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## Que Ondee Sola- June 1975

Bart Morales

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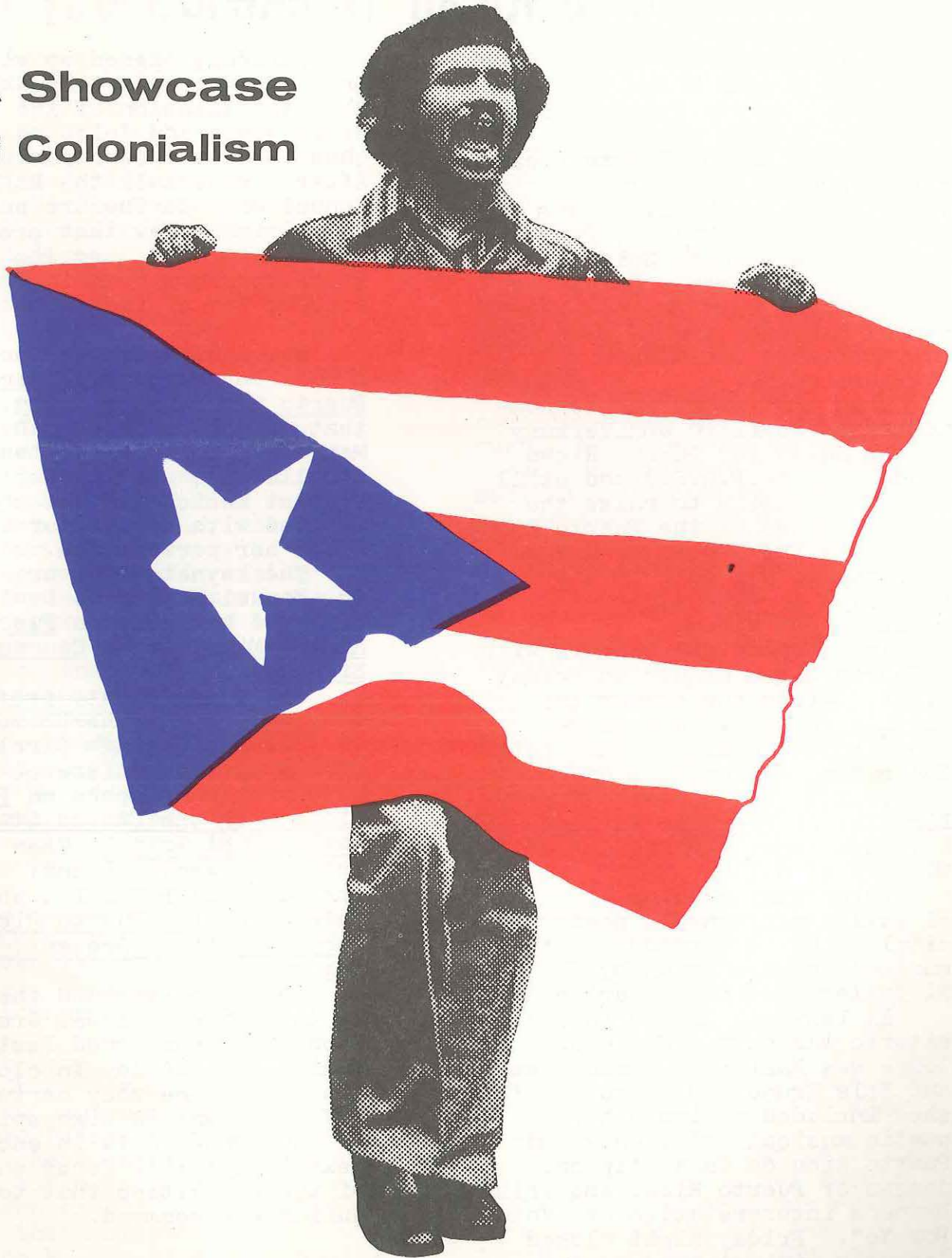
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Conference

# Puerto Rican Experience:

## A Showcase of Colonialism



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QUE ONDÉE SOLA

Union for Puerto Rican Students

Northeastern Illinois University

Volume 4 No. 8

June, 1975

# Puerto Rican Weekend

On April 18, 19, and 20, the Union for Puerto Rican Students, (U.P.R.S.) held a Puerto Rican Weekend. It was called "Conference on the Puerto Rican Experience; A Showcase of Imperialism." The event was co-sponsored by El Taller, Proyecto Pa'lante, Que Ondée Sola, Puerto Rican Women's Committee, Puerto Rican High School; Rafael Cancel Miranda, and La Federacion Universitaria Socialista Puertorriqueña.

This conference was to commemorate the fifth anniversary of the Union for Puerto Rican Students, (U.P.R.S.) and still more importantly to raise the consciousness of the Puerto Rican people to the status of Puerto Rico and to our role in the struggles to liberate the Puerto Rican Nation.

The weekend started off with a Puerto Rican dinner on Friday night. After the dinner the opening ceremony took place, among those speaking were Luis Gutierrez - President of (U.P.R.S.), Mr. Maximino Torres Director of Proyecto Pa'lante and Dr. Jose Lopez - Professor of History at N.I.U.

Later that evening El Taller performed a poetry recital by David Hernandez with musical accompaniment by El Taller. El Taller also had an art exhibit.

El Festival Jibaro Universitario was next. Mr. Chuck Torre was Master of Ceremonies and Iris Bruno was co-host. The show included musica Jibara, a poetic musical skit, un saludo a Puerto Rico de Cuba, typical dances of Puerto Rico, and Iris Bruno's interpretation of "Voten Por Yo". Friday night closed joyously with everyone joining into the chorus of "Que Bonita Bandera", and loud shouts of, "Que Viva Puerto Rico Libre!"

Saturday opened up with Sra. Inez Bocanegra speaking on the sterilization of the Puerto Rican Woman and followed by a question and answer period. After Inez's talk the Rafael Cancel Miranda Theatre performed an original play that projected the hostilities that the Puerto Rican students face in the schools and on the streets, quite well.

Dr. Jose Lopez was next with a talk on the New Politics of Puerto Rican Nationalism. Later that afternoon la compañera Marta Rodriguez performed, quite excellently, Latin American Protest Music, and was confronted with shouts for an encore after her performance.

The keynote speaker, Dr. Manuel Maldonado Denis was next and he spoke on Puerto Rican Migration - Causes and Effects.

Dr. James Blaut, professor of geography at the University of Illinois Chicago Circle, opened up the conference on Sunday when he spoke on Puerto Rican's in the United States; A National Minority? Then came Arturo Rivera, national president of F.U.S.P., who talked on the Puerto Rican Struggle; Past, Present, and Future.

The highlight and the closing of the Conference was Grupo Taone who performed Festival Musica del Pueblo. In closing up the Conference they certainly left everyone in high spirits.

Que Ondée Sola in each of the next issues will focus on one of the activities that took place during the weekend.

# Grupo Taone

Q: "What are the goals of La Musica del Pueblo?"

A: "We beleive that committed music, Musica del Pueblo, has particular goals. One is to defend our language and culture. It gives Puerto Ricans the chance to become creative because colonialism destroys these possibilities. We, through our music, confront this reality. Through our music we try to denounce that which oppresses our Pueblo, as workers, as humans, and to affirm the possibility to establish or construct a better society—a socialist society. A society where exploitation and egotism does not exist.

These are big goals, but with each of our songs we try to direct these goals. If we sing about love we sing it thru the point of view of the new love — people love. If we focus on the problems of the workers we do it from the point of view of exploited people. We confront the problems of individuals within the society like in "El Negrito Bonito". We understand that through our music we must strive to be humanistic, and thats where our music is directed to.

Q: By the reaction of the sector of the Puerto Rican Nation in the U.S., given the geographical difference, does it reinforce the reality that we are one nation.

A: By the very nature that we came to Chicago and sang in Spanish we expressed our reality as Puerto Ricans to the audience here, which understood and felt our message. This means there exists a nationality and that that nationality is called the Puerto Rican nationality, because we as a people understood each other.

The problems confronted by the Puerto Ricans in the U.S. are the same as those confronted by

us on the island. We have the same aspirations and we all participate in one same struggle. We all want to return to Puerto Rico. We all feel and identify with each other, because we are what is called Puertorriqueños. we are one nation, one pueblo.

Q: Do you foresee la Musica del Pueblo spreading in all the barrios of the Puerto Rican nation?

A: As the struggle and consciousness of the Puertorriqueños advances our people start understanding what their true music is. We, of course, have not commercialized our music to the capitalist world. We have chosen to use our talent for our pueblo, and each day our music is being widely accepted by the people of our nation. People each day see that the music, and songs of television and radios are music and songs that are illusions. Each day there will be more musicians and singers of El Pueblo. Each day El Pueblo will awaken and realize that the songs that we perform are their songs, because they're about our reality, our people. We do not talk about the people who are having problems because their car is not working or they don't have this or that, instead we sing about the possibility to establish or construct a better world where everyone can live in peace and love each other. That's what everyone wants.

What we strive for is to make good music, Musica del Pueblo. Music that reflects our reality. We want to bring out the truth so the people can understand and see the reality of our situation as a colonized people, so that we can bring consciousness and motivate them to change

continued on pg. 16.

# On the Puerto Rican Working Class

I have taken the Puerto Rican working class and have applied three of the examples to their case. I have tried to show the situation of the Puerto Rican working class in relation to Marx's theories.

Human consciousness is determined by the conditions of social existence.

The conditions and the state of one's environment and surroundings, the everyday order, will be the main factor as to how one perceives himself and others. The state of that society will determine how one thinks, and behaves, because his thinking and behavior is shaped by what the person sees and lives. And so the human consciousness is limited by the conditions of his social existence.

The Puerto Rican working class which is a reserve labor force which is one of the lowest paid working classes in America, a working class that occupies the lowest economic sector of workers in America, a class that works the lowest, dirtiest, unskilled jobs, a class that has to encounter prejudice and racism in every aspect of their lives. A class forced to exist in the worst sections of this nation, suffering from; bad housing, lack of education, tremendous unemployment, a drug problem, tremendous drop-out rate, and most important institutionalized racism. This is their social existence. Because of this, their consciousness is one of despair, their awareness is that of "what can be done". They do not see any possibilities of bettering themselves. Their social existence is one of Hopelessness and so naturally this shapes their consciousness. They have never had the opportunities

of enjoying the "good" life in America so their consciousness is limited to their social existence.

Classes are based on relationship to the means of production.

Groups of people or classes are formed in a capitalistic society by what economic position those people are in. If the people are professional skilled workers they comprise one class, separate from other classes. If, on the other hand, the people are unskilled workers, they comprise another class; it all depends on the level of economic position that group of people are in.

Because the majority of the Puerto Rican working class is unskilled, and because they are a "reserve labor force" they almost all fit into the same class. The majority of Puerto Ricans are laborers, working at unskilled jobs in factories, as I said before they work the dirtiest, lowest paying jobs, with no future of advancement, they are denied the opportunities to work in skilled jobs so they can almost be placed into the same class. The few Puerto Ricans who are professionals, or government servants form a separate class all their own.

These people do not want to associate with the "lower class" Puerto Ricans, because their economic position is better, they form another class.

Class consciousness means identifying subjectively with others sharing the same real class position; false consciousness means identifying with those who do not in fact share your class position.

Because other people share similar characteristics have the same level job, share the same institutions, have the same

# Pensando

economic assets and socially share the same interests; you know for sure you belong and they belong in the same class; whether it be upper, middle, or lower class. When people share the above factors, but you do not, and yet you know in every aspect you do not belong to that class, but insist on, for various reasons, to identify with that class-this is false consciousness.

Since most of the Puerto Rican workers live in the same social conditions, have the same (unworthy) jobs, have the same amount of education, share the same institutions, marry each other, and all in all, share the same economic position; they know and are aware of their class-status, that of the lower class. But some members of the Puerto Rican working class acquire a better job or work two jobs: they save their money and first chance, move to the suburbs. They refuse to speak Spanish or teach it to their children. They may change their names to Anglo names, they refuse to associate or have contacts with the lower class Puerto Ricans. By every aspect of measuring class positions, they do not belong to the middle class they think they are. They do not have the same economic assets of the middle class, they are not accepted into this class because of their color and culture, they cannot inter-marry with other members of this class, these Puerto Ricans do not have the same equal opportunities to the institutions of this middle class. Yet they believe they are in and accepted into this class, they try to practice the customs and traditions to fit easier into this class. This is false consciousness at its finest.

By Wilfredo Cruz

Primordialmente un puertorriqueño debe ser una persona que luche para mantener su cultura. Un ejemplo de los valores de esa cultura es la manera en que el puertorriqueño ve a otras personas. El puertorriqueño debe mirar a una persona como es y no cuánto tiene.

Consistente con uno luchar para mantener su cultura, el puertorriqueño no puede ser un vendepatria. Esto quiere decir que uno pone a su patria primero lugar. Un ejemplo de un vendepatria es Rafael Hernandez Colón el gobernador del gobierno colonial de Puerto Rico. Una persona que se deja usar para explotar a su gente; o para eradicar su propia raza; en suma para degradar a su gente, eso es un vendepatria. Para uno no ser vendepatria tiene que luchar por la independencia de Puerto Rico. Así se asegura la identidad puertorriqueña. Si no se lucha para la independencia del yankee se asegura que no va a existir el PUERTORRIQUEÑO.

por W.C.

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# Goals in the Life of a Nation

Involvement, Communication,  
Revolution ! ! !  
3 Goals in the life of a Nation!!

1) Involvement: the values of a nation such as Puerto Rico, have been exploited far to long. Many countries have fought valiantly, for the true cause of self freedom and self-independence. I say "Do you know why?" I'll tell why. Lack of involvement! Our brothers and sisters complain and fight among themselves thus they get nowhere. These people arrive at a conclusion that only involvement is the key to self-freedom and this is where the old saying comes in "But I don't want to get involved." What are we, People of a beautiful Nation (Puerto Rico) and of God or slaves to a system of bureaucracy and deceit! ! ! !

I say to all BROTHERS and SISTERS who care involvement is the key. Don't you see. This force unified can win its goals if it really cares. INVOLVEMENT isn't everything, but it is a start which can be the spark that lights the fire in the LATINOS' hearts. If we work hard at it, I'm sure that we can stir up that SILENT force of PUERTO RICANS that wish for true freedom, but are frightened by the WATERGATE style political system that makes their hearts cold and without motivation, character, and this breaks unity, love, the voice that longs to speak out against oppression, racial discrimination, employment, etc. Look at the recent events at Roberto Clemente High School. This is a great example. The incident stirred the fire in the hearts in our brothers and sisters.

I realize that any cause for freedom will cause some kind of deterrent which in some cases is death, or something that halts the cause. In the case mentioned above, it was some arrests. But this won't stop us, only push

even more to achieve the goals we so desperately are striving for. Involvement, again, is the factor, that is, the focal point and the base on which we stand so that we can begin the war on or REVOLUTION on oppression, yan-ki imperialism, and the deceitful lies and hatred waged against us and our land, Puerto Rico!!!!

So don't forget, brothers and sisters. Involve yourself in the cause, take pride, and stand up to the fact that we are PUERTO RICANS, and DAMN proud of it!!!!

2) Communication: Next in line, or the second goal, is the all important goal, COMMUNICATION. This is a vital source and a true gift that no one can take away. To take full advantage of this magnificent form of media, we must know how to transform. By this I mean the ability to say what is really on our minds. Too often we let our ideas escape us because we were trained, or, to put it better, BRAINWASHED by this incomprehensible society. We'll tell them a few things for once. Communication will be the stepping stone of our march against these pigs who try to pass off as being socially important by printing the garbage that they call the truth against the lies of cheap, hippy radical students who have the audacity to print trash, which, in reality, is the truth. It is hard to see, I admit, only because the upper class uses secret ways of oppressing the facts as they really are and then waging a campaign of treason against us. These animals try to discredit us. Look what they did to our South American brothers (Chile). Can you guess what they did?

Communication, used in its proper perspective, will do its' share in liberating our brothers and the nations that are used too often by these yankis and is

# POESIA

## AGUADILLA

"A La Memoria de José De Diego"

José De Diego: Maestro, Divino Poeta  
Hijo de la Aguadilla, ciudad eterna.

Ciudad que surgió de los mares  
Ciudad que al cielo se eleva.

La del camposanto triste,  
La de la vieja iglesia.

De canaverales tan verdes  
de mangoes llena.

Sus hombres son de hierro;  
Sus mujeres coquetes.

De tí llevo el nombre, orgulloso,  
Nací en la ciudad aquélla.

Trepé los cerros pedrosos,  
Los de casitas pequeñas.

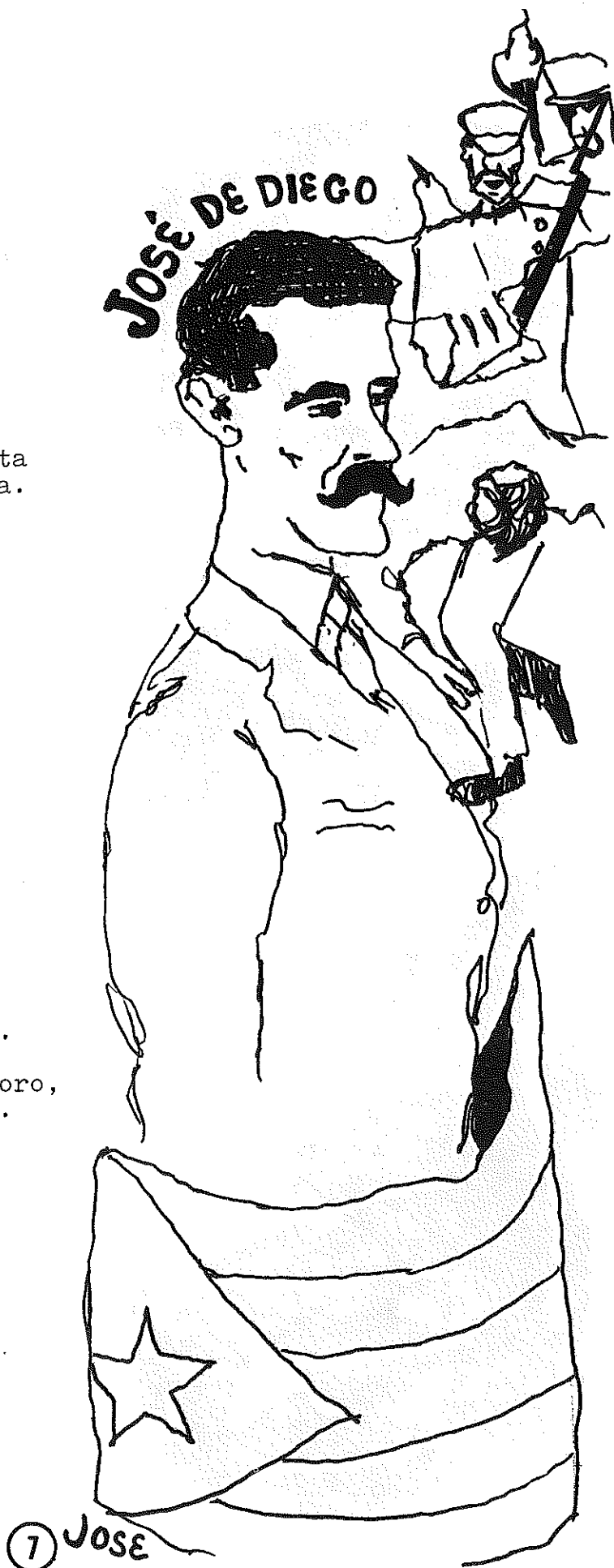
Y como todo niño de la villa,  
Me bañe en el Canto De Las Piedras.

He jugado con peces de escamas de oro,  
He tomado agua de la fuente fresca.

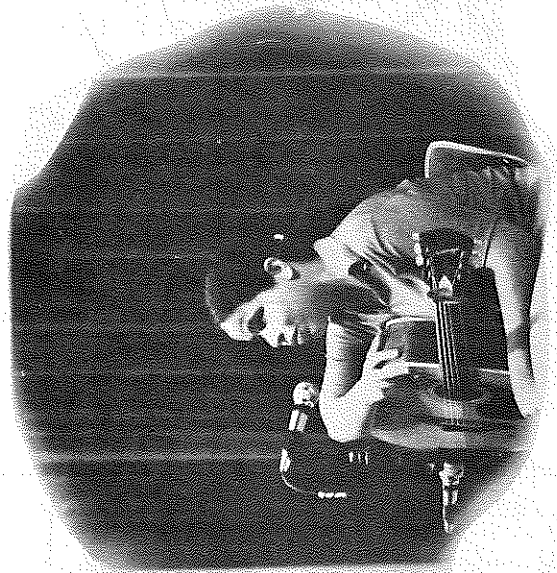
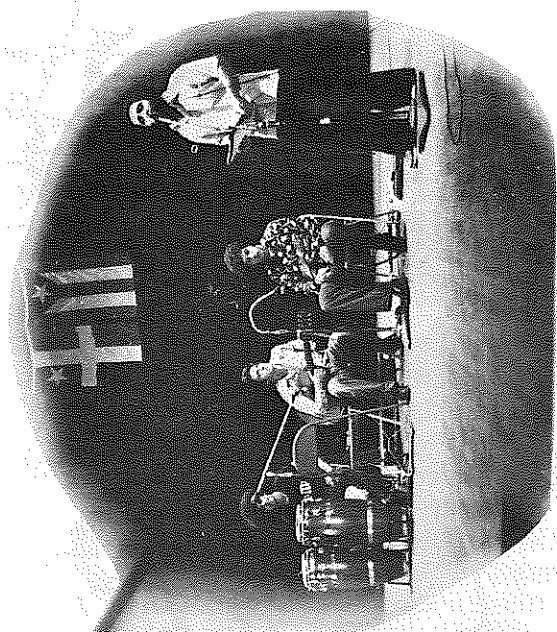
Mi alma rehusa el odio,  
Y a los amores se entrega.

No han nacido hombres ruines  
Han nacido en Ella poetas.

En la Aguadilla de Diego,  
En mí Borinquén bella.

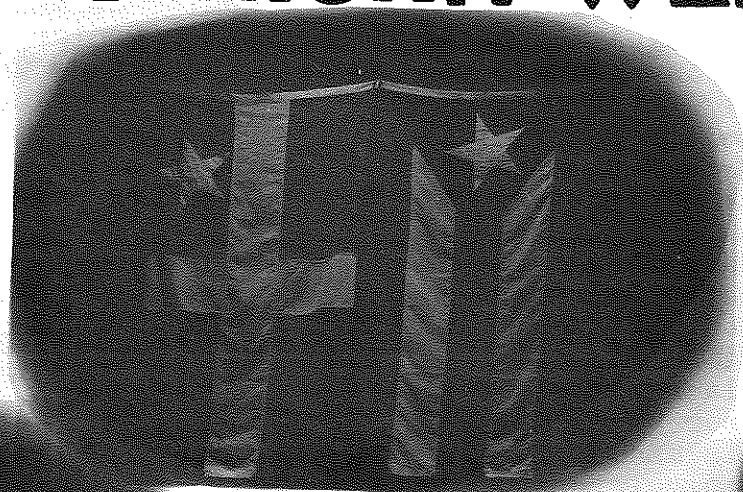








# PUERTO RICAN WEEKEND



# La Sociedad

Es muy común hablar de la llamada "sociedad". A menudo ésta nos sirve de excusa para "resolver" en forma simple problemas graves. Esto es así debido a que aun no se ha arrojado bastante luz en lo que a ella se refiere.

Es interesante ver como después de plantear y discutir un determinado problema, es común que se diga que "la responsable es la sociedad."

Pero cuando queremos resolver el problema nos encontramos que no sabemos lo que es la sociedad. Tal situación provoca el que algunas personas exijan nombres de los responsables, provoca el que algunas personas se sientan impotente ante el "monstro" de la llamada sociedad.

La sociología burguesa buscando una salida rápida y sobre todo muy simple al problema, define la sociedad como la suma de los entes.

Tal definición simple hace escapar a la gente del problema real, por que tal definición es aislada de la realidad. Veamos Porque?

Todos los días hablamos de la sociedad primitiva, de la sociedad feudal, de la sociedad socialista, etc. ¿Será que los seres humanos "per se" son, en distintos sitios o época diferentes y esas diferencias entre ellos cambian el tipo de sociedad? Definitivamente no.

Las palabras primitiva, feudal, capitalista, socialista, ect. define o son indicativo de producción.

Entonces cuando hablamos de un modo de producción primitivo, cuando hablamos de sociedad feudal, hablamos del modo producción feudal, cuando hablamos de la sociedad capitalista hablamos del modo de producción capitalista y así sucesivamente. Queda

claro entonces que la sociedad es eso, del modo de producción.

Este elemento de analisis es necesario para no tirar "palos a siegas", para que no le demos mas vueltas a la noria y cuando planteamos que algo está mal en la sociedad sabremos que estamos diciendo que algo anda mal en el modo de producción, que algo anda mal en la superestructura política que sostiene eso. Así es como somos verdaderamente radicales, es así como somos verdaderamente científicos. Es así con los verdaderos instrumentos de analisis empezaremos a confrontar los problemas y acabar de una vez con la búsqueda de soluciones simple a los problemas grandes.

"El Presente, Es Lucha; El Futuro Es Nuestro." Che Guevarra

Ricardo Morales

## Mao Quotes

"You are respected by all, and quite rightly, but this easily leads to conceit."

"The individual is subordinate to the organization; the minority is subordinate to the majority; the lower level is subordinate to the higher level."

"To lead means not only to decide general and specific policies but also to devise correct methods of work."

"In this world, things are complicated and are decided by many factors. We should look at problems from different aspects, not from just one."

"Without investigation there cannot possibly be any right to speak."

Mao Tse-Tung

contd. from pg. 6 (Goals in Life)

undermined to their satisfaction. Don't forget, it is our constitutional right and freedom of PRESS. You may say that we have a paper and print what we feel. Good. More power to you. But too often we use the advantages of press and skip the fact that these laws that were given to us in the constitution, can also be undermined by the men of today's socially-corruptible government. Thus, on with our mission of liberation, but let us brothers be on the guard if we are to exist and be socially acceptable.

Communication is everything. The press, radio, T.V., and the oldest form, word of mouth. Let us exploit these to our advantage as we have been exploited Mentally, Physially, and Morally. This is the backbone of the REVOLUTION, what we must make as a part of ourselves. Once we accomplish this, we will have a good start and a great chance to obtain our goals. So brothers, stand up. Go out and do your share of communicating. Let's spread the truth!!!!!!

3) Revolution: The last goal towards freedom from corruption, but not the least is Revolution! Revolution in itself is contradictory and negative, but used as the only alternative when all else fails is the very essence of hope that strengthen the BROTHER AND SISTERS of a nation and shows them that only they can liberate the mother land from the hands of our enemies. No one will support us, and today the revolution is buring bright because more and more of the younger latinos see and realize that they are the footstone for themselves, the elderly who suffer, and the path for the future generation yet unborn. We may die, and be imprisoned, but nothing comes easy in life,

especially when the war is against a country that has the world by the tail. Don't fear BROTHERS, don't fear SISTERS. We have been left with heroes and examples, thus we must stand tall, proud and ready to take arms when necessary to accomplish the tasks that we must bear. Take a minute and think about the time when Cuba was oppressed in a way like we are today. They revolted and are free at least from what we today are beginning to fight from. Though, I admit, they still are oppressed in many ways. With your help, support, and spirit we can conquer and say eventually "VIVA PUERTO RICO LIBRE".

The revolution is going to be a long struggle, but every minute wasted is a concession to defeat and that isn't the Puerto Rican style. "Listen, BROTHERS, I say that REVOLUTION not only stands for the overthrow of this cursed society, but for the following: Puerto Ricans Engaged Voluntarily for Lighting Unity, Togetherness In Our Nation."

We must go and go all the way. This is the only solution. Let's make sure that these yan-kis don't make us a TOTALITARIAN people, give us a TOTALITARIAN government and make PUERTO RICO AND THAT BEAUTIFUL FLAG!!!!!!

TOTALITARIAN SOLELY for their interest and benefit. Long live our cause, and remember BROTHERS AND SISTERS, only if we grasp fully the three factors: (INVOLVEMENT, COMMUNICATION, AND REVOLUTION) together ~~Puerto Ricans~~ ENGAGED VOLUNTARILY for ~~UNITY~~, TOGETHERNESS IN OUR NATION can we hope to attain our goals. Then we can say proudly, "They came, we saw what they did to oppress us, but most important, we CONQUERED!" continued on pg. 16.



# Interview with Jose Morales

Q: "Okay, I would like you to give me some information and background on yourself, like where you're from, what schools you attended, positions you've held...etc."

A: "I was born in New York City. Soy el mas chiquito de la familia. Todos nosotros somos de Yabucoa in Puerto Rico. I was born in New York City. I was the youngest of five. I went to school in East Harlem in New York City. I went to high school in New York and then went to City College and to Columbia University in New York City. I came to Chicago in 1961 and worked in a settlement house called Casa Aztlan. That's in a Mexican area called Pilsen down in 18th Street and Halsted. In 1963 I went to the University of Chicago and took a Master's Degree in Social work. I graduated in '65 and went back to Aztlan. Then it was called Neighborhood Service Organization, it's Aztlan now. I went back to Aztlan, worked there for a year, then I went to Purdue University and worked as a Director of Project Upward Bound, which is a project to bring young Blacks, Latinos, and poor whites in to the university system. The Latino community down there was primarily in Gary and in East Chicago, Indiana.

"I was on the faculty at the University of Chicago in the school of social work. I went back to New York and worked in a job re-training program. I went back to Purdue as a Dean of the Community College which was open admission, again working with the communities of Gary, East Chicago, and Hammond. Then I came here as Vice-President."

Q: "Okay, so then you were Dean at Purdue University. How long was that?"

A: "Tres años. The Community College at Purdue is open admissions so I was doing a lot of work in the barrios and the Black

neighborhoods to bring students to Purdue University que no tenían diplomas. And we had support programs a lot like Proyecto Pa'lante type programs, counseling programs, tutoring programs. We had some Federal money and some university money. I went there in '72 and left in '75. When I went in '72, there were 40 students in the Community College. When I left in '75 there were 950 students and a significant number were Latino.

Q: "Then, let's go to the students. Do you see any difference between the students there and the students here at Northeastern?"

A: "I think this is really an urban campus and the students here seem to me to be more with the urban concern. They seem to be more sophisticated about the community, about educational needs, about the why to improve services. They know how to go about doing that. At Purdue, we were at the other level. We were trying to get students to become more sophisticated and to become more aware. To try to do more things. Seems to me that this student's a faster student about his own situation."

Q: "How did you see Northeastern before you came, your first impression? Have any of your opinions changed?"

A: "Well, my first impression when I heard about it and I got the bulletin, I thought that it was an interesting concept, a Commuter Center right in the city. Then I saw the campus and I saw the neighborhood that it was in. I had thought to myself that it was closer to Downtown. More in the middle of things. Then I came on board and I met the students. Even though it's out here in this neighborhood, it seems to me that the students are more with it and they're in the neighborhood. So I'm very pleased about what I see at Northeastern. I see a lot of potential for being what I like to call the

university of the future because more and more people, students, mujeres con familia, padres de familia, jvenes that don't have money to go away, coming more and more to this kind of institution. So I'm very pleased and I'm very excited being here."

"Again, at Purdue, we were in the middle of a cornfield. Out there, in the middle of the trees, it was very, very pretty. Everybody had to get in the car and drive seven miles to come out there. That's not it, you know. You gotta wrestle with the subways and the buses, cars and everything. I feel good about it. My first impressions were that it was interesting. My impression now is that it's very exciting, and I like what I feel here."

Q: "What do you feel is your role as Vice-President at Northeastern and do you see any real need for change?"

A: "I think as Vice-President the first thing, is that I bring a background of experience to the Vice-Presidential level at this university that maybe some of the other Vice-Presidents don't have. I've worked in the neighborhood. Again, I'm a social worker by training and by experience and I think I bring that kind of urban idea and service idea to the high level, the Vice-Presidential level. On that level, I see myself making an impact on the system. I'm bringing a new point of view to the system. Irrelevant to particular students, I think that typically, in a university, there's a mentality about those things that are academic, really academic, and those things that are service. People think that the service things are less important than the academic things. It's my feeling that these services are academic services and without these services, the students would not be able to come. If

there weren't day-care services, if there weren't financial aid, if there wasn't counselling, students wouldn't be here. So as far as I'm concerned, the need to change always, and the way I see it here is to get more respect for needed services and prove those services. Have the priorities of the university shift in to the services so students can do a better job in the classroom."

Q: "How do you see the students' struggles at Northeastern and student participation?"

A: "Ultimately, the university is for their education and they must have the ability to participate in the process of formulating ideas and work with the new programs, developing the new programs and I think that students here are doing that. At least, the Latino students are, the women, to a certain extent. There are other groups in Student Affairs that are doing it and I see that as important and support it. I want the students to continue to do that. I want to help them to do that. I think it's an important role in the university for students formulating policy. I like the idea that there are students in the Board of Governors. I think that students have to be at every level, on committees in every level within the university."

Q: "How do you see the Latino students here? Do you feel a sort of commitment to them, more than you would to the other students?"

A: "Well, a commitment is, as the Vice-President of all the students, to all students. As a puertorriqueno, I, naturally, have a great sense of pride in the fact that there are active, articulate Puerto-Rican students on campus. As a member of the greater Latino community, I have a special, a personal commitment

continued on pg. 16.



a la memoria de Mencita, que hoy  
vive en el cielo...

"Seis De Enero"

Día de Reyes y risas  
Magico es el Seis De Enero  
Magia de las fantasías  
Misterio a los pequeños.

Al despuntarse el alba  
Cantó el gallo risueño  
De mis hermanos queridos  
Desperté yo, el primero.

Más le puedes preguntar  
A cualquier niño puertorriqueño  
Si es que ha podido dormir  
Esa noche, noche de Enero.

Las estrellas todos contamos juntos  
En el azul del cielo  
Para ver en cual tienen sus palacios,  
Nuestros Reyes, nuestros magos buenos.

Yo por ser el más pequeño  
Siempre seguro, adiviné primero  
Es en aquella, la más grande  
La más bella en el cielo.

Es ésa la más resplandeciente  
Aquella la incandecente  
La que tiene nuestra bandera  
Que en vez de libre es prisionera.

Día de Reyes y risas  
Magico es el Seis de Enero  
Magia de las fantasías  
Misterio a los pequeños.

En la canasta de colores  
Una carta deje a Ellos  
Les pedía que nos trajesen  
Libertad para los nuestros.

Que nuestra bandera Borincana  
Ondara libre en el cielo.  
Cielo de mi tierra amada  
Que seas libre, Borinquén; hija del eterno.

Día de Reyes y risas  
Magico es el Seis De Enero.  
Magia de las fantasías  
Misterio a los pequeños.

P  
O  
E  
S  
I  
A

Para demostrarle que les quería  
Les dejé yerba y agua fresca  
A sus cansados camellos  
Costumbre de todos los niños nuestros.

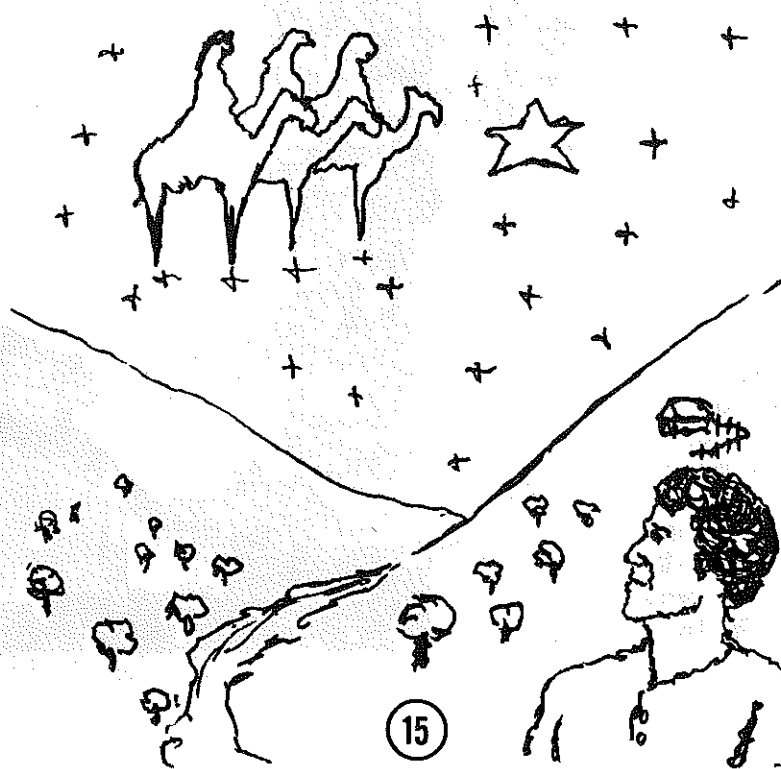
Que larga fue esa noche  
Mas larga que todito el mes entero  
El día se hacía corto  
para abrazar los juguetes nuevos.

Las calles corrimos juntos  
Yo y mis amigos viejos.  
El más grande tenía  
Siete años por los menos.

Y llorabámos y reíamos  
De alegría al mismo tiempo  
Bajo ese cielo que aunque nuestro  
Triste

Día de Reyes y risas  
Magico es el Seis De Enero  
Magia de las fantasias  
Misterio a los pequeños

Jose Sanz



contd. from pg. 13 (Jose Morales)  
to those students. I think that what the Latino students do on campus, what they do in terms of getting better student service will not only result in better student service for Latino students, but it'll reflect on better student service across the Board. So, again, I feel a sense of pride in being here and being involved in this community. I also have a sense of commitment to my personal community. But I'm in charge with the responsibility of being responsible for student affairs across the Board and I'm mindful of the responsibility as well.

Q: "What do you feel the role of the students should be?

A: "Well the student's here to get an education. He's here to get prepared to do whatever it is ....to prepare his mind for whatever he's going to do. I think the student has the responsibility to do that. I think also the student has a responsibility to shake this place, to be an effective place for students to come to begin their studies and to begin that kind of thing so in that sense I think that students not only have a responsibility to book, to go to the classes, to write the papers, but they also have a responsibility, an educational responsibility to their administrators and to the university. They have responsibility to educate us about things that are important to them. So it isn't enough to go to the classroom and go home. There's a responsibility to take part in other things and improve the services, improve the dialogue that goes on between the different constituencies on campus as well as to go on and do your thing in your classroom.

contd. from pg. 11 (Goals in Life)  
So I finish by saying, long live our PEOPLE, COUNTRY, and our beautiful FLAG!!!!

QUE VIVA PUERTO RICO LIBRE  
Eddie Varela.

contd. from pg. 3 (Taone)

their colonial reality. Our music gives direction, that is why we participate in this process.

I am a member of the Puerto Rican Socialist Party. I work as an artist, but I don't do it as an individual, or because it's my thing. Our interest is not to go to night clubs, but to go to universities where the students are, the community (barrios) where the Puerto Rican workers are.

By Alfredo Mendez

