

3-1-1983

Que Ondee Sola- March 1983

Teodoro Anderson

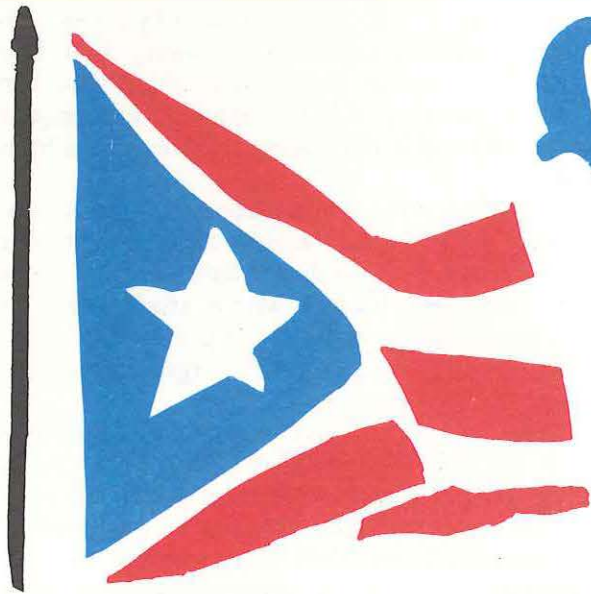
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To improve the uniformity of the newspaper, the staff of Que Ondee Sola proudly announces that Que Ondee Sola will now be divided into English and Spanish sections. By following this new format, we hope it will improve our work, which is to service the latino community at U.N.I.



QUE ONDEE SOLA

MARCH 1983
VOL. XI NO. 9

CHIMEXLA, U.P.R.S. UNITE IN STRUGGLE FOR LATINO CULTURAL CENTER!

The recent alliance of the two leading latino student clubs. Chimexla (Chicano/Mexicano/Latino - Student Union) and the Union for Puerto Rican Students (U.P.R.S.), marked a new level in student activism at U.N.I. After close to one year of not working together, Chimexla and the U.P.R.S. found it imperative to rejoin efforts, in order to combat the administration's escalating repression against student militancy.

The following joint statement by Chimexla and the U.P.R.S. delineates the factors which brought about the momentous decision.

Seven months have passed since the demolition of Portable 1 (P-1), and the U.N.I. administration has not addressed the issue of a Latino Cultural Center. Instead, the administration has attempted to use the two latino student organizations (Chimexla and U.P.R.S.) against each other.

This statement is based on the following facts.

During the month of July, Chimexla had on going dialogue with Dan Kielson, Vice President of Student Affairs. Mr. Kielson's recommendation was to write a proposal for a Latino Cultural Center to the Space Committee of the Commuter Center Board of Managers. A proposal was written by Chimexla on July 4, 1982 outlining the needs of the students and the university's responsibility in fulfilling its Urban Mis-

sion. It was also stated in the proposal that Chimexla would not vacate Portable One (P-1) unless we received a positive response from the board.

Ignoring the needs of the latino students and under the orders of Daniel Kielson the portable was closed and then demolished. The Chimexla membership was not aware that the files, posters, books, and other material property in Portable One (P-1) was confiscated. There was a struggle in the recuperation of our materials. The U.P.R.S. petitioned the university court and a decision was made that all property must be returned.

After the demolition of P-1, Chimexla continued to follow the administrative channel in good faith and pursued an answer to the proposal of July 1982. During the summer the Board of Managers had a meeting in which Chimexla was invited to attend. In that meeting it was decided that the Space Committee will evaluate all the available space and would provide temporary quarters for Chimexla. The results of the space evaluation would be given in September. But come September Chimexla did not receive temporary space and the space evaluation date was pushed to December 1982.

On August 12, 1982 the U.P.R.S. had taken the University to Federal court demanding for provision

(Cont. on pg. 2)

COMMENTARY

If you haven't noticed, there is a \$16.00 fee that students must pay when they validate their bill at the cashier's office. This fee is lumped together into one account which totals over \$350,000. The money from this account is ear-marked for student activities, which is supposedly controlled by the various branches of student government.

It is through this fund that the Union for Puerto Rican Students, Que Ondee Sola and Chimexla receive the small crumbs in order to carry out their activities. Although these 3 latino student organizations are funded, the fact remains that funding came about only when latino students fought a fierce struggle. When these latino organizations began to receive funds, there was always a constant effort on the part of the university administration to strip the clubs of their status as an organization.

This year a new provision was made in the student government. The provision allowed for Vice President of Student Affairs, Daniel Kielson, to have the final decision whether a club should receive funding. This move coincides with the trend that was established last year, when U.N.I. changed the Student Due Process Policy, giving Daniel Kielson final authority over the retention or suspension of a student.

With Daniel Kielson in direct control of the student Due Process Policy and the sanctioning of money to student organizations, we can begin to see the proper legislation needed to intensify repression against progressive student groups.

During this process, the U.N.I. administration has

made a mockery of student government by completely stripping the student senate of its power. With Kielson controlling student government policy and Provoost Cownie directing U.N.I.'s budget, Northeastern can assure itself of a right-wing, conservative administration.

Any semester now, we can expect Daniel Kielson to intensify the repression against the latino student struggle. Kielson will no doubt have the support of reactionary student leaders within student government. The student government is presently plotting to tighten the rope on progressive organizations that the administration opposes.

We bring out these facts in view of the harassment that the U.P.R.S. and Que Ondee Sola have received by both student committees which allegedly direct club funding and university bureaucracy. These attacks continue while other student organizations are allowed to spend astronomical amounts of money in whatever activities they want!

So the next time you see this fee on your bill, you should look at all the different types of activities that are sponsored by the student organizations on campus. Look at these activities and understand, that ski trips, canoeing trips, religious retreats and other white middle class suburban activities, are what the majority of student activity money is spent on, because when a Puerto Rican or Mexicano speaks at a latino student activity, they quickly find a loop hole to deny latino students something they already paid for at the cashier's office under the item of student fees.

(Cont. from pg. 1)

of a Latino Cultural Center. The university replied by filing in court that the U.P.R.S. did not get any space because they had not followed the university's channels as Chimexla had done.

On September 22, the U.P.R.S. filed for permanent space in order to expose the university's statement in court as hypocritical. To this date neither student organization have been assigned permanent space.

Through our (Chimexla's) dialogue with university officials we have come to two conclusions. One, the university is not interested in providing a Latino Cultural Center, two, the university wants to see both student organizations pitted against each other.

In light of the racist game of the university, Chimexla will support the U.P.R.S. law suit and will file as friends of the court.

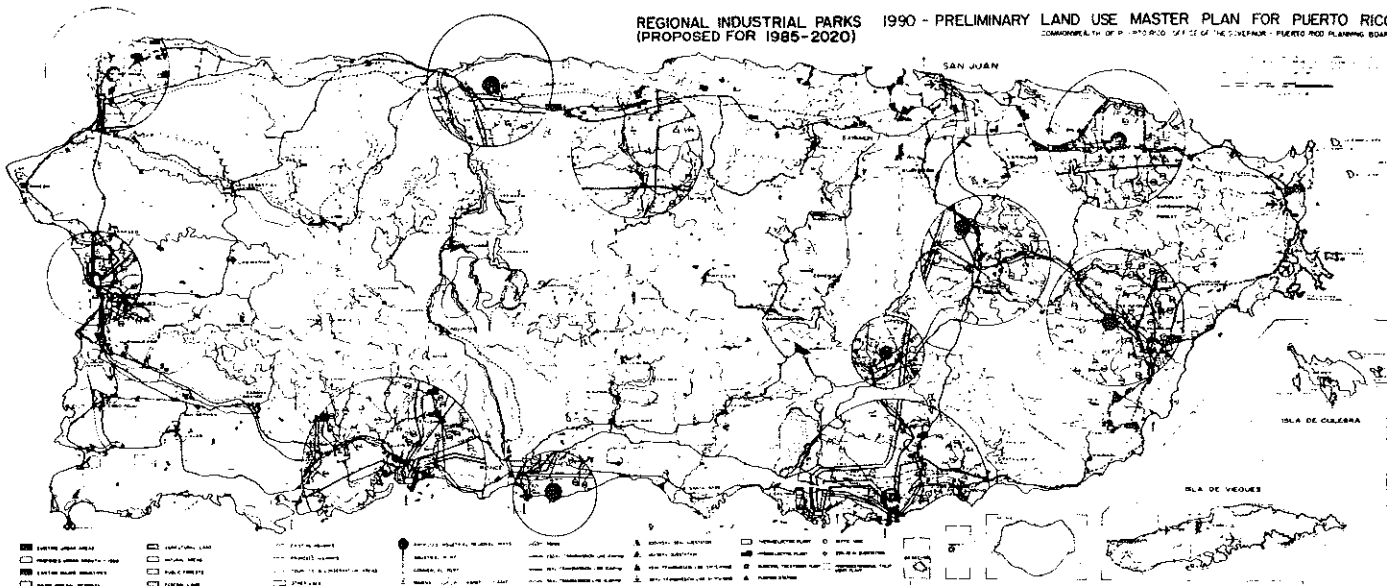
LATINO CULTURAL CENTER NOW FOR
CHIMEXLA AND THE U.P.R.S.

CONTENTS/CONTENIDO ENGLISH SECTION

Commentary	2
Over 150 Attended Forum	
On Forum	3
Poetry	4
Editorial	5
Rafael Cancel Miranda—	
10 Years of Struggle, 10 Years of Service	6
In the Community/On Campus	7
Important Dates in March of the	
Puerto Rican Revolution	8
SECCION EN ESPAÑOL	
La Arrasadora Utopia	12
8 De Marzo — Dia Internacional	
de la Mujer Proletaria	14
Celebracion de La Mujer Internacional	15

OVER 150 ATTEND FORUM ON

REGIONAL INDUSTRIAL PARKS 1990 - PRELIMINARY LAND USE MASTER PLAN FOR PUERTO RICO
(PROPOSED FOR 1985-2020) COMMERCE, TOURISM AND CULTURE OFFICE OF THE GOVERNOR - PUERTO RICO PLANNING BOARD



“2020 PLAN”

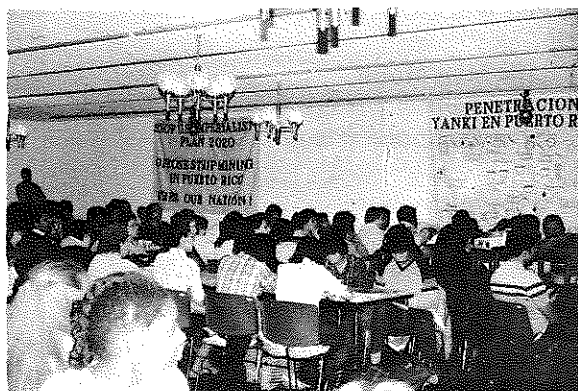
On Friday, February 18, the Union for Puerto Rican Students staged the most successful forum to date in the Golden Eagle. With the support of various faculty members^ José López, Randy Bowcott, and Jaime Delgado, just to mention a few, and the struggle of devoted students, the U.P.R.S. again managed to overcome the childish antics of the administration to undermine the event. It is at this point that we would like to relay this message to those individuals of audio-visual, “with or without your microphones our voices will be heard and our message received, you have again shown your unprofessionalism and lack of respect for latino students, not only to the U.P.R.S., but to all 140 students, faculty, and guests present in the Golden Eagle that afternoon.”

As stated in past issues of Que Ondee Sola, the U.S. military with the urging of multinational corporations have embarked on an all out assault and exploitation of Puerto Rico’s natural resources. The minerals recently discovered are vital to U.S. military build-up. Plan 2020 (so called because it is to be completed by the year 2020) will transform our nation from a true tropical paradise to a vast wasteland composed of 11 industrial parks.

The U.P.R.S. managed to include Northeastern on the nationwide itinerary of Edwardo Garcia and Alexis Massol, two engineers who have come forward to make the Puerto Rican people aware of the genocidal affects of Plan 2020. Mr. Garcia and Mr. Massol presented documented evidence that the U.S. Government has no sense of humanity toward the millions of people that will suffer the displacement and the destruction of traditional values, all in the name of

almighty profit and military strength.

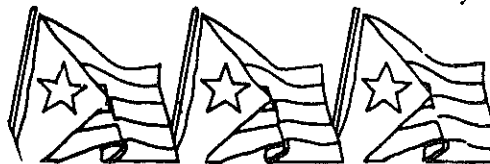
But, Plan 2020 also has an ulterior motive as well, the mass immigration of Puerto Ricans to this country will reinforce the U.S. Government’s efforts to des-



Students at Forum

stroy the growing independence movement by increasing the pressures to migrate to the U.S.

As long as the Puerto Rican communities in the U.S. and in Puerto Rico continue to learn about this moribund scheme, Plan 2020, and as long as Puerto Rican people identify the enemy as U.S. imperialism, we, as a nation, will never be defeated! To quote Alexis Massol, “Our nation is more than a hymn and a flag, our nation exists in each and every Puerto Rican.”



POETRY

RAPE OF THE MOON

Once upon a time
 the stars tried
 to make love to the moon,
 but they failed.
 The sun tried it too.
 Even Jupiter, Pluto,
 and the rest of the planets
 tried it for millions of years.
 But they failed.
 The moon was too strong,
 She kept her virginity,
 until one day the U.S.A.
 took poor people's money
 and sent three men to
 rape Miss Moon.
 Now the moon is not
 a virgin anymore.
 It is known all over the world.
 People's eyes were all on the
 space in the blue sky where the
 moon stood naked in front of
 three strangers and looked
 at them taking her secrets.
 Yes, her secrets that for so long
 she kept for the lovers of peace.

Alfredo Matias

UNTITLED

Ask any Rican on Welfare this question,
 "Is America free, my boy?"
 He will answer, "Hell yes she is.
 She is as free as free can be."
 He might get smart and toss in an extra line for you
 By telling you
 She is the princess that goes to sleep
 Looking at her African diamond ring.
 Yes, she is free
 As free can't be.

Alfredo Matias



EDITORIAL

This Spring and Summer terms psuedo-Puerto Rican Historian, Ignacio Méndez will be teaching a total of four courses. Interestingly enough, only one of these courses is on the history of Puerto Rico. His course listing follows the same pattern of this winter, where he conspired with History Department Chairman Joseph Morton to eliminate the Puerto Rican History courses. He has also accepted a "stolen" course from Latin American Historian Lorenzo Harrison.

These latest occurances only prove what the latino students have been saying since the initiation of the boycott; Ignacio Mendez is not a Puerto Rican Historian. The following chronology describes Ignacio Méndez's opportunistic character as he sells out the latino student struggle for his own self interest. The following is a chronology of Ignacio Mendez at U.N.I.

Event

July 1981

Ignacio Mendez meets with students in Que Ondee Sola office. He . . . is told of the racist and elitist manner in which the U.N.I. administration treats latino students. Ignacio Méndez states he will not take the position if it were detrimental to the struggle of latino students.

U.N.I. History Department votes not to hire Ignacio Méndez because the department did not need another Latin Americanist and Ignacio Méndez has no specialization in Puerto Rican History.

U.N.I. President Ronald Williams over rules History Department decision and offers Ignacio Méndez a probationary contract - Méndez accepts.

August 1981

Angry latino students confront President Williams, who had said in a prior meeting with latino students he cannot rehire Professor López because he does not hire or fire - But over rules History Department and hires Ignacio Méndez.

U.P.R.S. and Que Ondee Sola call for the boycott of Ignacio Méndez's classes.

September 1981

Ignacio Méndez's classes are successfully boycotted.

After a bias judicial hearing, Irma Romero is suspended for portesting Ignacio Méndez's hiring - she is accused of pusing Dan Kielson Vice President of Student Affairs.

October 1981

U.P.R.S. initiates "Irma Romero Defense Fund".

December 1981

Over 50 students march throughout U.N.I. campus in support of Irma Romero, a full time ChicanoMexicano History line and the re-hiring of Puerto Rican Historian José López.

Irma Romero files lawsuit against U.N.I. administration.

U.N.I. capitulates and graduates Irma Romero waiving all graduating policies.

January 1982

Latino students protest History Department's vote to retain Ignacio Méndez.

Latino students successfully boycott Ignacio Méndez's classes.

February 1982

Ignacio Méndez brings charges of academic disruption on two student activists in order to break the boycott.

March 1982

Student activists use judicial hearings to expose Ignacio Méndez's opportunistic character. Both trials ended and became student victories; only sanctions of official warnings were given to student activists.

May 1982

Spring boycott successful; Ignacio Méndez's classes cancelled.

June 1982

Summer boycott successful; one of Ignacio Mendez's class cancelled.

September 1982

In order to get credit hour production Ignacio Méndez teaches a course for the Political Science Department. Latino students successfully boycott Méndez's classes.

November 1982

Ignacio Méndez appears at a Faculty Council on Academic affairs meeting to attack the ChicanoMexicano Puerto Rican Studies Program.

January 1983

Ignacio Méndez does not teach Puerto Rican History.

QUE ONDEE SOLA

Longest and most consistent Puerto Rican,

Latino student newspaper in the country.

Northeastern Illinois Univeristy

Bryn Mawr at St. Louis

Chicago, Illinois 60625

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

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RAFAEL CANCEL MIRANDA HIGH SCHOOL -

10 years of struggle,
10 years of service

On February 19, the Puerto Rican High School Rafael Cancel Miranda (recently changed to Pedro Albizu Campos) celebrated its tenth year of service to the Puerto Rican community. This celebration, which took place at the Belvedere Banquet Hall on 7016 W Grand, was interesting and it contained a variety of events.

The activity commenced with a welcoming message given by U.N.I. professor José López. Professor López, one of the founders of the high school, gave the history of the development of the high school in his reading of a letter written by Puerto Rican revolutionary Oscar López Rivera, brother of Professor López. After Professor López's message, cultural group "Morivivi" performed. The occasion also served as a graduation for three high school students, Teresita Perez, Guillermo Osorio and Luis Chacon, who are



Rafael Cancel Miranda High School

soon to become students at U.N.I.

The featured event of the night was the presentation given by two engineers, Alexis Massol and Eduardo Garcia. These two Puerto Rican compatriots, Massol and Garcia, discussed and explained Plan 2020, a U.S. imperialist plan which calls for total destruction of the Puerto Rican nation.

The celebration was successful and informative. Over 300 people attended. In all the activity proved that there is support in the Puerto Rican community for liberation institutions.

CHIMEXLA

CHICANO-MEXICANO-LATINO STUDENT UNION



CHIMEXLA meets every Tuesday at 12:30 B-110

In the community...

CALENDAR OF EVENTS

THE NATIONAL COMMITTEE TO FREE
PUERTO RICAN PRISONERS OF WAR
PRESENTS
A SALUTE TO THE REVOLUTIONARY
PUERTO RICAN WOMAN

Date: March 4
Place: First Congregational Church
1305 North Hamlin
Time: 6:00 p.m.
Donation: \$3.50

CENTRO INFANTIL
CONSUELO LEE DE CORREJER
— PRESENTS —
ITS ANNUAL CULTURAL BREAKFAST

Date: March 20
Place: Puerto Rican Cultural Center
Time: 10:00 a.m. — 1:00 p.m.
Donation: Adults — \$2.50
Children — \$1.25

BENEFIT DANCE IN SUPPORT OF
PEOPLE'S PARADE

Date: March 5
Place: Jimenez Restaurant
1536 N. Pulaski Rd.
Time: 7 p.m. — ?
Donation: \$5.00

On Campus...

Que Ondee Sola

Latino Students Newspaper
E-041 ext. 514
Services offered:
Photography Workshops
Journalism Workshops.

Counseling Services

Proyecto Pa'lante
Ext. 8219

Special Services
Exts. 550, 551

U.P.R.S.

Announces

Week of Reaffirmation of our Puerto Rican
National Identity
presenting
The National Poet of Puerto Rico

Juan A. Corretjer

Date: April 1
Place: Golden Eagle
Time: 12:00 pm

For more information call Extension 514.

Union For Puerto Rican Students



Meets Thursdays at 1:00 p.m.

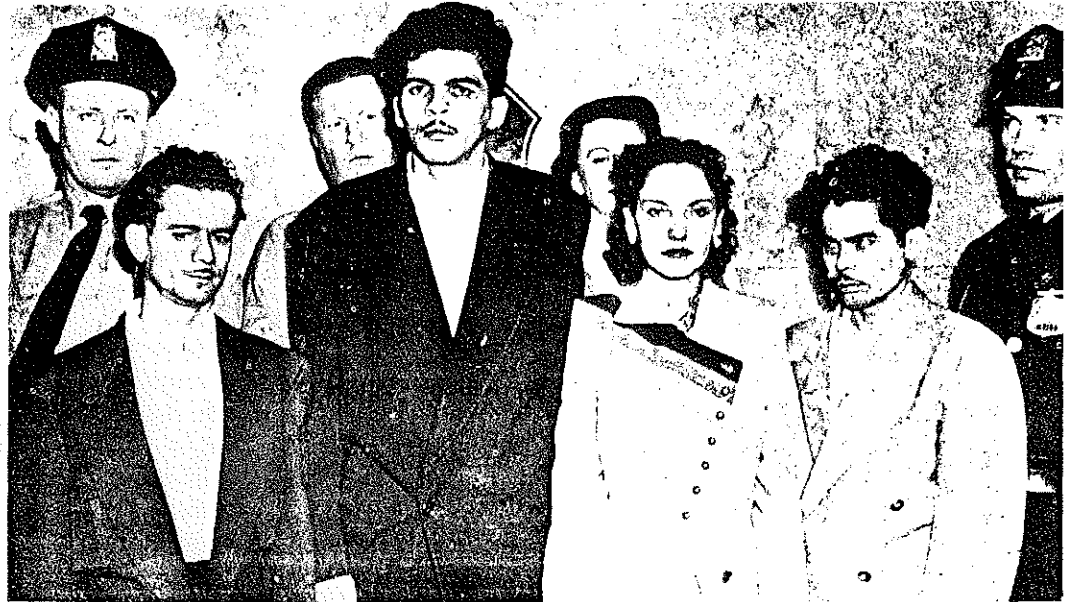
Services offered:

Tutoring
Cultural Awareness
Study Groups and other Political Activities.



PUERTO RICAN NATIONALISTS ATTACK U. S. CONGRESS

Important
Dates
In March
Of The
Puerto Rican
Revolutionary
Movement



From left to right Irving Flores Rodríguez, Rafael Cancel Miranda, Lolita Lebrón and Andrés Figueroa Cordero in custody after attacking the U.S. Congress. Since the 1898 invasion of Puerto Rico it has been this institutional body which has governed the island of Puerto Rico.

On March 1, 1954 the Puerto Rican Nationalist comandos led by Lolita Lebrón (Rafael Cancel Miranda, Irvin Flores and Andrés Figueroa Cordero) attacked the U.S. Congress. This action took place at a time when the U.S. government was trying to hide from the rest of the world the true colonial condition of Puerto Rico, thru the creation of the "Commonwealth" of Puerto Rico.

The Nationalist attack was carefully planned and executed. It was timed to coincide with a meeting of the Organization of American States (OAS) that was to discuss the case of Puerto Rico and also the 37th anniversary of the infamous Jones Act.

On March 1st, 1954, the four Nationalists arrived in Washington D.C. They went directly to the Capitol Building and climbed the stairs to the visitor's gallery above the House of Representatives. The House was debating a bill to allow Mexican farm workers to enter the U.S. for temporary jobs. At 2:20 p.m. — at a signal from Lolita — Rafael, Andrés and Irvin began to fire their guns. Lolita unfurled the Puerto Rican flag and proclaimed the free and sovereign Republic of Puerto Rico. She took a piece of paper from her purse and read

"I state forever that the U.S.A. is betraying the sacred principles of humanity in its continuous subjugation of my country, violating its rights to be a free nation and a free people, in their barbarous torture of our apostle of independence, Don Pedro Albizu Campos."

Five Congressmen were wounded before guards overpowered Andrés Figueroa Cordero, Rafael Cancel Miranda, and Lolita Lebrón. Irvin Flores escaped down the stairs, but he too was soon captured and taken to police headquarters.

Interrogated by the FBI and the Secret Service, questioned by TV, radio and newspaper reporters, the four Nationalists maintained their dignity. Lolita Lebrón explained that she and the others did not intend to kill anyone, that they did not regret their action, and that they would do it again if it would

**"I STATE FOREVER THAT THE U.S.A.
IS BETRAYING THE SACRED PRINCIPLES
OF HUMANITY IN ITS CONTINUING
SUBJUGATION OF MY COUNTRY,
VIOLATING ITS RIGHTS TO BE A FREE
NATION AND A FREE PEOPLE"**

LOLITA LEBRON

help to free their nation. "I assume all responsibility before God and the world," Lolita wrote. "My blood cries out for the independence of my country. This is an outcry of victory."

The 1954 action of the four Nationalists stands out as a clear signal; even during the most repressive years, the resistant flame of nationhood survived.

Through pressure from clandestine organizations the U.S. was forced to unconditionally release the four nationalist prisoners held in U.S. jails. Andrés Figueroa Cordero was released in 1977. Lolita Lebrón, Irvin Flores, Rafael Cancel Miranda along with Oscar Collazo was released in 1979.

MARCH 1ST

1954---Four Nationalists attack the U.S. Congress. (See page 8).

1977---Raisa Nemikin jailed for non-collaboration by N.Y. Grand Jury.

1982---F.A.L.N. claims responsibility for planting 6 bombs in N.Y. Wall Street district. Bombs explode at N.Y. and American Stock exchanges, Merrill Lynch and Chase Manhattan Bank.

MARCH 2ND

1917---Passage of Jones Act imposed U.S. citizenship on all Puerto Ricans whether they wanted it or not.

1946---Birth of Puerto Rican Prisoner of War Carmen Valentin. (See page 9).

MARCH 3RD

1908---Birth of Juan Antonio Corretjer, National Poet of Puerto Rico; Secretary General of the Liga Socialista Puertorriquena (Puerto Rican Socialist League) and defender of the clandestine revolutionary organizations. (See page 10).

MARCH 4TH

1970---Militant confrontation at R.O.T.C. building at University of Puerto Rico between students and armed R.O.T.C. cadets and university police. Antonia Martinez, a student, is killed and 10 are injured. (See page).

Important Dates

In March

Of The

Puerto Rican

Revolutionary

Movement

Cont.

MARCH 5TH

1970---C.A.L. executes 2 U.S. Marines in San Juan in Retaliation for murder of Antonio Martinez.

1952---U.S. imposes Commonwealth status in P.R.

MARCH 6TH

1979---Death of Andres Figueroa Cordero, one of the Four Nationalists who attacked the U.S. Congress in 1954.

MARCH 8TH

1977---Maria Cueto jailed by N.Y. grand jury for non-collaboration.

MARCH 10TH

1954---2 Puerto Ricans arrested after action by 4 Nationa-

lists and sentenced to 6 months in jail for not cooperating with grand jury investigation of the attack on Congress.

MARCH 11TH

1971---Violent student demonstration against the Draft and R.O.T.C. at University of Puerto Rico. Students fight armed battle with police killing the riot squad's leader, a policeman, and R.O.T.C. cadet.

MARCH 20TH

1898---Birth of Luis Pales Matos, one of Puerto Rico's leading poets.

1977---F.A.L.N. bombs F.B.I. Office and the American Bank Note Co. which prints certificates and currency for Latin America.

MARCH 21ST

1873---The abolition of both slavery and the Libreta System in Puerto Rico. (See page 10).

1937---Ponce Massacre, 20 people killed, 200 wounded (See page 11).

MARCH 29th

1904---Birth of Consuelo Lee de Corretjer, active participant in the Independence Movement since the 1930's. She is currently a leader within the Liga Socialista Puertorriquena, a revolutionary independence organization in Puerto Rico. (See page 11).

**CARMEN
VALENTIN**



Carmen Hilda Valentin was born in Quebrada, Arecibo, a small farming community in Puerto Rico on March 2, 1946. She was nine years old when her family moved to the United States in search of a better life for Carmen and her four sisters.

They settled on the West side of Chicago, where Carmen attended parochial school. An exceptional student who took her studies seriously, she graduated with honors from Providence High School in 1964. She then attended Northeastern Illinois University, receiving her Bachelor of Arts degree in Spanish and Secondary Education. To help finance her studies, Carmen worked as a medical assistant in a podiatrist's office. At the time of her capture, she had completed the necessary course-work toward her Ph.D. degree in Psychology from Loyola University.

Carmen has been active in the struggle to free Puerto Rico from U.S. domination since the early 60s. She was an active member of the National Committee to Free the Five Puerto Rican Nationalists, and advocated for the independence and socialism of Puerto Rico whenever possible. She also has an extensive history of organizing in the Puerto Rican com-

(Cont. on page 11)

JUAN ANTONIO CORRETJER

Juan Antonio Corretjer, proclaimed the "National Poet of Puerto Rico" by the Institute of Puerto Rican Culture (Instituto de Cultura Puertorriquena) was born in the central mountain region known as Ciales. Don Juan, as he is often called by those who love and respect him, is now living in Guaynabo with his wife Consuelo Lee Tapia who is also a militant figure in the struggle for independence and socialism of Puerto Rico.

As a journalist, Don Juan has founded and directed many newspapers. He is presently the editor of "Correo de la Quincena" and "El Socialista" both theoretical journals of the Puerto Rican Socialist League (La Liga Socialista). Don Juan is also a guest columnist for the Puerto Rican newspaper "El Nuevo Dia".

Don Juan has written more than 50 short stories and more than 10 essays "La Lucha Por La Independencia" being one of the most important works. For his prolific literary writings, Don Juan has re-



ceived various awards from the Institute of Puerto Rican Culture, the Athenium of Puerto Rico and the Institute of Literature of Puerto Rico.

As a young man, Don Juan Antonio Corretjer joins the Puerto Rican Nationalist Party (El Partido Nacionalista Puertorriqueno) during one of the most important periods of Puerto Rico's historical growth — in struggle for independence from U.S. colonialism. Don Juan goes onto become the Secretary

General of the Nationalist Party during the time in which Pedro Albizu Campos is president.

In 1936 Don Juan is imprisoned for one year for refusing to surrender documents of the Nationalist Party to a Federal Grand Jury. In 1937 he is again imprisoned along with Pedro Albizu Campos for 10 years.

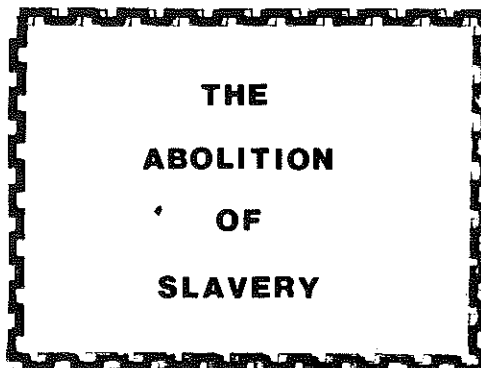
Later Don Juan will be imprisoned in Cuba for collaborating with the revolutionary group which is under the leadership of Antonio Guiteras, against the Batista regime. He helped the July 26th Movement (Movimiento 26 de Julio) until the revolution triumphed. Don Juan was also imprisoned in Mexico for his ideology on independence.

Don Juan Antonio Corretjer is presently the Secretary General of the Puerto Rican Socialist League (Liga Socialista Puertorriquena) an organization which advocates armed struggle as the principal instrument for achieving the liberation of Puerto Rico.

March 21, 1873 marked the abolition of both slavery and the hated 'Libreta' system (pass book system similar to the one used in present day South Africa) in Puerto Rican history. Along with the abolition of these two inhuman institutions, massive misunderstanding and underrepresentation of this historic event followed. The first misconception of colonized Puerto Rican history is that the bringing of the African slaves established slavery in Puerto Rico.

In Puerto Rico, as well as throughout the Antilles, the first to be forced into slavery by the Europeans were the indigenous, Tainos. The Tainos, an Arawak people whose primitive communist tendencies led towards communal sharing, were an agricultural people whose major crop was the cassava or yucca.

Following 1508, Spanish colonial policy in Puerto Rico imposed Tainos to forced labor in the wretched economic system. Subsequently, Taino labor proved to be non-profitable to Spain, not because of their inability to work which many historians contend, but, because those Tainos who weren't killed by the genocidal colonial policy were killed by European introduced diseases. Many committed suicide to escape slavery and a good many of the Tainos



resisted. The shortage of Taino labor began the necessity of a different slave whose expertise was in agriculture. The void was filled by the African.

The first African slaves were probably introduced into Puerto Rico in 1509. At first, they came with their individual Spanish masters mainly to work isolated domestic chores; however, after 1516 the African slave became a most desirable commodity due to the shortage in labor. Early importation of African Slaves into Puerto Rico mostly depended upon non-Spaniards, particularly the Portuguese. Interestingly enough, unlike other parts of the Antilles i.e. Cuba, Haiti, and Jamaica where slave populations reached over 60 per cent, African slaves were never a major accum-

ulated segment of Puerto Rico's population.

This factor facilitated amalgamation between the three distinct people which formed the objective Puerto Rican identity: the Taino, the peasant Spaniard and the African slave.

The 1868 Grito de Lares, not only proclaimed the birth of the Puerto Rican nation, but, demanded for the immediate abolition of slavery and of the morbid libreta system. Lares impacted the African slaves to take heed to the cry of Lares — to end Spanish tyranny in Puerto Rico. Slavery was soon to be eradicated in Puerto Rico. Five years later, slavery along with the libreta system was abolished.

Slavery was bound to be abolished in Puerto Rico especially after the African composed one-third of the Puerto Rican identity. Archaic, and backwards, Spain, could not have maintained the massive slave revolts to a non-dangerous level.

Even though slavery has been abolished for one hundred and fourteen years, in Puerto Rico there still exists a master-slave relationship. The difference is that the United States is the new master and the entire Puerto Rican people are the slaves.



THE PONCE MASSACRE

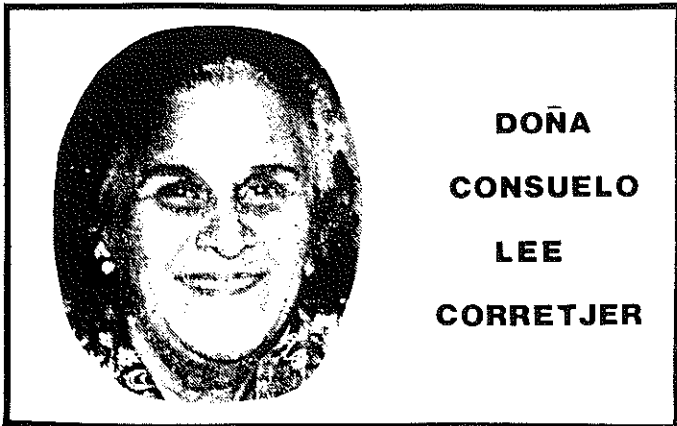
Colonial police attack Nationalist Party parade. Innocent bystanders and parade participants are indiscriminately fired upon.

On Palm Sunday, March 21, 1937 the "Cadets of the Republic" announced a parade commemorating 64th anniversary of the abolition of slavery and the "libreta" system. The parade which was to be held in Ponce, was also called in support of the jailed Nationalist Party members.

But one hour before the parade was scheduled to start, the Mayor of Ponce revoked the parade permit. The atmosphere was tense. The police brought in reinforcements from other places on the island. The Nationalists started the parade all the same, unarmed; the men in their black shirts and white pants, the women in white, some bringing their children. They were opposed by 150 armed policemen.

When the Nationalists began to march, singing La Borinquena (Puerto Rican national anthem), the police opened fire, killing 19 persons and wounding more than a hundred, including bystanders.

An investigation by the American Civil Liberties Union proved that the police were responsible for the killings. It also established that the Puerto Rican Government had violated the citizens civil rights. It was not certain who had fired the first shot, but the police had fired at the crowd with machine guns for fifteen minutes. The number of dead reached 21. According to some reports, more than 150 persons were wounded. About 150 demonstrators were arrested.



**DOÑA
CONSUELO
LEE
CORRETJER**

Consuelo Lee de Corretjer was born on March 29, 1904 in Santurce, Puerto Rico. She is from a well-to-do family who financed her education.

The Spanish Civil War and the incarceration of Puerto Rican Nationalists in 1936 inspired her to fight for the cause of Puerto Rican independence and socialism. She joined the Puerto Rican Communist Party where she was later delegated to speak before a conference. At this conference she met her future husband and comrade, Don Juan Antonio Corretjer, who was the representative of the Nationalist Party. In 1943, Don Juan and Dona Consuelo initiated a political seminar in New York. When she returned from New York as a teacher at Betances School of Guaynabo, she founded the Peoples' Union for Literacy ("La Union del Pueblo para los Analfabetos"). In her literacy work we see the dedication for humanity and the struggle for liberation. One of her famous works *Con un Hombre Menos* covers many stages of her life.

(Cont. from page 9)

munity. She worked with various youth groups and was instrumental in the development and completion of three major mural projects depicting cultural and political aspects of Puerto Rican life. Carmen was cofounder of the Jose De Diego Bilingual Center and served as President for the De Diego Advisory Council. She also served on the Board of Directors of El Rincon, a community based drug rehabilitation program, and the Cancel-Miranda Alternative High School. She also worked extensively with the A.L.A.S. program, an educational

project for prisoners at Stateville Penitentiary in Joliet, Illinois, where she taught Spanish and History.

On April 4, 1980, Carmen was arrested with ten other companeros and accused of membership in the Fuerzas Armadas de Liberacion Nacional (F.A. L.N.), a revolutionary armed clandestine organization which seeks the total liberation of Puerto Rico. Later found guilty of seditious conspiracy and various weapons charges, Puerto Rican Prisoner of War, patriot, and mother of a 12 year old son, Carmen Hilda Valentin is currently serving a 90 year sentence at Dwight Women's Prison in Dwight, Illinois.

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 alcatraces 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 mollejas se encontraron piedrecitas de oro. Este delirio áureo de nuestros fundadores nos persiguió hasta hace poco tiempo. Apenas en el siglo pasada 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 sospechosos 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 es 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 rev etrusco 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 impavidos, ensangrentaron a Europa como soldados de fortuna. Aún en el apogeo del Renacimiento 12 mil lasquettes 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 si 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.

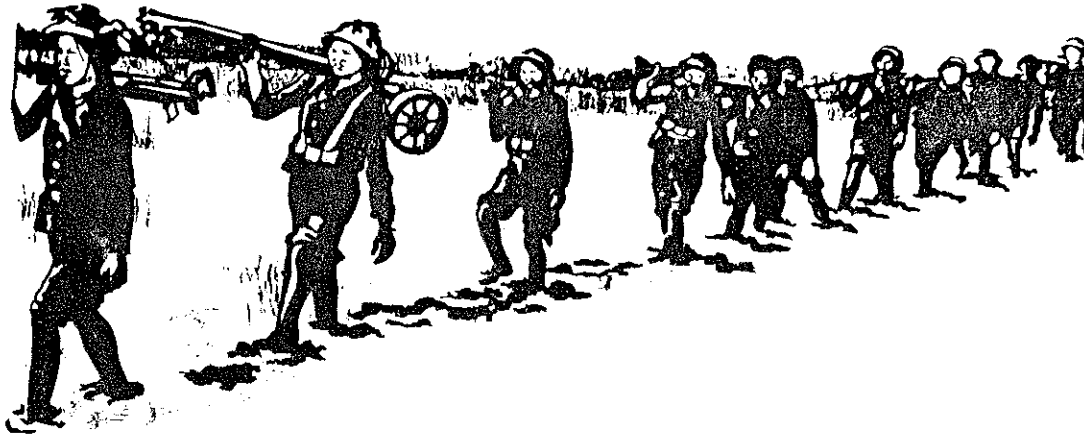
América Latina no quiere ni tiene por qué ser un alfil sin albedrío, ni tiene nada de quimérico que sus designios de independencia y originalidad se conviertan en una aspiración occidental. No obstante, los progresos de la navegación que han reducido tantas distancias entre nuestras Américas y Europa, 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 suspicacias 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 muchas 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.

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 siquiera 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 pob

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8 DE MARZO-DIA INTERNACIONAL DE LA MUJER PROLETARIA



El 8 de marzo marca un día muy especial en el calendario, está designado como el Día Internacional de la Mujer. La conmemoración de este día tiene su origen en el día 8 de marzo de 1857, cuando un grupo de mujeres costureras del barrio este abajo en Manhattan, víctimas de la opresión capitalista, decidieron hacer una marcha de protesta. Este grupo de mujeres obreras fue brutalmente atacado por la policía, arres- tando algunas e hiriendo a otras.

En 1910, se lleva a cabo la Segunda Conferencia Internacional de la Mujer Socialista Trabajadora. Clara Zetkin propuso la organización de un día que fuera dedicado internacionalmente a la mujer. A través de esta conferencia se decidió que todos los países celebran el día internacional de la mujer anualmente, en el mismo día. La primera celebración del Día Internacional de la Mujer fue en 1911.

En los E.E.U.U. la celebración del Día Internacional de la Mujer se ha convertido en algo de significado abstracto, olvidándose de las condiciones que crearon este día y convirtiéndolo en una celebración de carácter pequeño burgués.

La mujer revolucionaria, de las naciones oprimidas, reconoce que esta lucha de igualdad de derechos no tiene significado sino está ligada a la liberación y el cambio del sistema económico de su patria. En las naciones tercermundistas las mujeres son doblemente oprimidas. Nuestros países coloniales o neo-coloniales son robados de sus recursos naturales, y como obreras nos impone un salario miserable. Además nuestro pueblo confronta el racismo de las naciones imperialistas. El gobierno opresor incita la creencia de inferioridad de la mujer y de esta manera el hombre puede descargar sus frustraciones en ésta. Por lo tanto, la supuesta inferioridad de la mujer sirve como medio para desviar la furia y el desprecio del hombre y de la mujer hacia el sistema gubernamental.

La mujer puertorriqueña ha tenido una gloriosa

historia de lucha y resistencia en la cual ha dedicado su vida a la liberación nacional de su patria. En la nueva generación de mujeres en la lucha de liberación nacional se encuentran heroicas mujeres como: María Cueto, Haydeé Torres, Dylcia Pagán, Carmen Valentín, Alicia Rodríguez, Nydiá Cuevas y Lucy Rodríguez, las cuales han señalado un camino de resistencia a la opresión yanqui. Estas mujeres, ejemplos de nuestro pueblo, han preferido encarcelamiento antes de colaborar con el gobierno opresor e imperialista estadounidense. Quien trata de opacigar la lucha de liberación nacional de Puerto Rico.

*“Abajo los falsarios que
hablan de libertad para
todos, mientras existe un
sexo oprimido, mientras
existen clases opresoras”*

Lenin

La participación de la mujer en la lucha es de suma importancia. Sin embargo, la mujer no puede luchar separada de sus compañeros del sexo opuesto o limitarse a luchar exclusivamente por igualdad de derechos. La mujer debe compartir esta lucha con sus compañeros conjuntamente. Esta debe luchar por los derechos que no sólo son apropiados a su condición de mujer sino también a su condición de obrera explotada. Por otra parte, el hombre debe apoyar la participación de la mujer en la lucha. El hombre que mantiene a la mujer en estado de esclavitud y explotación jamás podrá ser completamente libre.

CELEBRACION DEL DIA INTERNACIONAL DE LA MUJER 8 DE MARZO CC 215

El Comité Consejero de la Mujer Latina se enorgullece en anunciar el segundo año del Día Internacional de La Mujer Latina. Les invitamos a celebrar nuestro día con nosotros. Aprenderemos mas sobre los esfuerzos históricos y culturales de la mujer Latina y como hemos influido en las Bellas Artes.

Les invitamos a traer cualquier objeto que represente su propia identidad cultural y talentos de la mujer Latina tales como: fotografías, artes, música, etc. Por favor ponganse en contacto con Myrta Badillo, Proyecto Pa'Lante, extensiones 8209 o 368 para más información.

Hagamos de éste, un día especial y vengan a celebrar con nosotros. Trae una amiga.

PROGRAMA

10:00-11:00	<i>El Esfuerzo De La Mujer Puertorriqueña</i>	1:00-2:00	<i>Influencia De La Mujer Latina En La Musica</i>
11:00-12:00	<i>La Mujer Chicana/Mejicana</i>	2:00-3:00	<i>Siempre Hemos Estado Aqui</i>
12:00-1:00	<i>Logros De La Mufer Hispana en el 1982</i>	3:00-4:00	<i>Recital Poético</i>

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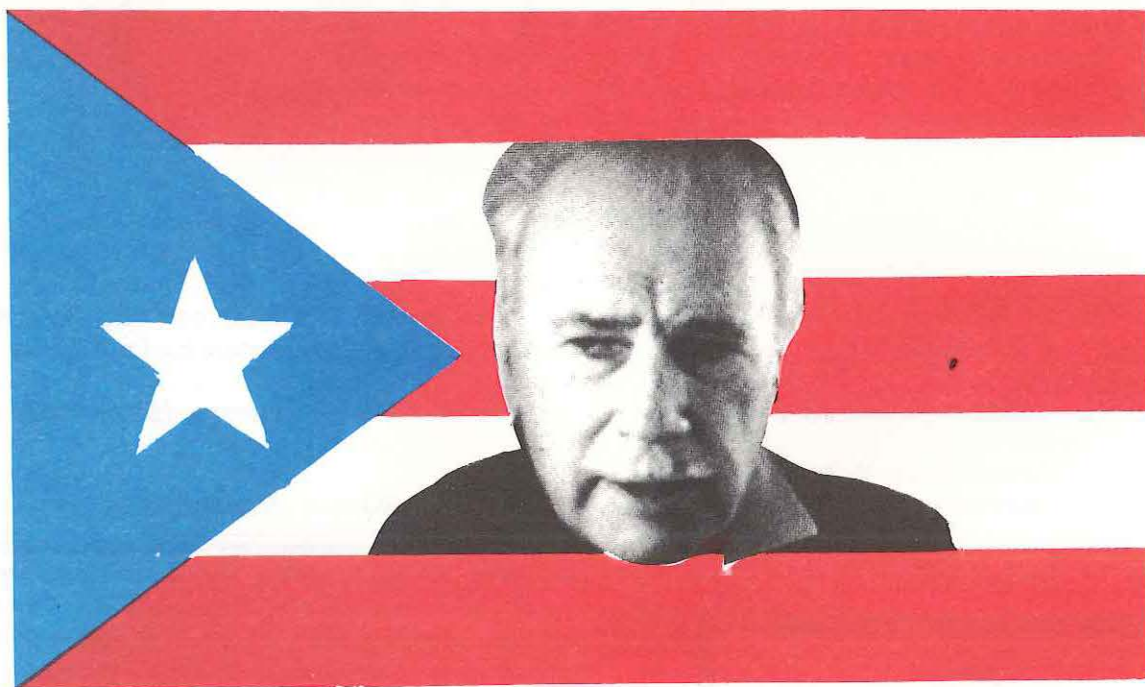
Simon Bolivar

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.

**Semana en Reafirmacion de Nuestra
Puertorriqueñidad
presentando al
Poeta Nacional de Puerto Rico**



JUAN ANTONIO CORRETJER

1 de abril 12:00 Lugar :Golden Eagle

*LA UNION DE ESTUDIANTES PUERTORRIQUEÑOS CULMINARA LA SEMANA DE
REAFIRMACION PUERTORRIQUEÑA PRESENTANDO LOS GRUPOS FOLKLORI-
COS PUERTORRIQUEÑOS MAPAYE Y CIMARRON BAJO LA DIRECCION DE LA
ARTISTA BRUNILDA GARCIA*

1 de abril

6:30pm

Lugar: UNICORN