



# QUE ONDEE SOLA

NORTHEASTERN ILLINOIS UNIVERSITY

Jan/Feb. 1980

## PUERTO RICO- VIEQUES

NEW YORK (NS)--Even before any kind of investigation could be conducted, prison authorities at the Federal Prison in Tallahassee, Florida had already pronounced a flat "suicide." But more than 8,000 people who turned out for Angel Rodriguez Cristobal's funeral in the small Puerto Rican town of Ciales offered another verdict--murder--and questioned why a man who had dedicated himself to a life-long struggle for Puerto Rican independence would kill himself because of a few weeks in prison.

Arrested on May 19 for "illegal trespass on U.S. Navy grounds," in Vieques, Puerto Rico, Cristobal had begun the second month of a six-month sentence when he was found with one end of a bed sheet tied to the cell bars and the other end around his neck.

Several groups active in the Puerto Rican independence movement have already charged that Cristobal's death was a "political assassination" and not merely the result of an unexplained psychological lapse. Rodrigues, a 33-year-old farmer with two children, was a member of the Puerto Rican Socialist League's (LSP) Centeal Committee. Like many of the 20 other arrested last May, he had played a visible role in both the drive to oust the Navy and in the overall Puerto Rican Independence Movement. "It is clear that Cristobal's death is a message to activists in the Independence Movement," said Luis Rosado during a press conference held by the New York Committee in Support of Vieques. "If you're ever imprisoned, you will be killed."

According to a chronology prepared by the LSP, Rodriguez Cristobal was sentenced to jail on September 26 and was required to pay a \$500 fine. But he insisted that his trial and sentence were meaningless because "the U.S. government is an intervener, (an) illegal transgressor against our land. . ." In addition.

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Que Ondee Sola

NORTHEASTERN ILLINOIS UNIVERSITY



# INTERNATIONAL DAY ?

Why didn't the UPRS represent Puerto Rico and participate in the International Day festivities?

I heard this question over and over again of Thursday the 1st of November; the day of the cultural festival. My answer to that question was that we viewed the festival as a farce.

Why should Puerto Ricans go up and dance and sing in front of the same institution that is trying to eliminate our cultural identity? The same people who emphatically state "You in America now why don't you speak American (english)?" and "We don't speak Spanish here, you in America!" are the people who want us to go up and be their proverbial court jesters and entertain them.

This university is in the process of taking away El Centro ALBIZU-ZAPATA (P-1) the Latino Cultural Center without allocating a new location.

The History Department is in the process of "removing" the sole Puerto Rican History instructor we have, all under the pretext that he has not submitted a dissertation; regardless of the fact that he has all of his other requirements completed.

We feel that if the administration or anyone is interested in Latino Culture, attempting to eliminate our Cultural Center and our History teacher is an incorrect way of showing it.

Schools have historically been used to indoctrinate and socialize Puerto Ricans and "minorities" with White Amerikkkan middle class values while at the same time removing our ethnic and cultural values.

Right now the Puerto Rican (as well as other Third World people) do not have very much to laugh about. When our Cultural Center is secured and our History program is maintained and expanded and this university becomes more responsive to the educational needs of the Latino and the economically disadvantaged (which is the responsibility of "institutions of learning"); Then is it possible that the Union for Puerto Rican Students will participate in the display and exchange of cultural festivities with the rest of the university?

I feel it is incorrect to label us sectarians and anti-the university?

THEN will Puerto Ricans have a reason to celebrate? When the United States Navy and Marines cease bombarding the inhabited Island of Vieques (just off the coast and part of P.R.) with its planes and warships and leaves the island and returns the expropriated land to the people and when the Colonial government in Puerto Rico stop brutally repressing Puerto Rican Independentistas and when Puerto Rican Independence and the right to exist is secured, then will the Puerto Rican Nation dance and display its beautiful and rich culture?

I write not only for Puerto Ricans, Native Americans and Mexicanos but for all of the oppressed people of the world who are victimized by Capitalism, Colonialism, Neo-Colonialism and Imperialism (including poor white North American).

When the U.S. Government stops collaborating with and helping to establish fascist murdering governments through assassinations and coup de tat's (such as the Shah of Iran, the fascist Pinochet of Chile, Marcos of the Phillipines, etc., and the list seems endless) Puerto Rico along with the rest of the countries of the world fighting against Imperialism will joyfully dance and sing in anti-Imperialist solidarity.

Until then, we the Union for Puerto Rican Students feels that it is our obligation to continue to point out the contradictions of this capitalist society and its institutions of indoctrination. We believe that we could use our time and energy more constructively by removing the obstacles in the path as the poor in their quest for a complete and practical education, with an emphasis on cultural awareness.

Jibaro Si, Yanqui No!  
Que Viva Puerto Rico Libre!  
U.S. out of Puerto Rico and Vieques!

Angelo Nelson Santana  
President, of the Union for Puerto Rican Students



# BLACK LIBERATION MOVES FORWARD

NEW YORK (LNS) — The event hadn't been scheduled as a celebration. But that's what a New York gathering in support of long-imprisoned Black revolutionary Assata Shakur turned into November 9. Gone were the banners and chants demanding "Free Assata Shakur," replaced by a newly printed poster proclaiming "Assata Shakur Welcome Here." Because a week earlier, on November 2, three Black men and a white woman posing as visitors had commandeered a prison van, taken two prison employees hostage, and fled a Clinton, New York prison with the woman known in the press as "the soul" of the Black liberation movement. No one was hurt during the escape.

Immediately after Shakur's escape New Jersey officials set up road block at every possible exit from the state and called in the FBI. On November 9, New York police equipped with riot gear swarmed into the home of former Black Panther Party member Ronald Boyd Hill, claiming that he had participated in the escape. Although the only charge against Hill is a federal charge of abetting an unlawful flight to avoid prosecution, he is currently being held on \$1 million bond. Hill, who was unarmed at the time of his arrest, has stated through his lawyer that he is innocent. And supporters have pointed out that just about the last place you would expect to find someone who had just taken part in an armed jailbreak would be sitting at home. Nonetheless, FBI officials have also been reported visiting the homes of other known Black activists.

One of the primary targets of a well-planned government attack on the Black liberation movement during the early '70s, Shakur was arrested in 1973 in a "shoot-first-ask-questions-later" attack by New Jersey State troopers. Zayd Shakur, another former Black Panther Party member, was killed during the attack, along with one of the state troopers.

At the time of her arrest, Shakur was being sought as a fugitive under six indictments. But government officials failed to obtain a single conviction on any of the charges listed in those indictments. Still, Shakur was eventually sentenced to life in prison plus 65 years on charges from New Jersey Turnpike shootout when she was arrested. As a result, she was imprisoned for nothing other than being present at her own arrest and the gunfire that accompanied it, even though medical evidence confirmed that she had been shot while holding her hands above her head. The state trooper who testified against her insisted she had been crouched down and firing a weapon. Another Black activist, Sundiata Acoli, who was also arrested in the incident, also received life in prison.

## RACISM CHARGED IN TRIAL

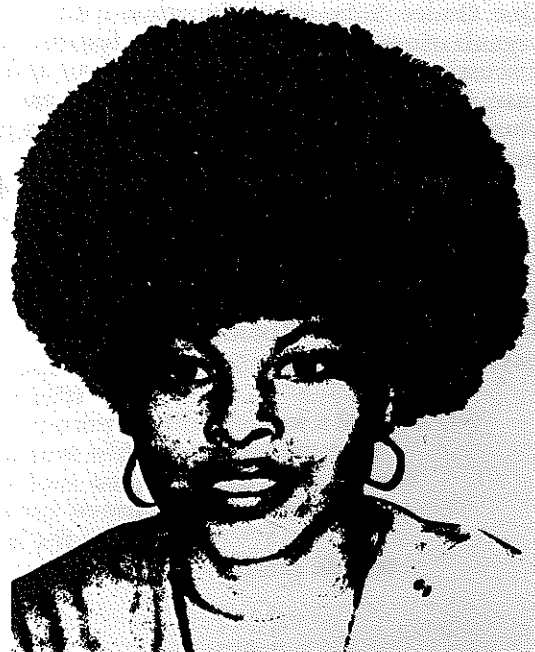
"I am ashamed that I have even taken part in this trial," Shakur charged upon her conviction. "You abused the law," she told the all-white jury. "I knew it was racist. I knew the judge was unfair. You have convicted a woman who had her hands up in the air."

Earlier in her trials, Shakur posed and answered the question of why the government was trying to put her behind bars this way: "In the late 60's, in the early 70's, this country was in an upheaval. There was a strong people's movement against the war, against racism, in the colleges and in the Black and Puerto Rican communities. This government, local police agencies, the FBI and the CIA launched an all-out war against people who they considered militants. We are only finding out now because of extensive investigations into the FBI and into the CIA how extensive and how criminal those methods were and still are."

Shakur's escape was hailed by more than 3,500 people at a Black Solidarity Day protest at the U.N.

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**ASSATA  
SHAKUR  
IS  
WELCOME HERE!**



Republic of New Afrika

# EDITORIAL

Consistent with the University's wish to divide and pacify the minds of its mental sheep, working relationship between the different Third World students Organizations (CSU, UPRS, BH, BC, Columbian Students Union, & Q.O.S.) have always been seen as short-term and tactical, something suited for an activity or dance, forum, etc. sponsored by the Organizations.

True unity, however, goes far beyond simple and occasional work with our Black or Chicano/Mexicano Comrades. Third World unity is something the Northeastern administrators rightfully fear, something that must be worked towards consciously and diligently.

On campus, we would be able to present our concerns and back our suggestions more forcefully when dealing with the racist administration, but not at the expense of each other. Off campus, the understanding gained at the university by working with each other on common issues would be a starting point whereby we could learn about the different problems that confront us as oppressed peoples.

Some students may be so ignorant as to ask, "Why unite with the Blacks, or Chicano/Mexicanos?" Because of our common strategic interests, that is to say, our desire to seek solutions to the bad housing, non-existent quality medical care, racist education, attempted destruction of native culture and language, etc.

In refusing to remain divided and under attack, we would put the university and its allies on notice that any legitimate grievance that Blacks, Chicano/Mexicanos or Puerto Rican students had must be listened to carefully and then acted upon accordingly. The foundations of unitary work are present, we must begin to develop them in the correct manner. In this spirit, we would urge all progressive students and organizations to find out the facts behind the planned dismissal of Jose Lopez, to sign the petitions circulating for his retention. Beginning in mid-February, Que Ondee Sola, in conjunction with other student organizations, will be organizing forums and holding discussions around the significance of this particular case. We would invite any interested parties or individuals to stop by our office and pick up more information.

An injury to one is an injury to all  
For the unity of the Third World forces

QUE ONDEE SOLA  
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# TIENE PROBLEMAS ?

Estamos entrando otro semestre mas el la Universidad de Northeastern y vamos a encontrar que los problemas del semestre pasado aun estan aqui con nosotros: La Universidad amenaza con quitarnos el centro "Albizu Zapata," el dinero de las becas, como siempre llega muy tarde para algunos estudiantes y para los que no tienen beca su suerte sera mas penosa y incomoda puesto que no tienen dinero para comprar sus libros, uno de nuestros profesores latinos sera despedido de la Universidad (Profesor Jose Lopez del departamento de Historia) de Northeastern y lo que nunca falta; problemas con profesores que no le dieron a un alumno su grado correcto, o que no desea repetir cierto punto de la clase. Todos estos problemas y mas surgiran durante el presente semestre y todos nos preguntamos que podemos hacer, nadan, la mayoria de los estudiantes tienen "demasiada diversion" a la disposicion y en vez de organizarse se desorganizan hasta en sus propios estudios.

La Union de Estudiantes Chicano (CSU) les ofrece a todos los estudiantes Latinos en general, la oportunidad de tratar de resolver estos problemas que nos afectan a todos directa e indirectamente todos los estudiantes de esta universidad tienen el derecho de exigir por una mejor educacion.

La CSU junto con otras organizaciones e Uniones en la Universidad de Northeastern han tomado la responsabilidad de vigilar y proteger el bien estar, o mas bien dicho los derechos estudiantiles en esta Universidad, pero para lograr este objetivo necesitamos la cooperacion de los estudiantes Latinos en la siguiente manera: Asistiendo a las reuniones de la CSU y la Union pro Estudiantes Puertorriqueños para expongan cualquier problema que tengan con la administracion o los profesores de la Universidad, siendo nuestro objetivo ayudar al estudiantado, no podemos negar ayuda.

Esperamos que los alumnos de esta institucion visiten las Uniones estudiantiles no solo para solucionar sus problemas, pero tambien para defender los derechos estudiantiles de todos los alumnos latinos en la Universidad de Northeastern.

Con Carnalismo  
Enrique Romero  
Chairperson of the CSU C/S

## EDITOR'S NOTE

Correction: The January 1980 issue of Q.O.S. listed Julio Cortes as the "... new Acting Co-ordinator of the Special Services program. ..." the correction should read, Mr. Cortes is the new Acting Academic Co-ordinator of that program. Alfreda Williams is the Program Co-ordinator of Special Services.

# POETRY

## WIFE AND COMRADE

You are my wife and comrade;  
before you, I palce only the Revolution,  
for it is greater than both of us.  
You become anxious and worry yourself sick  
caring for the children,  
for the plight of yet to be redeemed slums,  
for the sick and the dying.

You are here today,  
near my watchful eyes;  
tomorrow you'll be in Santiago or Pinar del Rio.  
In the small hours of the night  
you'll be checking, orgainzing, trying to set  
things aright.  
In short, you'll be cutting away what's rotten;  
you'll be busy gardening, building.  
You belong to the wind, to the seed, to the  
victory march. . .

Playa Giron cannot destroy you,  
neither can new mercenaries nor marines;  
terror is wasted on you;  
your thoughts and actions are dedicated  
to moulding things into their true image.  
Alcides Iznaga



## CHALLENGE

Let one man rise  
And speak and act,  
Or cast the first stone.  
Let one man rise among you,  
May he dare to rise.  
We are men crowned by death,  
Going down into the void.  
Let one man rise among you,  
One man against the world  
And for the world.  
Only a man can stare into the sun  
Without going blind.

Rolando Escardo  
Translated by: Claudia Beck

## WHAT IS LEFT?

after the bars and the gates and the degradation  
what is left?  
after the lock ins and the lock outs and the lock ups  
what is left?  
i mean, after the chains that get entangled in the  
grey of one's matter  
after the bars that get stuck in the hearts of  
men and women  
what is left?  
after the tears and dissappointments  
after the lonely isolation  
after the cut wrist and the heavy noose  
what is left?  
i mean, like, after the commissary kisses  
and the get-your-shit-off-blues  
after the hustler has been hustled  
what is left?  
after the sad futile maneuvers  
after the shrill and barren laughter  
after the contraband emotions  
what is left?  
after the murderburgers and the goon squads and  
the tear gas  
after the bulls and the bullpens and the bullshit  
what is left?  
i mean like, after you know that god can't be trusted  
after you know that the shrink is a pusher  
that the word is a whip, and the badge is a bullet  
what is left?  
after you know that the dead are still walking  
after you realize that silence is talking  
that outside and inside are just an illusion  
what is left?  
i mean like, where is the sun?  
where are her arms and where are her kisses?  
there are lip prints on my pillow  
i am searching  
what is left?  
i mean, like, nothing is standstill and nothing  
is abstract  
the wing of a butterfly can't take flight  
the foot on my neck is part of a body  
the song that i sing is part of an echo  
what is left?  
i mean like, love is specific  
is my mind a machine gun?  
is my heart a hacksaw?  
can i make fteedom real? yeah,  
what is left?  
i am at the top and bottom of a lower-archy  
i am in love with losers and laughter  
i am in love with freedom and children  
love is my sword and truth is my compass  
what is left?

Assata Shakur



# THE CASE OF ZEYAD ABU EAIN

On Aug. 21, 1979 the FBI agents, in Chicago, arrested Zeyad for the purpose of extraditing him to the Zionist State of Israel.

According to the FBI, a man by the name of Jamal Yasin, who is jailed in Israel, has admitted that Zeyad took part in placing an explosive charge which went off on May 14, 1979 in occupied Palestine, killing two people and injuring thirteen others.

Jamal Yasin, in a letter at a later date, said that his statement against Zeyad was made under torture and it was not true. The FBI arrest of Zeyad was based on that false confession of Jamal and on a treaty signed between the government of the USA and the Zionist, racist State of Israel which calls for the exchange of criminals.

The Treaty calls for extraditing people accused of criminal acts; and it states that acts of political nature are NOT extraditable.

The burden was on the defence attorneys to prove that the act which Zeyad is accused of is one of a political nature. The Defense attorneys, through the witnesses, traced the political aspects of the Palestinian question since the Balfour declaration in 1917. The declaration which promised the Jews a home land in Palestine. A promise made by the British Government who did not own the land of Palestine promised to the Zionist Organization who did not live in the land of Palestine; this was a direct act against the Arabs of Palestine who lived on and owned the land of Palestine.

The Jews came to Palestine as immigrants to escape the persecution they faced in Europe. The Palestinian Arabs, Moslems and Christians, welcomed them as brother not knowing that the Zionists designed to kick them out of their homes and lands to establish the Zionist racist State of Israel in Palestine.

Since the Zionist settlers occupied part of Palestine in 1948 and the rest of Palestine in 1967 many methods have been used by the occupiers to kill the will of resistance in the Palestinian People.

The mass arrest, the detention of peoples for months and years without trial and the torture of prisoners in order to obtain information are only a few examples of the methods used by the Zionist authorities against the Palestinian People. One of the most vicious methods used was and still is the blowing up of homes of those people who were suspected of taking part of aiding those who are taking part in resisting the occupation.

It is a very well known fact that the Palestinian People are conducting a world wide campaign to liberate their home land. They are using all methods at their disposal to accomplish that goal. One of the methods they are using is the revolutionary violence as part of their armed struggle.

The Palestinians, in their struggle, are in agreement with the Charter of the United Nations which gives the right to people to Liberate their land from foreign occupation.

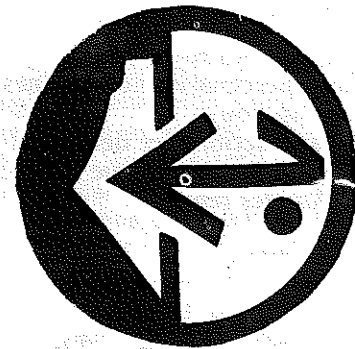
All these points were raised by the defense attorneys to prove the political nature of the act in question. All people who followed the trial closely were certain that the proof was there and Zeyad should be set free.

During the trial, from the beginning to the end, one could feel the pressure applied on the magistrate to rule against Zeyad.

The U.S. attorney took charge himself to present the case against Zeyad. The political implications are very obvious because of such action. The U.S. attorney, being as arrogant as he is, would not have put himself in such a position if he did not know, in advance, that the ruling would be in his favor.

Zeyad was not allowed to be free on bond during the trial; in similar cases accused people were allowed to be placed on bail for the duration of the trial.

The State Dept. made up its mind about Zeyad's case before it went to Court. Whether the action in question is political was the purpose of the trial. The witness who came from the State Dept. against Zeyad



testified that his superiors and himself regarded the actions as a criminal act and NOT a political one. The nature of the action was to be decided by the court ONLY. It seems that the State Dept. through its agent, the witness, told the Magistrate, not with so many words, to extradite Zeyad or else!

The ruling to extradite Zeyad came as a result of a conspiracy between the U.S. government and the Zionist State of Israel, JUSTICE had nothing to do with the ruling; otherwise the State Dept. and the Zionist authorities would be on trial for their crimes against the Palestinian People and other people of the world.

We are not of the opinion that justice can come to Zeyad through the Judicial System of this oppressive government. In spite of this an appeal has been filed in behalf of Zeyad just to further expose the conspiracy. It is important that more people in the USA understand the case of Zeyad, the case of the Palestinian people.

We want the Zionist and their American imperialists sponsors to know that the will of the people and their determination to decide their own destiny will not be hindered by placing a few people behind bars.

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## BLACK LIBERATION

Continued from pg. 3

on November 6. Participants in the rally and in the November 9 celebration heard a letter written by Shakur since her escape, in which she explained that she had no choice but to escape and that she hoped her action would push the Black liberation movement forward.

"Assata took her freedom," Afeni Shakur, a member of the National Task Force for Cointelpro Litigation and Research, told more than 200 participants in the November 9 celebration. She explained that "Assata had acted in the true spirit of Black womanhood."

Afeni Shakur's words were echoed by several of the evening's other speakers and boldly reflected in a poster displayed and sold during the evening, announcing "Assata Shakur Welcome Here." By the end of the evening most of the posters had been sold.

For or over a year prior to her conviction and while still an unconvicted, pre-trial detainee, Shakur was kept in a dungeon basement at an all-male prison in New Jersey. After her conviction, New Jersey officials moved to have her transferred to Alderson, West Virginia, 600 miles from her lawyers who were working on an appeal of the decision. Her transfer back to New Jersey earlier this year only came about because the maximum security unit at Alderson was closed and New Jersey prison officials refused to have her released into general population.

"I am very happy that she escaped," William Kunstler, one of several lawyers who worked on the New Jersey trial, stated in an interview, "because I thought she was unfairly tried."

"I'm not surprised that Assata has taken the route of escape as a means of last resort in order to seek her freedom and vindication," Victor Goode of the National Conference of Black Lawyers stated in an interview with Guardian. "It has always been our position that Assata was sought by the FBI, tracked down by Cointelpro because of her political beliefs and that the chain of events that led to the shootout on the New Jersey Turnpike for which she was convicted began with the FBI. Assata was a political prisoner and it's a sad commentary of the American judiciary system that escape remains the only path for political prisoners."

The recently-formed African National Prisoners Organization (ANPO) launched a "Hands Off Assata" campaign, calling for demonstration, pickets and rallies to show mass support for Shakur.

Shakur was the second political prisoner to escape in the New York-New Jersey area last year. The other was William Morales, Described by himself as a prisoner of war in Puerto Rico's struggle for independence and by police as an alleged bomber for the Fuerzas Armadas de Liberacion Nacional (FALN) Morales has never been recaptured.

**FEB. IS BLACK  
LIBERATION MONTH!**

## The Independence Movement

Continued from pg. 8

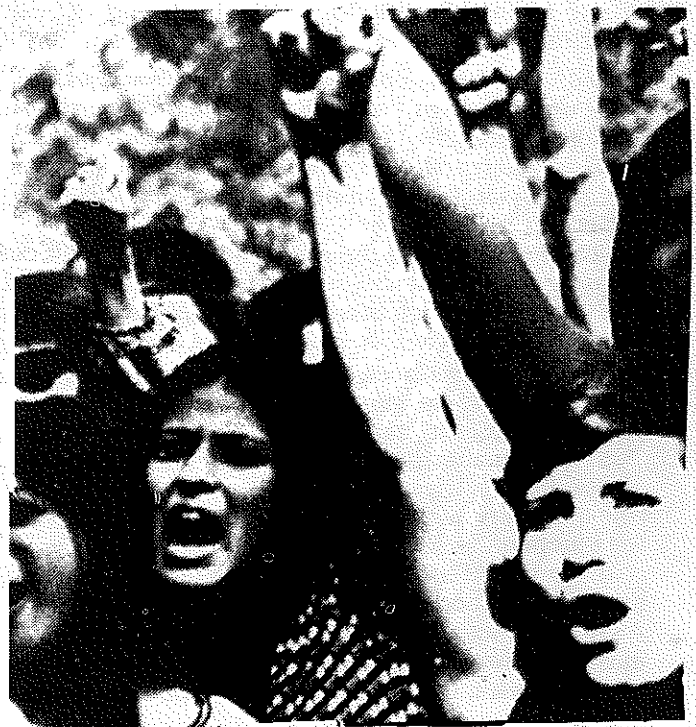
poor-i.e. the average family income of the Bronx quarter of a million Puerto Ricans is less than 2,000 annually: the formal education level of Puerto Ricans is the lowest of any group in the U.S.; the housing conditions are among the most miserable; they are increasing targets of police brutality; and receive some of the most inadequate medical care.

The U.S. ruling class realized the dangers inherent in the eventual alliance of oppressed peoples within its own borders as well as from without.

In fact one of the reports of the Trilateral Commission (include representatives from Japan, Western Europe, and the U.S.) written by Samuel Huntington, The Crisis of Democracy, states that the major problems facing the capitalist countries is the question of governability. Huntington maintains that there are three factors in the U.S. that lend themselves, as catalysts, in destroying the fibers of the "orderly process of democracy." The factors include the media, intellectuals, and groups that prior to the sixties were marginalized politically--Blacks, Chicano/Mexicano, Native Americans and Puerto Ricans.

During the 1960's and early 1970's the Puerto Rican Independence Movement became a major target of the FBI's Counter-Intelligence Program (COINTELPRO).

The rapid development of the Puerto Rican Independence Movement in the U.S. saw the FBI easily circumvented any of the "rights" guaranteed to individuals in bourgeois democracy. Since 1975 Grand Juries, substituting for both the defunct House Un-American Activities Committee (H.U.A.C.) and the FBI's Cointelpro have been carrying forth a massive witch hunt into the Puerto Rican Independence Movement, and its closest ally, the Chicano/Mexicano Liberation Movement.



# THE INDEPENDENCE MOVEMENT

By the UPRS at UICC

Continued on pg. 1

Although the capitalist press and politicians don't like to admit it; Puerto Rico is a colony of the U.S.—A country ruled by another country. The U.S. government is the Puerto Rican government whether the people like it or not. Puerto Ricans do not vote for the President, for the House of Representatives, or for the Senate. It has only one delegate to the U.S. Congress who can speak, but has no vote. So Puerto Rico is a nation that can't make its own laws, decide its own foreign relations, or control its own economic affairs.

As a result of U.S. rule and through the use of cheap labor and tax incentives as bait, 2,000 companies were lured to Puerto Rico under its first Puerto Rican puppet governor Munoz Marin.

However in the 1970's companies began to look to Haiti and Taiwan for even cheaper labor and the 1973-74 recession lost 25,000 industrial jobs. Only 200 jobs were created in the industrial sector for 1975-77. With unemployment soaring to a 40% high Puerto Rico was indeed suffering a real economic crisis. Public debt tripled and more than half the people went on welfare, not being able to survive on the \$2,700 personal income per capita, on an island where the cost of living is 15% higher than in New York and wages are one third to one half those in the U.S. for the same work.

This caused tremendous political turmoil and the people began striking and holding protests against layoffs and cutbacks and once again the movement for independence began gaining wide support among the organized labor movement of Puerto Rico. This movement exists today as always since the U.S. invaded the island in 1898.

July 25, 1979 marked 81 years of the occupation of our nation, Puerto Rico, by the forces of North American imperialism. The U.S. government has repeatedly tried to suppress, contain and destroy the 110 years of struggle of Puerto Rico against colonial domination. It has failed in its efforts as the national liberation of Puerto Rico is entering its highest stage until the final victory for independence and socialism is gained.

The Puerto Rican Independence Movement is confronting the largest enemy of the people world wide. The same enemy of the Rio Piedras Massacre and the Massacre of Ponce; U.S. Imperialism. It has chosen the path that has been taken by oppressed people all over the world to gain their liberation. That path is people's war for national liberation and socialism.

These qualitative advances represent the synthesis of the Puerto Rican conspirational and now clandestine mentality with the past experience of the struggle for independence. The conclusion that armed struggle is the only effective way towards peoples liberation has already been proven by Cubans, Nicaraguans, Angolans, Vietnamese among others. Oppressed people must organize and participate together against their class enemies, on both national and international levels.

Since 1970, over 300 independentistas have been incarcerated in Puerto Rico, accused of involvement in armed actions against U.S. imperialism. In the U.S. three Grand Juries were summoned to investigate all levels of the Puerto Rican independence movement. Hundreds of FBI agents have been dispatched to Puerto Rican communities creating a state of seige.

This mounting repression against the movement clearly points to the fact that it poses one of the most significant threats to U.S. Imperialist plans, both within and without the borders of this country.

Puerto Rico is one of the major keys to the maintenance of U.S. hegemony over the Caribbean region. Economically it is significant in term of keeping control of the potential petroleum reservoir which stretches from the Venezuelan Coast northward to the shores of Puerto Rico. It is of no small commercial value since its become a charming winter resort for denizens of the North.

Since U.S. investments in the area requires "orderly governments, responsive to North American interest," Puerto Rico plays an important military role particularly since the U.S. loss of the Panama Canal. It was a launching ground for the invasion of the Dominican Republic in 1965.

On the other hand, Puerto Ricans pose a threat to U.S. imperialism from within its borders. Due to the marginality from the so-called American dream, Puerto Ricans represent one of the most oppressed sectors in the United States today and therefore one of the most explosive. The extreme oppression, to which Puerto Ricans are subjected to is clearly documented in the U.S. Civil Rights Commission report, Puerto Ricans; An Uncertain Future. According to this report, Puerto Ricans are among the poorest of the





# COMMENTARY

The present crisis in the History Department concerning the Puerto Rican studies courses and who, if any one, is going to teach them has presented the UNI administration with its first major problem of the New Year.

If we understand the other factors that are constantly in play within the racist educational system (such as cutbacks in financial aid, raising of admission standards, tuition hikes, etc.) then the proposed dismissal of Jose Lopez takes on a clearer meaning. Latinos and other third world students have long felt that they have gotten the worst end of any so-called "improvements" in the educational structure. Access to Excellence, on the Elementary School level, busing programs, and alternative high schools on the secondary school level, and Affirmative Action Programs, which are results of years of struggle by third world and progressive North American students and communities, now represent the reformist direction that the government has managed to steer them in.

The tendency towards assimilation into the dominant culture becomes more pronounced as the general economic crisis worsens. Under the pretext of "we'll all have to pull together to survive," seemingly frivolous programs such as Black, Chicano-Mexicano, and Puerto Rican Studies are reduced so as to negate the purpose for which it was founded, or cut them altogether. We think that the students here at Northeastern don't understand the full implications of the dismissal of Prof. Lopez. It is an attack on OUR PRESENCE at the university and also an aspect of the genocidal policies of the U.S. Government against people of color. The United Nations definition of genocide states that "GENOCIDE IS NOT ONLY THE

PHYSICAL EXTERMINATION OF A RACE, BUT ALSO ANY FORM OF CULTURAL AND/OR ECONOMIC AGGRESSION."

So we see that in addition to severe unemployment (that is out-of-proportion to our population) the attack or negation of our culture must be seen as part of the attack on our nationalities. There are many things which play a role in the recovery of a Collective National Identity, and the role of culture in this process can not be under-emphasized. From the time we are born, we are constantly bombarded with yanqui imperialism's distorted propaganda concerning our identity. In order for any kind of "quality" educating to be done, students must be able to determine what kind of Latin American History courses will be taught and who will teach them.

This way, and ONLY in this way, can we understand the complexities that third world people find themselves at UNI and more importantly, in our communities.

AGAINST THE COMMON ENEMY  
FOR SELF-DETERMINATION.



## QUE ONDEE SOLA

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PUERTO RICO/VIEQUES Continued from pg. 1

his lawyers argued for him, "(Rodriguez Cristobal) was captured by military forces of the United States within the territory of one of its encampments (in Vieques), and for this reason (he ) should be judged as a prisoner of war not in this court by a military court." U.S. Federal Judge Juan R. Torruella ignored that line of reasoning and two days later Rodriguez Cristobal was flown to Tallahassee, far from the other Vieques protesters and supporters in Puerto Rico.

Almost from the time he arrived, Rodriguez Cristobal found himself in a running battle with prison authorities. By October 14, he had developed an allergy on his hands, the likely result of washing and scrubbing the prison dishes and pots. After complaining, Rodriguez Cristobal was required only to serve prisoners their food. But a few days later, pain had developed in his knees and he refused to word altogether.

On October 22, a paramedic examined him and Rodriguez Cristobal was diagnosed as fit to work. When he refused to work until he could see a doctor, the Prison Disciplinary Committee placed him in solitary confinement. His personal belongings were confiscated, including a personal diary which described prison life and listed the names of eight Latino prisoners with whom he had discussed Puerto Rico's colonial status and the destruction of the Vieques landscape and fishing industry. (The eight prisoners were also eventually disciplined).

By November 5, Rodriguez Cristobal had already not been fed for several days, and now prison guards shouted that Mara Siegel, an attorney he'd seen only three day's earlier, had been killed. That story turned out to be a lie. . . but now the guards alleged threats that Rodriguez Cristobal would soon be dead. After a volley of shouts, prison authorities subdued Rodriguez Cristobal with an injection of thorazine, a potent tranquilized whose long-term effects rang from asthma to brain damage.

The thorazine injections did not end even after Rodriguez Cristobal returned to the prison's general population on November 8. Still, he was able to call his attorney, family and supporters in Puerto Rico. The next day LSP Secretary General Juan Antonio Corretjer and two lawyers flew to Tallahassee. Accord-

ding to Corretjer, Rodriguez Cristobal looked pale but he remained "the same militant comrade as always. . ." The next day, prison authorities announced that Rodriguez Cristobal had hanged himself just hours after his meeting with Corretjer.

The official explanation has become a sure target for skepticism. For one, Puerto Rican lawyer Pedro Sade noticed a number of bruises around the head and face on Rodriguez Cristobal's body. The NEW YORK TIMES reported that blood had been found six feet from his cell door and that prison authorities declined to explain a three-inch gash extending from above his right eyebrow to his cheek.

But as far as Puerto Rico's pro-statehood Governor Carlos Romero Barcelo was concerned, the case was closed. On November 12 he announced to the press that no investigation into Rodriguez Cristobal's death would be conducted. In response, the New York Committee in Support of Vieques has called for an investigation by the U.S. Department of justice, the U.N. Commission on Human Rights, the U.N. Decolonization Committee, Amnesty International and the Internaional Association of Jurists.

Activist in the Puerto Rican Independence Movement charge that Rodriguez Cristobal's death is one of many attempts by the colonial government to silence the most militant independentist voices. Vieques Committe spokesperson Gilberto Gerena-Valentin, a member of the New York City Council, cited the case of two young independentistas who were lured to a Cerro Maravilla, P.R. mountaintop in 1978 where they were met with police gunfire. Police later claimed that the two were terrorists who had planned to dynamite an electrical tower in the area.

Other independence activists and observers speculate and Rodriguez Cristobal's death may be the government's response to the release of Four Puerto Rican Nationalist imprisoned for more than 25 years for attacks in Washington, D.C. Still others, including LSP leader Corretjer, feels that Federal authorities now hope that the Armed Forces for National Liberation (FALN) will strike an ill-timed retaliatory act and fall into the government's hands.

At Rodriguez Cristobal's funeral on November 15 in his mountain hometown Ciales, the LSP Secretary General promised that the death would be avenged. And judging by the 8,000 people who attended the funeral, the government may have provoked just the kind of public outrage and sympathy--it had hoped to divert.

THE CASE OF ZEYAD ABU EAIN

Continued pg. 6

We want them to know that Zeyad is only one Palestinian and the rest of the Palestinians with all the oppressed people of the world will continue their march until they achieve victory and liberation. We urge all people to come out during the coming trial, in support of Zeyad, and in support of the Palestinian people in their struggle against racism and imperialism.



# 1980 en CHILE

El año de 1980 se ha iniciado con dos augurios diferentes para los dos factores mas importantes en la lucha de clases que hoy se libra en Chile: la Junta Militar Facista con sus aliados naturales la burguesia nacional y extranjera y el proletariado.

Para los primeros, sus deseos de afianzarse por largos años en el poder, se ve trastocado por su propia incapacidad, por un lado, y por el otro, por la lucha de todo un pueblo.

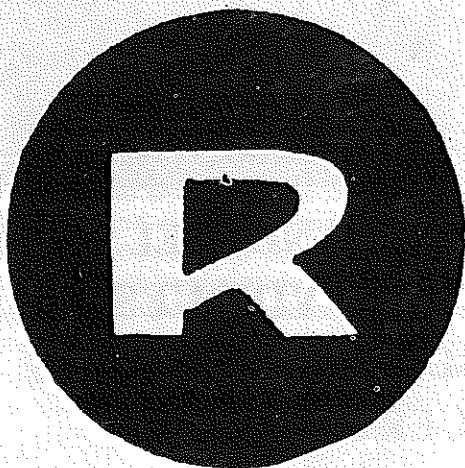
Una muestra de lo que decimos ha sido la incapacidad manifiesta para detener algo que para ellos parecia de facil solucion, como es el alza del costo de la vida. Oficialmente informaron que habia alcanzado al 38% para el año pasado. Para el año de 1978 el indice fue de 30% y los calculos oficiales estimaban que en el año siguiente (1979), el costo de la vida no subiria mas del 15%. Hasta allí las frias cifras, que para algunos pudieran parecer como un triunfo de la Junta si se compran con las alcanzadas durante los primeros años despues del golpe, las cuales fueron cercanas al 500%.

Pero, detras de este aparente logro esta lo que no se dice pero que repercute en la poblacion chilena, ya que esa cifra fue lograda a costa del hambre del pueblo, del desempleo de casi un 30% de la poblacion, al uso indiscriminado del gasto publico, lo que significa menos dinero para la educacion, la salud, las construcciones, etc. La venta indiscriminada del area social a los grandes monopolios nacionales y extranjeros, con grandes beneficios para los militares gobernantes y sus acolitios civiles; de una represion brutal en contra de las luchas de los trabajadores, mantando, o en una forma mas suave, quitandoles los beneficios conseguidos a traves de largos años de luchas, destruyendo sus organizaciones de clase o pretendiendo destruirlas, cosa que todavia no han logrado.

El segundo acto, deciamos, es todo el pueblo chileno, limitados en una primera etapa a una lucha por la sobrevivencia, de conseguir un mendrugo de pan para sus hijos, de implorar por un trabajo que les permita comer algo mas que un simple pan al día. Pero esa realidad, poco a poco ha ido cambiando, no porque la Junta le entregue un mejor provenir a las clase trabajadora sino porque esta ha comenzando a salir de su reflujo, ha ido pasando a etapas cada vez mas superiores el lucha, que quizas no tenga la espectacularidad de lo que fue en Nicaragua, o de lo que es hoy en El Salvador o en Colombia, pero que haran indestructible la lucha futura del proletariado chileno.

En resumen, que nos entrega el 1980 en la perspectiva de la lucha de clases en Chile? Una Junta Militar facista con todos sus aliados cada vez mas debiles, las contradicciones interburguesas son cada vez mas latentes, una Junta que se mantiene en el poder solo por la fuerza de las armas y un proletariado que cada vez va ganando mas y mas fuerza, mas y mas poder, que va fortaleciendo sus organismos de clase, que va construyendo en el accionar practico la vanguardia que lo conducira a su liberacion y al socialismo.

1980 representa pues el inicio de formas superiores de lucha en contra del opresor y el inicio del fin de la sangrienta tiraniz que hoy oprime al pueblo de Chile.



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