

3-1-1984

Que Ondee Sola- March 1984

Teodoro Anderson

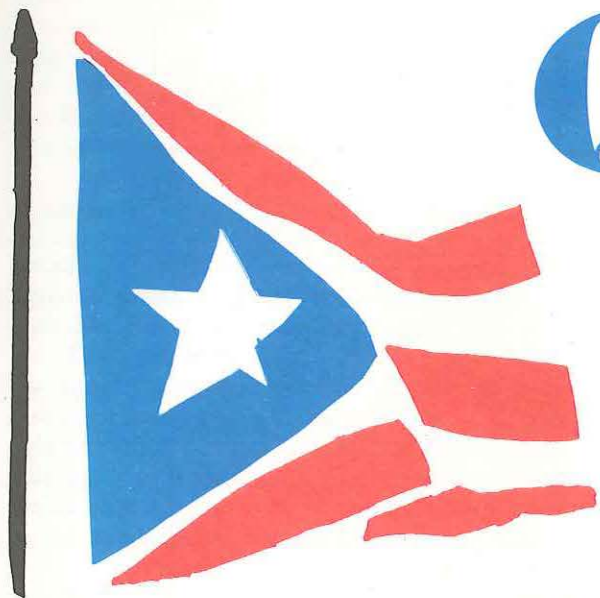
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"...Certainly Puerto Rican women need written expression to combat colonialism which aggravates the usual discrimination women suffer in any capitalist society. We need to set our thoughts straight as well as other people's thoughts. Of course I refer to responsible and honest thoughts".
Consuelo Lee Corretjer



QUE ONDEE SOLA

MARCH, 1984

VOL XII Num. 9

WILL U.N.I. GIVE MENDEZ TENURE?

As it appears at the present moment, pseudo-Puerto Rican Historian Ignacio Méndez will most likely be given his tenure by the U.N.I. administration, despite expressed opposition from the History Department. On two separate occasions, once in 1983, and another in January of 1984, the History Department had overwhelmingly voted not to grant tenure to Ignacio Méndez. In spite of all this, the administration is inclined to save their prized possession (Ignacio Méndez), because of the essential role which he has played in the elimination of the Puerto Rican History line.

Professor José López, who is currently teaching in the Criminal Justice Department, was previously teaching Puerto Rican History at U.N.I. for seven years. But, due to his commitment to the latino students and to the Puerto Rican Independence Movement, the administration needed to find a lackey who did not, and who could not make the latino students think about their oppressed reality. If Professor López would have worked continuously up to 1982 within the History Department, the university would have been forced to grant him tenure, despite the History Department's arguments that he could not be granted tenure because he lacked a doctoral degree.

The administration knew that they had to work fast, before it was forced to grant Professor López tenure. So, in August of 1981, Professor López

was fired and Ignacio Méndez was hired by the administration, after the History Department had voted not to hire him because of his lack of background in Puerto Rican History. Ignacio Méndez fit the administration's job description based on two reasons: 1) Due to what has been mentioned earlier — his lack of background in Puerto Rican History guaranteed that no radical ideas were going to be generated from the Puerto Rican History line, and 2) Ignacio Méndez's unprincipled and weak character would most importantly ensure the administration of what it actually wanted to do, which was to eliminate the Puerto Rican History line without having to contend with a well-known professor, who would denounce the university's urban mission for what it actually is, a lie.

Ironically enough, during an intense struggle to retain Professor López in 1981, U.N.I. President Ronald Williams told the **Union for Puerto Rican Students (U.P.R.S.)** that their struggle for retention had to be waged at a departmental level and not at an administrative level, because it was an internal matter of the History Department. But yet, as mentioned earlier, the administration hired Ignacio Méndez in 1981, despite a History Department decision not to hire him. The administration has always told the latino students that it is the History Department's decision whether they were going to keep

(Cont. on pg. 3)

COMMENTARY

THE BRAVE WOMEN AT U.N.I.

The Union for Puerto Rican Students (U.P.R.S.) has traditionally celebrated March 8th as International Women's Day. In the past, the Union has given tribute to such revolutionary women as: **Mariana Bracetti**; **Luisa Capetillo**; **Haydee Santamaria**; **Harriet Tubman**; **Consuelo Lee de Corretjer**; **Assata Shakur**; **Ming Khai**; **Anna Mae Aquash**; and **Lolita Lebron**. Their steadfast and principled commitment to the freedom and social justice of their respective people is what has maintained these women as sublime examples of bravery to oppressed people across the world.

At this time, we of the U.P.R.S. would like to take this opportunity to pay special tribute to the Latin American mothers who study at U.N.I. We take great pride in doing so because we understand the factors involved when a Third World mother attends a university in this country.

As part of a special oppressed sector in this society, Latin American mothers face the daily effects of racism, sexism and male chauvinism caused by a capitalist system. These different, but yet interrelated, forms of exploitation are manifested in every institution, including the university.

Once enrolled in the university, like most Third World mothers, Latin mothers face the problem of having to find the money to pay for tuition and books. Most people would think that government aid to higher education would serve as a solution to this problem, but in fact, it does not. It is estimated that close to 70 percent of government aid in higher education is spent in such ivy league universities as Harvard, Yale, and Princeton. Only a small percentage of this money reaches poor people and an even smaller percentage trickles into universities for the aid of needy Third World women. The lack of money to pay for tuition and books becomes aggravated when coupled with the task of having to find adequate child care supervision.

Unless a family member or a neighbor is able to lend a hand, most Latin American mothers face the problem of not having someone responsible to take care of their children while they are studying at the university. Some universities, like U.N.I. do have child care centers but few Third World women can afford to pay for its services once their money is separated to pay for such expenses as tuition, books, transportation to and from the university, and home related expenses.

Another problem which confronts the Latin American mother in the university is having to deal with racist and sexist professors who believe that women are sexual objects. Many times for the Third World woman, the difference between passing or failing depends on whether she is willing to have sexual intercourse with a professor. Unfortunately, this sophisticated form of psychological rape usually goes unreported because of the fear of not being believed since Third World women are labeled as being seductive sexual animals.

The problems mentioned are only a few of the obstacles which Latin American mothers face in the university. Yet some of these women have been able to overcome these obstacles by continuing their studies and by finally graduating. The motivating force behind their strong determination is the hope of a better future for their children. An even more interesting factor is that many of these mothers are beginning to come to the realization that their true liberation is not isolated from the struggles of national liberation in Latin America.

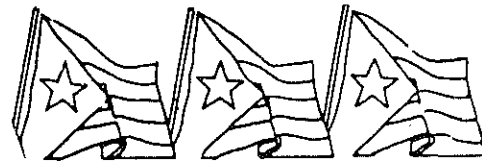


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Ignacio Méndez. But yet, Frank Dobbs, who is the Dean of Arts and Sciences, has decided to write a proposal which is presently being evaluated by Provost John Cownie, which states that the History Department vote should be overturned, because he has not been given ample time to excell, because of the boycott of his classes by the U.P.R.S. which has literally deprived him of students.

It is obvious that the administration is most capable of violating department autonomy and student trust if it is their benefit. If Ignacio Méndez were to be given his tenure by this racist administration, it would only increase the momentum of the boycott of his classes.

The U.P.R.S. and Que Ondee Sola, call upon all conscious elements on campus to write a letter to President Williams, which would urge the administration not to reverse the History Department's decision of no tenure for Ignacio Méndez.



IGNACIO MENDEZ

Ignacio Méndez has been denied tenure twice in his three years at U.N.I. Will U.N.I. grant this man tenure despite his low student enrollment? What will happen with the History Department's autonomy if he is?

CHOKWE LUMUMBA SPEAKS 'AT U.N.I.

On Monday, February 27, 1984, **Black Caucus** and the **Sociology Club** jointly sponsored a spectacular event in the Special Services Portable that touched upon more than just the main topic, which was "Mental Illness and Colonialism". The sole speaker of the activity was the Minister of Justice of the Provisional Government of New Afrika Chokwe Lumumba.

In his many years as a lawyer, who is presently facing the threat of being disbarred from practicing law in **Amerikka** because of his active involvement in the New Afrikan Independence Movement, Chokwe Lumumba has worked on many historical landmark cases. His involvement in the Pontiac-16 trial in Illinois helped gain the release of sixteen Black men, who if found guilty faced the great probability of being sentenced to the electric chair. He also spends a great deal of his time as counsel for the National Counsel to Defend New Afrikan Freedom Fighters.

Chokwe Lumumba's presentation at the Feb. 27 activity dealt with the concept of electoral politics. He stated that when most people spoke of politics that they nominally thought of it in terms of elections. He stated that this conception of politics was not only too narrow, but that in the case of colonized people in U.S., elections have never alleviated the problems which only independence would guarantee. His main emphasis was that the electoral process has been used to perpetuate colonized peoples' marginalized status, and that it was imperative for Third World people to

support revolutionary movements in the U.S. After the presentation, he answered questions asked from the eager crowd of listeners.

Black Caucus and the **Sociology Club** thanked everyone present at the activity and they hope that students continue to attend their activities.



A NATION BEHIND BARS



SMASH COLONIAL VIOLENCE!

EDITORIAL

STUDENTS EXPOSE THE MCC'S FARCE

On Tuesday, February 21, 1984, members from the **Union for Puerto Rican Students (U.P.R.S.)** and **Chimexla** held a picket inside of the Alumni Hall to protest the arrival of a representative from Chicago Metropolitan Correctional Center (MCC) to U.N.I. The MCC, which took part in U.N.I.'s Government Careers Day, which included representatives from the Secret Service to the Central Intelligence Agency (CIA), were present in the Alumni Hall for the sole purpose of recruiting "well educated students who are sensitive to the needs of prisoners."

Nancy Redding and Mr. Shaffer, who are two administrative officials at the MCC were originally scheduled to recruit for the prison, at the U.N.I. Career Services sponsored event at 9:00 a.m., but due to unexplained circumstances they sent an MCC employee, Irene Pieachota, in their place and the MCC's starting time for recruitment was postponed until 2:00 p.m. The U.P.R.S. and Chimexla were at Alumni Hall to denounce the inhuman conditions which the three Puerto Rican Prisoners of War, Alejandrina Torres, Edwin Cortés and former U.N.I. counselor Alberto Rodríguez, currently face in the Chicago MCC.

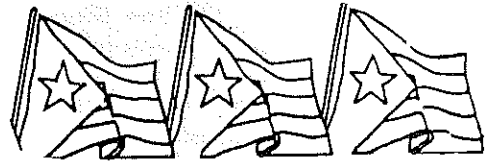
Theoretically, under U.S. law, a person is presumed innocent until proven guilty. But, in the case of these Prisoners, it is the contrary. Their conditions have clearly depicted that the U.S. government, which under international law has no legal or moral jurisdiction over these revolutionaries, have found them guilty prior to the beginning of their trial.

Unlike other "pretrial" detainees in the MCC, they are kept in administrative detention and are held in isolation for 23 hours on a daily basis. Their visiting privileges are confined to only one hour a week by either an attorney or family members. The administrative officials from the prison state that they are only taking security precautions which would prevent any attempts of escape. The actual motive behind these horrible, life-threatening conditions, which have been scientifically proven to cause physical and psychological disorders, is to break the will of these prisoners which would lead to either suicide or government informants. Already in the nine month period which they have spent incarcerated in the MCC, Prisoner of War Alejandrina Torres has suffered a heart attack and at the present Prisoner of War Edwin Cortés is suffering from an apparent appendix ailment. In both cases, Alejandrina Torres and Edwin Cortés have failed to receive adequate medical attention from this so-called "sensitive" institution which came to U.N.I.

to recruit prospective "sensitive" personnel.

Throughout the confrontation, Irene Pieachota, the MCC employee who was sent to U.N.I. as a last minute replacement, stated that she could not discuss the conditions which the three Prisoners of War currently face because it was "sensitive" information. Due to the strong militant presence of the U.P.R.S. and Chimexla, the event, which was originally scheduled to end at 4:00 p.m., was forced to end a half hour earlier.

This confrontation was a victory, particularly for the U.P.R.S. The events on Tuesday, February 21, 1984 sent a strong message not only to the MCC, but to the other repressive institutions in this country, because it proved that we will not stand by idle, while our Prisoners of War are being mistreated. The only regret which the Union holds is that we were not made aware of the overall function which was supposed to take place in Alumni Hall until the day before. Because if we would have known, the whole disgusting affair would have been picketed!!



QUE ONDEE SOLA

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

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

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

*Editor Teodoro Anderson
Co-Editors Lillian Mercado,
Hector Cornier
Staff José Olán, Juan Montalvo,
Luis Chacón, Annette Baez
and Alfonso Díaz*

QUE ONDEE SOLA

EL CENTRO INFANTIL
CONSUELO LEE DE
CORRETJER
LE RINDE HOMENAJE
A
CONSUELO LEE DE CORRETJER

ZARPAZOS

*La muerte me tira sus zarpazos
Pero sabe bien que tiene que esperar,
hasta que yo diga ¡YA!
Cuando acabe de vivir.*

—Consuelo Lee de Corretjer

ACTO CULTURAL:

*Primera Iglesia Congregacional
1305 N. Hamlin
10 de marzo de 1984
6:30 p.m.
Comida, Oradores, acto cultural*

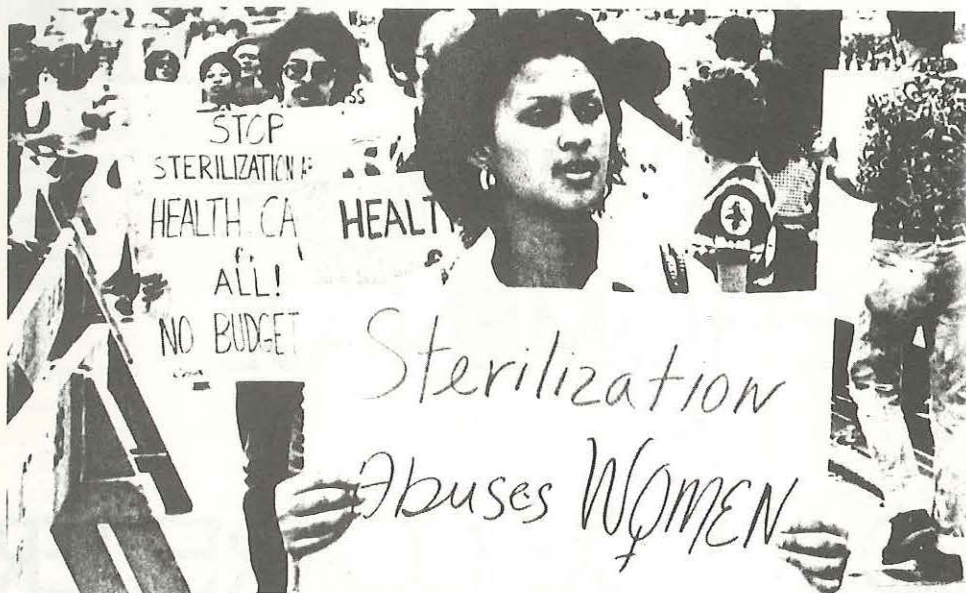
EXHIBICION:

*Centro Cultural Puertorriqueño
1671 N. Claremont
8, 9 de marzo de 1984*

DONACION:

*Adultos \$5.00
niños \$2.00*

ALL OUT TO INTERNATIONAL



Dedicated to the Puerto Rican patriot, poet and revolutionary Doña Consuelo Lee de Corretjer in honor of her 80th birthday.

Place: CC 217

Date: March 8, 1984

Time: 10:00am-3:00pm

Refreshments will be served



Art Exhibit

Special exhibit on the life of Consuelo Lee de Corretjer in Village Square
March 5 to March 9

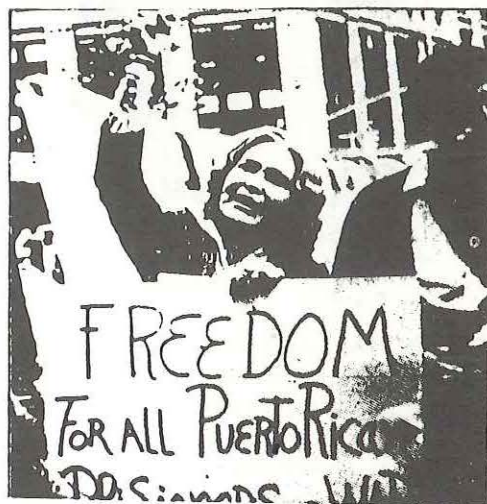
La Operación

10:00 a.m. A documentary film about sterilization of Puerto Rican women, and the side effects of birth control
10:45 a.m. Discussion
Guest Speaker
Dora Garcia Lopez

Art Exhibit

11:00 a.m. Handcraft art from Latin America and Puerto Rico

INTERNATIONAL WOMEN'S DAY CELEBRATION!



SPONSORED BY:

**LATINO WOMEN ADVISORY COMMITTEE
UNION FOR PUERTO RICAN STUDENTS
COMITE COLOMBIA
CHIMEXLA**

**Cultural
Presentation**

11:30 a.m. Grupo Cultural Morivivi
Poetry Recital

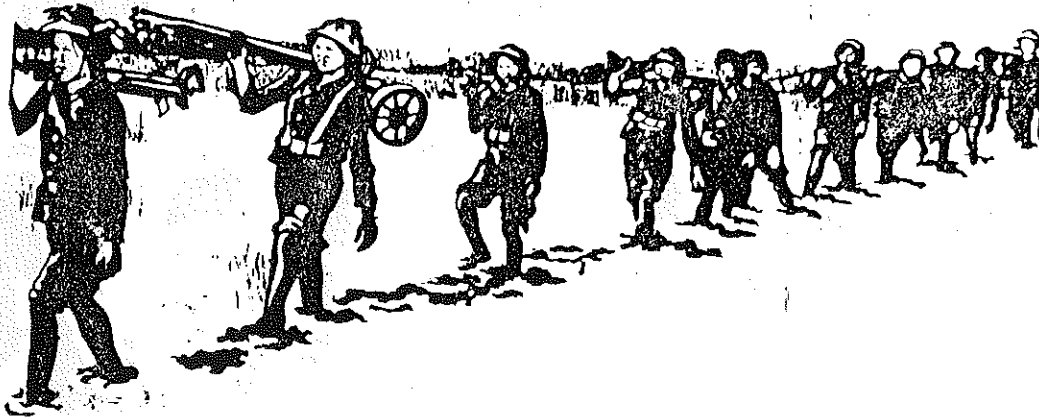
Slide Show

12:30 p.m. Special presentation by Carmen
Rodriguez about Puerto Rican
revolutionary women.

**Special
Presentations**

1:00 - Presentation on Colombian Women by Angela
Díaz
1:30 - Videotape "Nicaraguan Women in Revolution"
2:00 - Discussion
2:20 - Latin American Songs by Walter Urroz
Poem by Yira Rodriguez

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 año 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, arrestando a 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 celebraran el día internacional de la mujer anualmente, en la misma fecha. La primera celebración del Día Internacional de la Mujer fue el 8 de marzo del 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 imponen 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: Alejandrina Torres, Haydeé Torres, Dylcia Pagán, Carmen Valentín, Alicia Rodríguez, Lucy Rodríguez y Nydia Cuevas, 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 apaciguar la lucha de liberación nacional de Puerto Rico.

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.

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

Lenin

CONSUELO LEE CORRETJER, PATRIOTA, POETA Y REVOLUCIONARIA

Consuelo Isabel Lee Tapia, nieta de Alejandro Tapia y Rivera, nació el 29 de marzo de 1904 en la calle Hipódromo número 3 en Santurce. Sus padres, Arberto E. Lee y Catalina Tapia Díaz, formaron una familia de diez de la cual Consuelo fue la séptima. En el seno de un hogar acomodado creció Consuelo Isabel. Sin embargo, prefirió una vida de privaciones y sacrificios por su patria junto a su "indispensable esposo" Juan Antonio Corretjer a quien dedicó su libro "Con un hombro menos" y de quien dice: "Juan es la parte masculina que compone conmigo esta alianza amorosa de dos opuestos". Consuelo asistió a diversas escuelas. Sus padres acariciaron la idea de enviarla a estudiar a Europa y lo hubiesen hecho a no ser por la Primera Guerra Mundial. Antes de cumplir los 15 años se trasladó a los Estados Unidos con sus padres y más tarde ingresa al Colegio Dwight donde estudia por cuatro años. Más tarde, en el año 36, acontecen dos grandes hechos históricos que dejaron una profunda huella en Consuelo Isabel: la Guerra Española y el encarcelamiento de los nacionalistas puertorriqueños. Desde ese momento comienza su labor por la causa de la independencia y el socialismo de Puerto Rico e ingresa al Partido Comunista Puertorriqueño. Con el tiempo, hace de la fotografía su profesión con estudios en Nueva York y en Baltimore. Luego conoce a Juan Antonio Corretjer y contraen matrimonio.

Doña Consuelo al igual que su esposo fueron a prisión en el año 69, junto al liderato de la Liga Socialista Puertorriqueña, por el cargo de conspiración contra el gobierno de los Estados Unidos.

Doña Consuelo ha sido mujer de múltiples facetas. En el 1943 se inicia "Pueblos Hispanos," semanario político publicado en Nueva York y dirigido por Juan Antonio Corretjer. Consuelo Lee fue administradora de este semanario durante los dos años en que se publicó. Otro momento importante en la vida de doña Consuelo lo fue el tiempo dedicado a la enseñanza de analfabetos.

Doña Consuelo Lee de Corretjer patriota, poeta y revolucionaria es máximo ejemplo de la mujer revolucionaria puertorriqueña cuyo nombre galardona nuestra justa causa.

FECHAS HISTORICAS EN MARZO

- | | |
|------|---|
| 1873 | Abolicion de la esclavitud y del sistema de libretas en Puerto Rico |
| 1904 | Natalicio de Consuelo Lee Tapia, quien ha estado activa en el movimiento independentista desde el 1930. Actualmente es una de las lideres de la Liga Socialista Puertorriqueña |
| 1908 | Natalicio de Juan Antonio Corretjer, Poeta Nacional de Puerto Rico; secretario general de la Liga Socialista Puertorriqueña |
| 1937 | Masacre de Ponce, miembros del Partido Nacionalistas masacrados durante una manifestacion pacifica |
| 1946 | Natalicio de Carmen Valentin, Prisionera de Guerra Puertorriqueña |
| 1954 | Cuatro nacionalistas atacan el congreso estadounidense |
| 1970 | Confrontacion frente al edificio del R.O.T.C. entre estudiantes de la Universidad de Puerto Rico, cadetes armados del R.O.T.C. y la policia. La estudiante Antonia Martinez fue asesinada |
| 1977 | Las F.A.L.N. reclaman responsabilidad por unas bombas puestas en las oficinas del F.B.I. y en el "American Bank Note Co." |

**TODOS A CELEBRAR EL DIA INTERNACIONAL
DE LA MUJER SALON CC217**

8 de Marzo de 1984 10:00 am -3:00 pm

SECCION POETICA

CON UN HOMBRO MENOS

No habrá un minuto de silencio cuando yo muera,
ni una nube cruzará frente al sol
ni dejará la luna de embellecer la tierra.
Ni una lágrima de pena cuando yo muera.

No, no podrá haber silencio
ni obscurecerse el sol,
ni la tierra sin resplandor bajo
la plateada luna
ni lágrimas de pena

Porque...
el día que yo nací
hubo un gran alborozo
en mi casa y en la ajena

Así me lo aseguraron mis mayores.
Hasta mi nombre fue elegido
para enterrar una pena.
El sol colándose por la celosía
deslumbra mis recién nacidos ojos de alegría.

Y esa noche la luna sonreía
con su sonrisa amplia y vacía
y las lágrimas se secaron en los más tristes ojos.

Así,
que cuando yo muera
la vida reguirá su tremenda algarabía
de coquies, de niños llenos de alegría
que es la vida misma.
Donde me entierren, los coquies
cantarán contentos sobre mi tumba.
Ya en el cementerio sus solitarios muertos
se sentirán menos solos.
El sol brillará más intenso
para que sobre mi tumba un árbol crezca.
Y esa noche la luna vendrá a saludarme
como tantas otras en mi ya larga y árdua jornada,
y recordaré que jamás de mi lado
ni siquiera en la cárcel se ha alejado.
Las lágrimas estarán secas
en los ojos de los sufridos
porque no podrán caer hasta que sean de alegría
por la felicidad de todos,
que ahora en mi ausencia
tendrán que seguir llevando su carga
con un hombro menos.

20 de septiembre de 1973
Consuelo Lee de Corretjer

POESIA

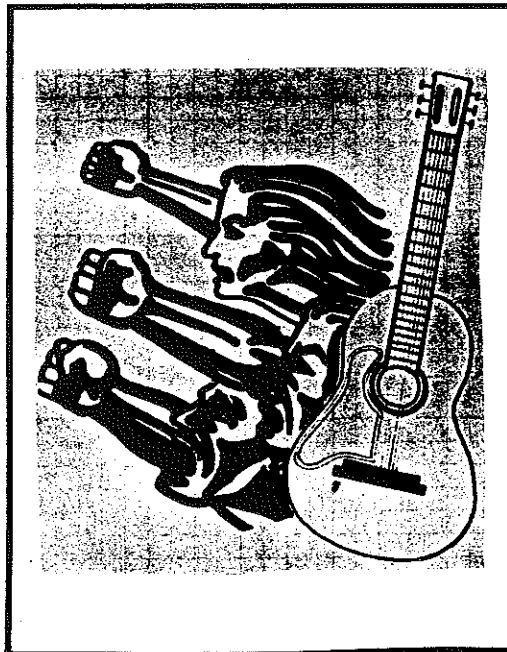
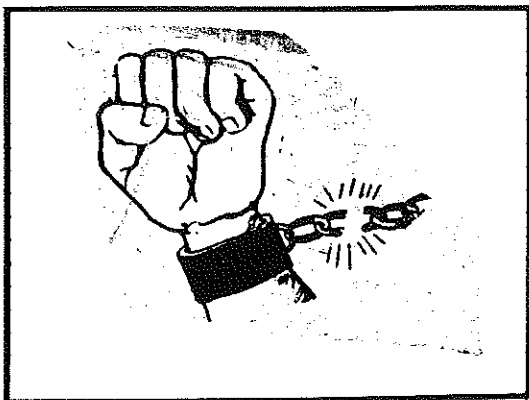
PENSANDO EN ELLOS

*Cuatro aves prisioneras;
por defender el nido que las vió nacer.
El nido que les dió calor.
Fueron ellas aprendidas...
por alguien que no conoce el dolor.*

*No podemos olvidarlas
ya que ellas han tenido el valor,
El valor que a muchos nos falta...
pues lo hicieron sin temor.
Arriesgando lo más bello
que el ser humano posee...
Que es el sentirse libre
sin rejas que lo rodeen.*

*Ya hubo quien luchó una vez,
porque todo fuera igual.
Que no existieran diferencias
en la gran humanidad...*

*Pero las aves buscaban
todas un mismo ideal.
Que su patria fuera libre,
Libre para poder progresar
sin compartir el progreso.
con nadie en particular.
PUERTO RICO SOLA Y UNICA
SIN DEJARTE DOMINAR.*



CONTRARIEDAD

*Mi patria la quiero libre,
pues sé lo que es estar prisionera.
Mi corazón lo entregué...
a alguien que no lo desea.*

*A Tí patria te tomarón
sin contar con tu opinión,
ahora que quieres estar libre
tienes que hacerlo a cañón.*

*Pero tu no estás sola...
nos tiene a todos, que luchamos de corazón,
por salvarte de los "Yanquis".
Y que te den la razón.*

*En cambio yo estoy sola.
Sola pensando en mi amor,...
en una lucha constante
de mi mente y mi corazón.*

CONSUELO LEE DE CORRETJER



SIMBOLO DE LA MUJER

REVOLUCIONARIA PUERTORRIQUEÑA