce en casi toda la América Latina con el nombre de nueva canción. En México se conoce como nuevo canto.

## Definición de la Nueva Canción por Roy Brown

La nueva canción es el encuentro de la poesía y la música. En Puerto Rico surge en los años 60 en respuesta a la invasión de la música extranjera que invade la isla. Fue como una defensa cultural que asumimos para preservar nuestra propia identidad cultural, preservar la posibilidad de expresión en nuestro propio lenguaje y en nuestra propia realidad. Entonces buscamos nuestras raíces en nuestra música clásica, del rock y del jazz se forma este movimiento. Además, la lucha de los pueblos latinoamericanos por la liberación nacional plantea la denuncia de su problemática social a través de la canción. En Puerto Rico, al igual que las grandes ciudades, los artistas jóvenes buscamos una forma de expresión más auténtica con la cual pudiéramos identificarnos. De la denuncia de la guerra de Viet Nam, la búsqueda de nuestras raíces como latinoamericanos surgió la nueva canción como parte de nuestra lucha por la independencia. Ese movimiento que empezó como Canción Protesta, simple y sencilla, interpretada por un solista se convierte en uno de alta calidad que llega hasta influenciar a algunos de los cantantes comerciales.

*En la próxima edición de Que Ondee Sola se dará un informe completo de la actividad del 9 de noviembre.*



# Latin America: A Brief History

*This article serves as an introduction to a new section in Que Ondee Sola which will have historical and contemporary information about Latin American countries.*

In the year 1492 a merchant from Spain by the name of Christopher Columbus set sail to the East Indies in search of wealth. Instead of landing in the East Indies, he landed in the West Indies (without realizing it).

Christopher Columbus claimed the land in the name of Queen Isabella, the Queen of Spain. The inhabitants of this land were different Indigenous peoples such as; Aztecs, Mayas, Incas, Tainos and Arawaks. After Columbus stole all the gold he needed, he began colonizing the land.

African slaves were brought to Latin America because the Indigenous people had died of the tortures and diseases brought by the Spaniards. Some escaped to the mountains.

In 1519 African slaves began rebelling and many died or escaped to the mountains. In the mountains Maroon societies were being established. In these Maroon societies lived the Indigenous peoples, African and poor Spaniards (European). These three races intermarried and formed a new people.

The language and culture of the people in Latin America varies. In Brazil the people speak Portugese and have many features similar to the African slaves brought to Latin America in the 1500's. In other places, people speak French, Dutch or English, but the majority are Spanish speaking countries.

In 1804, a small island called Haiti, won its independence from Spain with the help of their great leader and ex-slave Toussiant L'Overture. Haiti became an example for the rest of Latin America. Soon revolutionary movements began forming in different areas of Latin America. Some countries did not win independence until a century later.

There were many people in Latin America who struggled for independence such as; Simón Bolívar, José de San Martín, Ramón Emeterio Betances, Padre Miguel Hidalgo, Segundo Ruiz Belvis, Lola Rodríguez de Tío, and many more. Soon others began to follow in the same path. They were José Martí, Pedro Albizu Campos, Augusto Cesar Sandino and many more.

By the late 1900's, Spain had lost most of it's colonies. The only colonies left were Cuba, Puerto Rico, Guam, and the Phillipines. The United States saw a chance to have colonies and declare war against Spain. This is known as the Spanish-Cuban-American

War (1898).

The United States won the war and took over these island. In 1902 Cuba was "granted autonomy" but the U.S. could enter at any time it wished. In 1945 the Phillipines became an independent neo-colony of the U.S. Puerto Rico still remains a colony, which the United States calls a "Free Associated State" or a Commonwealth. All of Latin America became a neo-colony. In 1959 Cuba won total independence from the United States. In Central America some countries are also winning total independence.



*The Spanish Invasion of the New World.*

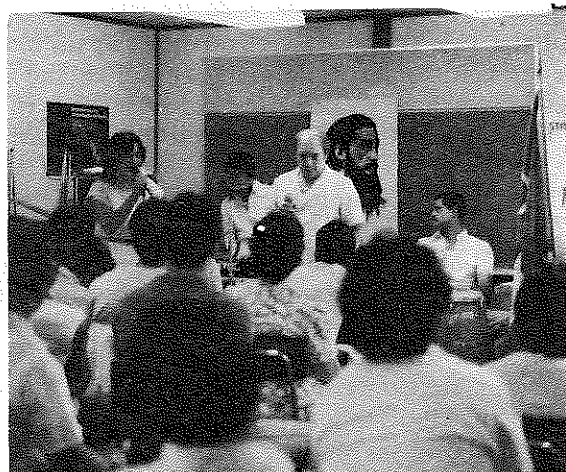
# Commemoración de Dos Grandes Fechas Históricas

La **Unión** de Estudiantes Puertorriqueños en conjunto con **Chimexla** celebraron el Grito de Lares (23 de septiembre 1868) y el Grito de Dolores (16 de septiembre de 1810). Estos dos eventos históricos representan la resistencia del pueblo latinoamericano al deshumanizante proceso de colonización, en este caso por parte del imperio español.

La actividad llevada a cabo en el Portable de Servicios Especiales fue muy concurrida por estudiantes, facultad y trabajadores de la Northeastern.

La actividad comenzó con el orador Daniel Solís, representante del **Movimiento de Liberación Nacional Mexicano**. El Sr. Solís comenzó su presentación exponiendo la responsabilidad estudiantil de transformar la conmemoración del Grito de Dolores en una celebración de Dignidad Nacional. Explicó como el pueblo Mexicano no celebra el Grito de Dolores con el gobierno sino con el estudiantado y con las masas populares. El pueblo no participa del desfile de los títeres del gobierno y los "poverty pimps" que salen a celebrar la miseria y el hambre del pueblo mexicano; a celebrar el hecho de que 20 millones de mexicanos son forzados a migrar a las miserias de los Estados Unidos. El pueblo celebra el Grito de Dolores con tomas de tierras, protestas nacionales exponiendo los problemas del pueblo mexicano. Exponiendo el por qué en el día de hoy hay 2000 presos políticos y 500 personas desaparecidas por el gobierno mexicano.

Solís habló sobre la responsabilidad del estudiante de terminar sus estudios universitarios, no para convertirse en parte del aparato represivo del gobierno, sino para aportar al avance de liberación de nuestros pueblos.



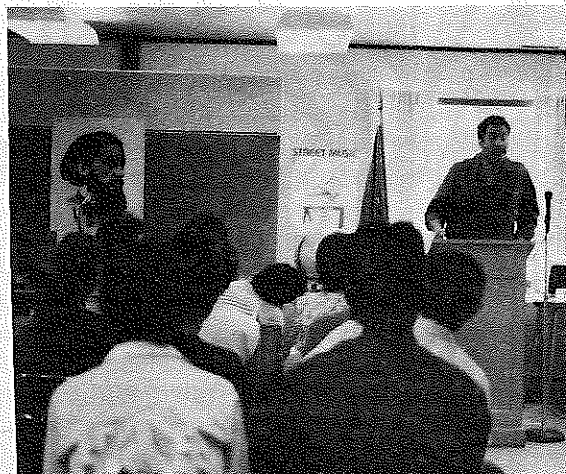
Comentó sobre la larga lucha estudiantil del Movimiento Chicano de los años 60 y 70 en la cual la juventud mexicana jugó un papel importante. Citó como ejemplo la 1ra Guerrilla de jóvenes formada en el 1965, también la inmensa demostración estudiantil del 1968 en Tlatelolco en la cual miles de estudiantes se unieron para exigir cambios sociales y democratización fuera del capitalismo. Los estudiantes fueron brutalmente masacrados por el gobierno mexicano.

Es responsabilidad del estudiantado involucrarse en el movimiento antimperialista para poder ver lo que ese gobierno quiere hacer con sus vidas. Ver como el gobierno quiere usarlos como carne de cañón, quiere enajenarlos con las drogas y convertirlos en títeres de su gobierno. Daniel Solís terminó su presentación con un llamado al estudiantado universitario:

*"Unanse, inicien el proceso de lucha y sean parte de la historia mas gloriosa a nivel internacional que se ha llevado a cabo. La juventud Latino Americana es el futuro y esperanza de libertad de los pueblos de Latino America."*

Luego de esta magnífica presentación el grupo cultural Moriviví hizo una presentación cultural en la cual, con canciones y poemas expusieron los acontecimientos de la insurrección del 1868 conocida como el Grito de Lares.

La **Union** de Estudiantes Puertorriqueños y **Chimexla** extienden un agradecimiento al Sr. Daniel Solís y al grupo cultural Moriviví por estar con nosotros celebrando estos dos gloriosos eventos históricos.



## Sección Poética

### "My Graduation Speech"

i think in spanish  
i write in english

i want to go back to Puerto Rico,  
but i wonder if my kin could live  
in Ponce, Mayaguez, and Carolina

tengo las venas aculturadas  
escribo en spanglish  
abraham in español  
abraham in english  
tato in spanish  
"taro" in english  
tonto in both languages

how are you?  
¿cómo estas?  
i don't know if i'm coming  
or se me fui ya

si me dicen barranquitas, yo reply  
"con qué se come eso?"  
si me dicen caviar, i digo,  
"a new pair of converse sneakers."

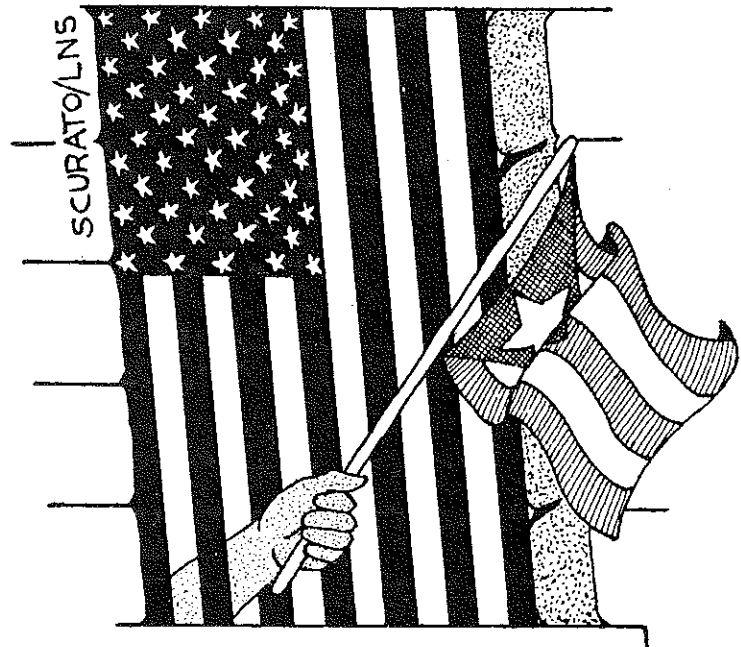
ahí supe que estoy jodio  
ahi supe que estamos jodios

english or spanish  
spanish or english  
spanglish  
now, dig this:

hablo lo inglés matao  
hablo lo español matao  
no se leer ninguno bien

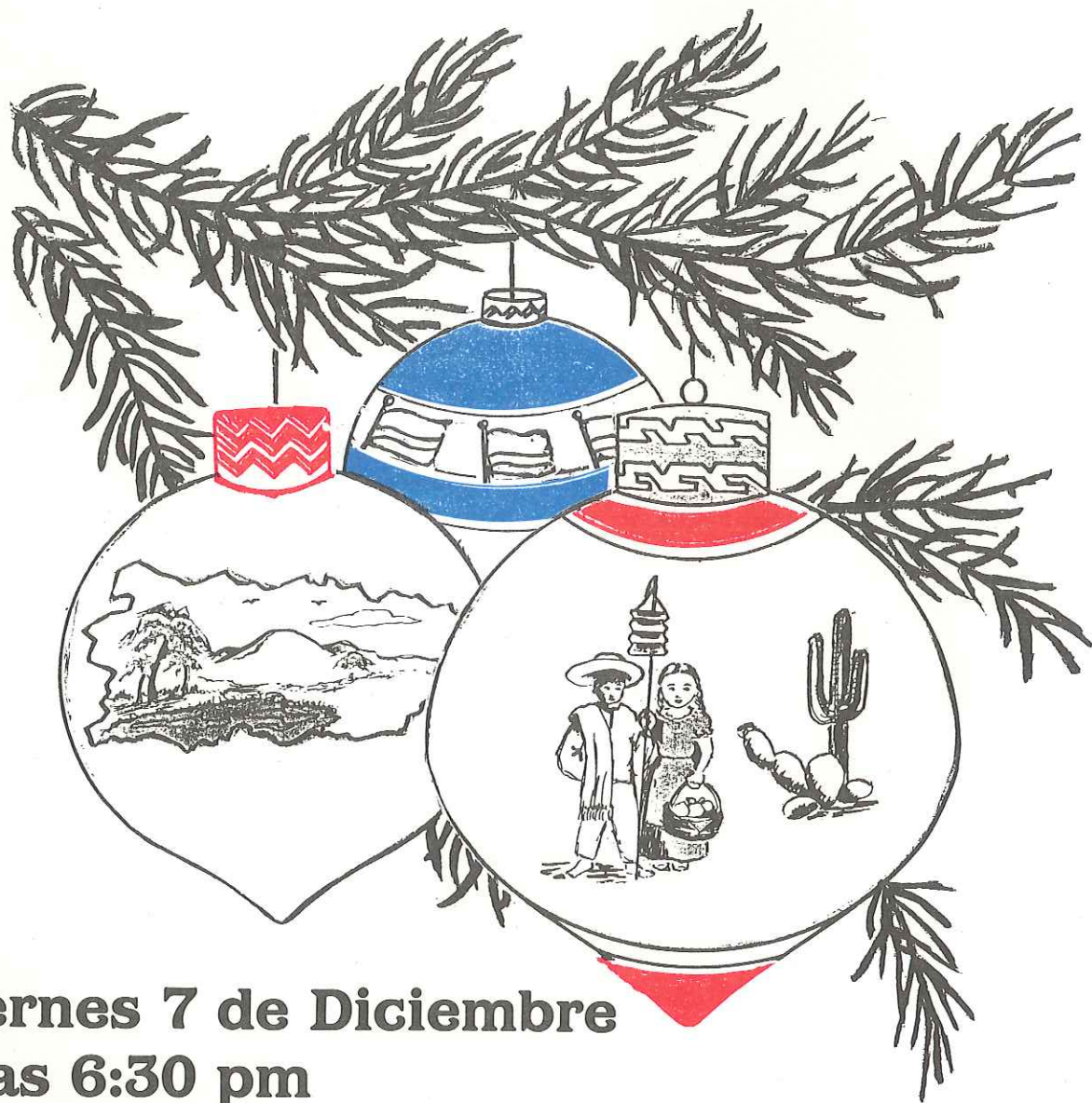
so it is, spanglish to matao \*  
what i digo

¡ay, virgen, yo no sé hablar!



*Myrta Reyes*

**U.P.R.S., Chimexla, y el  
Comité Colombia  
Presentan  
Navidad Latinoamericana**



**Viernes 7 de Diciembre  
a las 6:30 pm  
en Alumni Hall**

**Habr  baile, m sica, poes a, comida, etc.**