

Que Ondee Sola

July/August 1985, VOL. XIX, Num. 1-2

Register for the Newly Approved Mexican Caribbean Studies Minor!

The **Union for Puerto Rican Students (UPRS)** and **Que Ondee Sola (QOS)** proudly announce the official beginning of the Mexican/Caribbean Studies Minor (MCS) this Fall Trimester.

After over 5 years of struggles and sacrifices the MCS was finally approved by the Board of Higher Education this past Winter Trimester. There have been many students, professors and UNI staff members who have supported the MCS since the very beginning. They have supported the struggles of the latino students, in particular, because of the need to study more extensively the history of Puerto Rico, Mexico and the Caribbean.

The **UPRS** and **QOS** encourage any interested students to enroll in the newly approved Mexican/Caribbean Studies Minor. For more information contact any **UPRS** member at ext. 514.

Minor in Mexican/Caribbean Studies

The Mexican/Caribbean Studies Minor is an interdisciplinary program designed to serve the curricular needs of all students, and especially those with Mexican/Caribbean backgrounds. Its existence within the University will expand intellectual horizons throughout the University by concentrating study on the

socio-historical experience of peoples who are a significant part of the total U.S. citizenry. Developed partly in recognition of the fact that 10.3 percent of Northeastern's student body are of Latino origin, and partly as a logical extension of Northeastern's curriculum development in the areas of international and intercultural studies, the minor will provide a coherent framework under which students will choose from among existing courses in sixteen cooperating departments to construct an 18 credit hour program which has thematic integrity.

The objectives of the minor program are to enable students to:

- a. understand the modern world and the role played by various Mexican and Caribbean people.
- b. appreciate the similarities and diversities among Mexican and Caribbean people.
- c. understand the socio-political and economic conditions under which various Mexican and Caribbean people live.

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- d. understand the psychological impact of contemporary life on various Mexican and Caribbean people.
- e. develop an appreciation for and knowledge of the language and literature of various Mexican and Caribbean people.
- f. acquire relevant research skills.
- g. become familiar with careers that could potentially serve the needs and interests of various Mexican and Caribbean people.

The minor will be coordinated by the Department of Inner City Studies Education, which will be responsible for advisement of participating students. An advisory board made up of representatives from the various academic units and the student body will be appointed by the Department. The board will be consulted on all matters relating to policy.

The program will consist of one required course: ICSE 201 – History and Cultures of Ethnic Groups, which includes instruction in research methods. Under close advisement, students will select an additional 15 credit hours from a select list of existing courses in sixteen academic departments. Of the 15 elective credit hours, nine must demonstrate thematic consistency. For example, a student could concentrate on Mexicans and Caribbeans in the United States, or on a specific region in Central or South America, or on Latin American economies. Numerous thematic options are available. Additional program features are as follows:

1. The minor will fulfill the General Education requirement for a “second area of study in addition to the major”.
2. Up to six credit hours in independent or tutored study may be counted toward the minor.
3. Up to six credit hours in field internship or practicum courses may be counted toward the minor.
4. Courses must be drawn from at least three different disciplines or departments.
5. A maximum of nine hours of transfer credits may be counted toward the minor.
6. The student must take a minimum of nine credit hours of courses at the 300-level.

An example of a Mexican/Caribbean Studies Minor program with emphasis on peoples of Latin American ancestry in the United States.

* ICSE 201	History and Culture of Ethnic Groups	3 cr
* ANTH 233	Racial and Cultural Minorities	3 cr
* FL-SPAN 364	The Hispanic American in Chicago	3 cr
* HIST 354	Central America and the Caribbean	3 cr
* PSCI 355	Politics and Governments in Mexico, Central America and the Caribbean	3 cr
* SOC 301	The Mexican American in the Urban Context	3 cr

In summary, the minor in Mexican/Caribbean Studies will coordinate and consolidate existing course offerings in Latin American studies. The minor combines maximum flexibility with close advisement in order to address students’ interests within academically sound sequences.

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UPRS Participates in 8th Annual Peoples' Parade

The masses are the makers of history; every time they have the smallest possibility to advance, their advance becomes a run and then a revolutionary leap.

Arturo Gamiz

June 15, 1985 marked the 8th annual People's Parade. The Puerto Rican community responded with tremendous support as 10,000 to 15,000 people watched and cheered during the procession.

The People's Parade was honored with the presence of one of Puerto Rico's most outstanding women in the struggle for independence, Grand Marshal, Doña Consuelo Lee Tapia de Corretjer. Other Marshals included, Reverend José A. Torres, Don Gustavo Morales, Political Prisoner José Luis Rodríguez and Michael Deutsch, attorney.



The floats were sponsored by: The National Committee to Free Puerto Rican Prisoners of War, People's Parade Committee, Childcare Center Consuelo Lee de Corretjer, Pedro Albizu Campos High School, First Congregational Church, Colectiva Comunal, Family Committee in Support of Puerto Rican Prisoners of War, New Movement in Solidarity with Puerto Rican Independence and Socialism and Union for Puerto Rican Students.

The high point of the Parade came as thousands of people congregated on the corner of Division and California to sing the revolutionary Puerto Rican National Anthem, La Borinqueña, led by Puerto Rican artist José Vega.

It is important to mention the fact that "the community has realized that the so-called official parade held concurrently in the downtown area is nothing more than a showcase for the local poverty pimps and opportunists. Their parade is a farce in which the huge corporations that daily exploit our working people, ridicule and distort Puerto Rican history and culture." (Taken from Libertad.)

The UPRS was honored to participate in the Puerto Rican People's Parade, a Parade that truly expressed pride in our history and culture.



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The following listing displays the sixteen academic departments cooperating in the minor, together with the approved courses in each department from which students will choose 15 credit hours.

Anthropology

- ANTH - 216 Latin American Archeology
- ANTH - 233 Racial and Cultural Minorities
- ANTH - 300 Peoples of Mexico, Central America and the Caribbean
- ANTH - 341 Culture and Poverty

Criminal Justice

- CRJU - 313 Prisons and Jails
- CRJU - 314 Police in the Minority Community
- CRJU - 315 Pro Seminar in Criminal Justice
- CRJU - 324 Women as Political Prisoners

Educational Foundations

- EDFN - 205 Social Foundations of Education
- EDFN - 314 Social Issues in Educational Settings

Elementary Education

- ELED - 315 Teaching in the Inner City Elementary School
- ELED - 338 Bilingualism and Education
- ELED - 339 Methods of Teaching Spanish Language Arts - Elementary School

Foreign Language (Spanish)

- FL-SPAN - 224 Intensive Reading of Spanish
- FL-SPAN - 316 Extensive Reading of Spanish
- FL-SPAN - 329 Introduction to Spanish American & Spanish Literature
- FL-SPAN - 330 Cultura Hispanoamericana atraves de la Musica
- FL-SPAN - 331 Hispanic World Cultures
- FL-SPAN - 334 La Literatura Negrista
- FL-SPAN - 364 The Hispanic Americans of Chicago
- FL-SPAN - 365 Pro-Seminar in Foreign Languages, Puerto Rican Literature

Geography

- G & ES - 302 Regional Geography

Health, Physical Education, Recreation and Athletics

- HPER-PESV - 127 Latin American Dance

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History

HIST - 200G	U.S., Castro and the Caribbean
HIST - 200I	Chicano History
HIST - 200P	Themes in History: Puerto Rico
HIST - 200Z	Chicano History, Part Two
HIST - 200	History of Puerto Rico, 1898 to Present
HIST - 204	Latin American History to 1825
HIST - 205	Latin American History Since 1825
HIST - 345C	Historical Perspective: Puerto Rico in Pre-Colonial 1785
HIST - 345E	Historical Perspective: Puerto Rico in the 20th Century
HIST - 354	Central America and the Caribbean

Human Services

HSRV - 101	Problem Solving and Decision Making Skills
HSRV - 301	Community History
HSRV - 303	Analysis of a Multi-Cultural Community
HSRV - 312	History and Culture of Hispanic Americans.

Inner City Studies

ICSE - 201	History and Culture of Ethnic Groups (required)
ICSE - 327	Seminar in Administrative Internship
ICSE - 328	Administrative Internship
ICSE - 329	Pro-Seminar in Inner City Studies:
	I History and Cultures of the Caribbean
	J The Caribbean City
	K Political Progress of Mexican American Communities

Linguistics

LING - 304	Teaching English as a Second Language
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Music

MUS-DANC - 127	Latin American Dance
MUS-DANC - 253	Social Dance and Latin American Rhythms

Political Science

PSCI - 321	Pro-Seminar in Political Science
	B American Political Process: Poverty, Racism, Sexism in Urban Areas
PSCI - 355	Politics and Governments in Mexico, Central America and the Caribbean

Secondary Education

SCED-FL - 303	Teaching Modern Foreign Language in the Secondary School
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Sociology

- SOC - 216 Contemporary American Institutions
- SOC - 310 Mexican American Experience in the Urban Context
- SOC - 311 Marxist Sociological Theory
- SOC - 357 Pro-Seminar in Sociology

Philosophy

- PHIL - 291 Philosophical Foundations of Oppression

The following courses will be offered under the Mexican Caribbean Studies Minor in the Fall 1985 trimester.

Criminal Justice

- CRJU - 313 Prisons and Jails
- CRJU - 315R PRSM: Nicaragua & U.S. Prisons

Foreign Languages (Spanish)

- FL-SPAN - 224 Intensive Reading of Spanish
- FL-SPAN - 329 Introduction to Spanish American & Spanish Literature

Linguistics

- LING - 304 Teaching English as a Second Language

Social Work (Human Services)

- SWK - 303 Analysis of Cross Cultural Interaction

Elementary Education

- ELED-BLBC - 339 Methods of Teaching Spanish Language Arts – Elementary Schools

Inner City Studies

- ICSE - 201 History and Culture of Ethnic Groups
- ICSE - 327 Seminar in Administrative Practicum
- ICSE - 328 Administrative Practicum

Program for Interdisciplinary Education

- PIE - SEM 283I ISM: Gangs in Chicago

Editorial

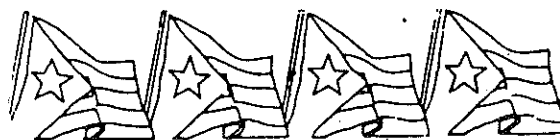
The 1984-85 school year was marked with qualitative experiences for the **Union for Puerto Rican Students** and **Que Ondee Sola** staff, latino students celebrated the approval of the **Mexican/Caribbean Studies Minor**. Many successful cultural and educational events were held throughout the year. Cultural events, such as the Puerto Rican Cultural week, which enhanced student's knowledge of Puerto Rican history, were presented.

The **UPRS** was able to sponsor successful events due to the willingness and cooperation of many latino students and faculty on campus. The latino student body has always supported the **UPRS** because of its commitment to struggle for quality education. In the past years the **UPRS** has undertaken the task of bringing Puerto Rican history on campus through forums, seminars and cultural events.

Many prominent figures from Puerto Rico, Mexico and Chicago participated in introducing latino heritage and contemporary issues to the student body of UNI. Among these figures were Puerto Rican civil engineer Alexi Massol, who gave an overview of "Plan 2020" a United States military-economic plan that threatens the destruction of the island. Over 90 students attended the concert given by Puerto Rican folk singer Roy Brown. His presentation included songs from Puerto Rico's National Poet and advocate of liberation, **Juan Antonio Corretjer**. A spokesperson from the **Mexican Movement for National Liberation**, Daniel Solis, gave an intensive presentation of the involvement of militant university students and their impact on the Mexican status quo. Nidza López, spokesperson for the **Civic-Religious Committee**, exposed the inhuman conditions that the Puerto Rican Prisoners of War are subjected to.

The Latin American Christmas Show jointly celebrated with **Comité Columbia** and **Chimexla**, was a huge success as over 300 people attended the activity. Many other presentations, movies, slideshows were held throughout the year which highlighted our latino heritage.

QOS and the **UPRS** thank all the students, professors and staff members of UNI which contributed their time and effort to make this year a successful one. We also want to encourage the latino student body to become active in their education by "minoring" in **Mexican/Caribbean Studies** and joining the **UPRS** and **QOS** student organizations.



Que Ondee Sola is published at Northeastern Illinois University. The opinions expressed in QOS do not necessarily reflect those of the administration. Responsibility for its contents lies solely with its staff. We appreciate and encourage any and all suggestions or contributions.



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Government Cover-Up Cerro Maravilla Case

On July 28, 1978, Arnaldo Dario Rosado and Carlos Soto Arrivi, two students from Puerto Rico were assassinated by the government. Allegedly they were terrorists who were going to blow up a tower at Maravilla. After five years of investigation it was proven that they were innocent of such accusations. During the investigations the following facts were revealed:

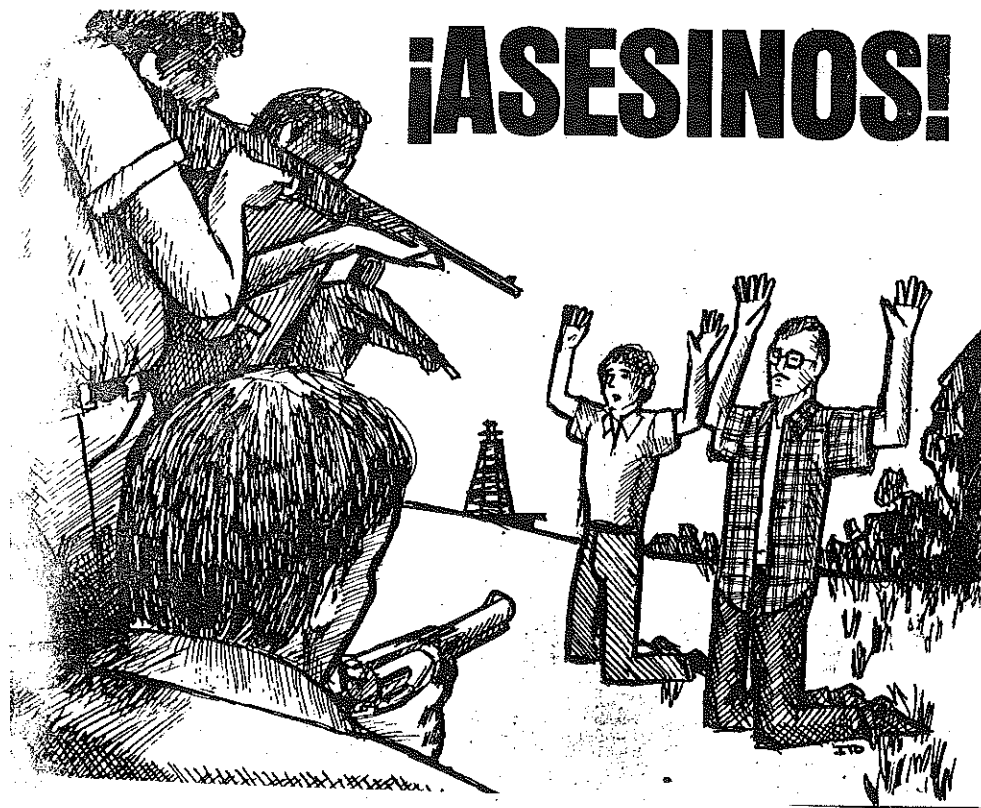
- the actual planning of the assassination was done by the FBI.
- Romero Barceló (governor of Puerto Rico at the time) was directly involved in the planning and execution at Cerro Maravilla.
- Romero Barceló participated in order to gain prestige in Washington and teach young independence supporters "a lesson".

- the policemen and agents involved in the case were praised by Romero Barceló and declared "heroes".
- finally it was concluded that the reason behind the assassination was to intimidate Puerto Rican youth from supporting the independence of Puerto Rico.

Eight years later, the incident at Cerro Maravilla is still alive in the minds of the people of Puerto Rico. The case of Cerro Maravilla serves as a clear example of government terrorism. It also serves to show the intolerance of freedom loving people to such barbarism.

(Oscar López Rivera)

(*taken from Gramma newspaper and Breakthrough Magazine).



A sketch of the actual way in which Arnaldo Dario Rosado and Carlos Soto Arrivi were assassinated. Taken from Claridad Newspaper.

Puerto Rican POW's Case Continues

Seditious Conspiracy - The Impossible Crime, has become a slogan of support for four Puerto Rican Patriots. **Edwin Cortés, Alberto Rodríguez, Alejandrina Torres** and **José Luis Rodríguez** were arrested in Chicago on June 29, 1983. They were arrested by a combined task force of FBI and Illinois Department of Law Enforcement (IDLE) agents. They were charged with Seditious Conspiracy. The charge Seditious Conspiracy, to overthrow the US Government, cannot be made against any Puerto Rican. The US Congress stated that *Puerto Rico is not part of, but belongs to the US*. US citizenship was imposed on Puerto Ricans by the Jones Act in 1917. Puerto Rico as a US colony has the legitimate right to fight for independence because of the colonial relationship between Puerto Rico and the US. Seditious Conspiracy has been used only against Puerto Ricans since 1936.

Three of the compañeros, **Edwin, Alejandrina and Alberto** have assumed the position of Prisoners of War. They have stated that they are Freedom Fighters fighting against US colonialism in Puerto Rico. They are not presenting a defense because they do not recognize the jurisdiction of the United States. They demand that their case be taken before an International Tribunal as accorded by the Geneva Convention. **José Luis Rodríguez** has taken the position of Political Prisoner and has been out on a \$25,000 bond since August, 1983. **José Luis** is putting forth a defense to challenge the Government's indictment of Seditious Conspiracy and expose the colonial case of Puerto Rico.

Prisoner of War **Alberto Rodríguez** was a counselor of Special Services here at Northeastern Il. University until the day of his arrest. **POW Alberto** was arrested in the parking lot of Northeastern in the presence of co-workers. He was a counselor dedicated to helping students gain an education at an institution of racism against Blacks and Latinos. He was able to help many students progress in their studies.

The US Government is trying to portray them as criminals/terrorists that have no human feelings. The Government has presented tapes and videos. They have called FBI Special Agents and a traitor to the Puerto Rican Independence Movement, Alfredo Méndez, to testify. Each day they bring FBI Agents that

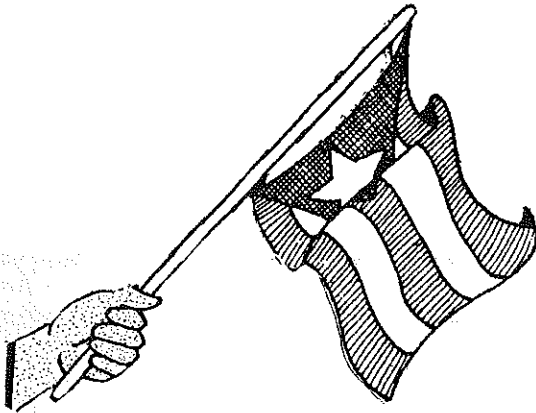


repeat each others testimonies. They have reached a point where the jurors are not listening or are falling asleep sometimes.

During the proceedings, on two occasions it was brought to the attention of Judge Leighton that an FBI agent sitting near the jurors was trying to make eye contact with some of the members of the jury. Judge Leighton scolded the FBI agent and warned him not to do this type of act again. The second time the same FBI agent and a US Marshal, sat near the jurors and commented on the proceedings. This time Judge Leighton scolded them both and asked **José Luis** defense attorney Michael Deutsch and David Thomas if they wished to press charges. To date no charges have been made, but these are acts used to intimidate the jurors in their decision on this case.

On July 8, 1985 the US Government put on display their "star" witness, traitor Alfredo Méndez. In

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the court room five people stood up twice, each time Méndez entered, wearing white T-shirts with big black letters that spelled the word **CHOTA** (traitor or snitch) when they stood together. The second time they stood up, Judge Leighton stopped the proceedings and ordered them out of the court but said they could return the next day without the T-shirts.

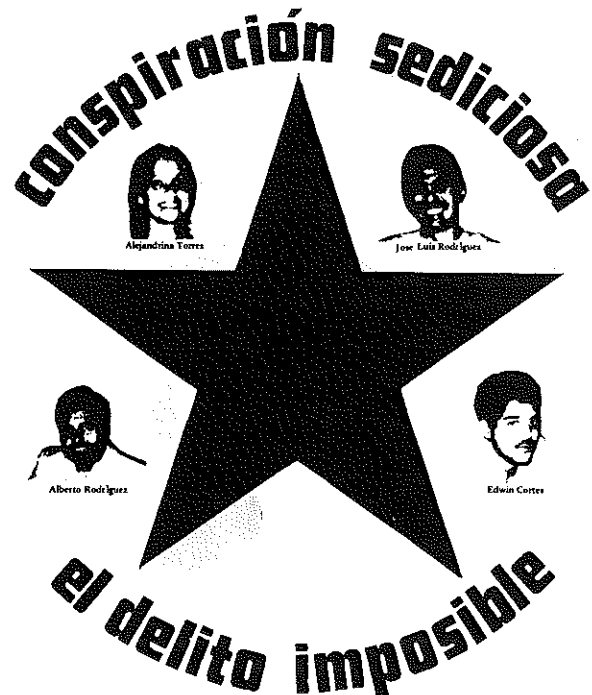
The second day of the US display of traitor Méndez, US Marshals in the court singled out Jaime Delgado, **National Coordinator of the National Committee to Free Puerto Rican Prisoners of War**, and accused him of standing in court and mouthing the word **CHOTA**. Judge Leighton ordered an investigation. Mr. Delgado denounced the accusation and will not defend himself. He may face charges of criminal contempt.

Up until this point Judge Leighton refuses to hear testimonies by expert witnesses from Puerto Rico, stating their testimonies are irrelevant to the case. The expert witnesses from Puerto Rico are **Dr. Luis Nieves Falcón**, professor of Sociology at the University of Puerto Rico and President of the P.E.N. Club in Puerto Rico; **Noel Colón Martínez**, prominent lawyer and writer in Puerto Rico, ex-prosecutor, ex-judge, ex-president of the Puerto Rican Bar Association, and ex-candidate for Governor of Puerto Rico in the 1972 elections; and **Tinti Deya Massol**, member of the Board of Directors of the **Academy of Arts and Culture** in Adjuntas, Puerto Rico. He has done extensive research on the 2020 Plan and the sterilization of women in Puerto Rico. Present during the trial is an International Observer, **José Xopa**, a

young Mexican lawyer representing the **FNAD (Frente Nacional de Abogados Democrático)**. Also present during the trial was a religious delegation from the **United Church of Christ**.

On Thursday, July 25 the US States Attorney presented evidence to the court saying that **José Luis** had obtained false identification, a drivers license and library card. Up until Thursday, the Government had no concrete evidence to convict **José Luis**. Now they are desperately trying to submit these documents as evidence against **José Luis**. Judge Leighton is refusing to accept it until a hand writing expert analyzes the signatures on the documents and can testify that it is the writing of **José Luis**.

Since the beginning of the trial many articles have appeared in the *Sun Times* and *Chicago Tribune* giving brief updates on the proceedings. On Sunday, July 21 an article appeared in the *Chicago Tribune* entitled, *FALN Divides Its Own People*. This article consisted of different opinions from the Puerto Rican community about the **FALN (Fuerzas Armadas de Liberación Nacional)** and the trial of the four compañeros. This article shows that more people are publicly saying that they support independence for Puerto Rico. It also shows that the Puerto Rican community is being confronted on a daily basis with the situation of Independence or Statehood. More people are making decisions on their reality. As **POW Alejandrina Torres** said in her opening statement in court, *the verdict has already been decided. The United States is guilty of colonialism.*



The birth of U.S. imperialism was initiated through aggression with the invasion of the Philippines, Guam, Puerto Rico and Cuba. Today the tentacles of finance capitalism is in every so called free nation and is maintained through aggression.

In Socialist countries, U.S. imperialist strategy is to destabilize their economic and political institutions and open the door for counter-revolution. U.S. imperialism is reaching its zenith, due to national liberation struggles in Africa, the Middle East and Central America. Currently the imperialist nations have formulated a strategy of tri-lateralism which calls for the super-exploitation of 3rd World people.

In light of this situation the people will rise and crush the capitalist system and create another which will lay the foundations for social justice.

In Puerto Rico the struggle against U.S. imperialism is strong and growing. As a direct military industrial colony the Puerto Rican struggle for independence and socialism will play a strategic role in the demise of imperialism particularly U.S. imperialism

U.S. INVASION OF PUERTO RICO

THE BIRTH OF U.S. IMPERIALISM

The launching of war against Spain by the United States in 1898 introduced the birth of American imperialism. Subsequently defeated, Spain found itself forced into signing the Treaty of Paris of 1898, which ceded the Philippines, Guam, Cuba and Puerto Rico to the U.S. The antecedents of the war marked a hundred years of U.S. expansionism.

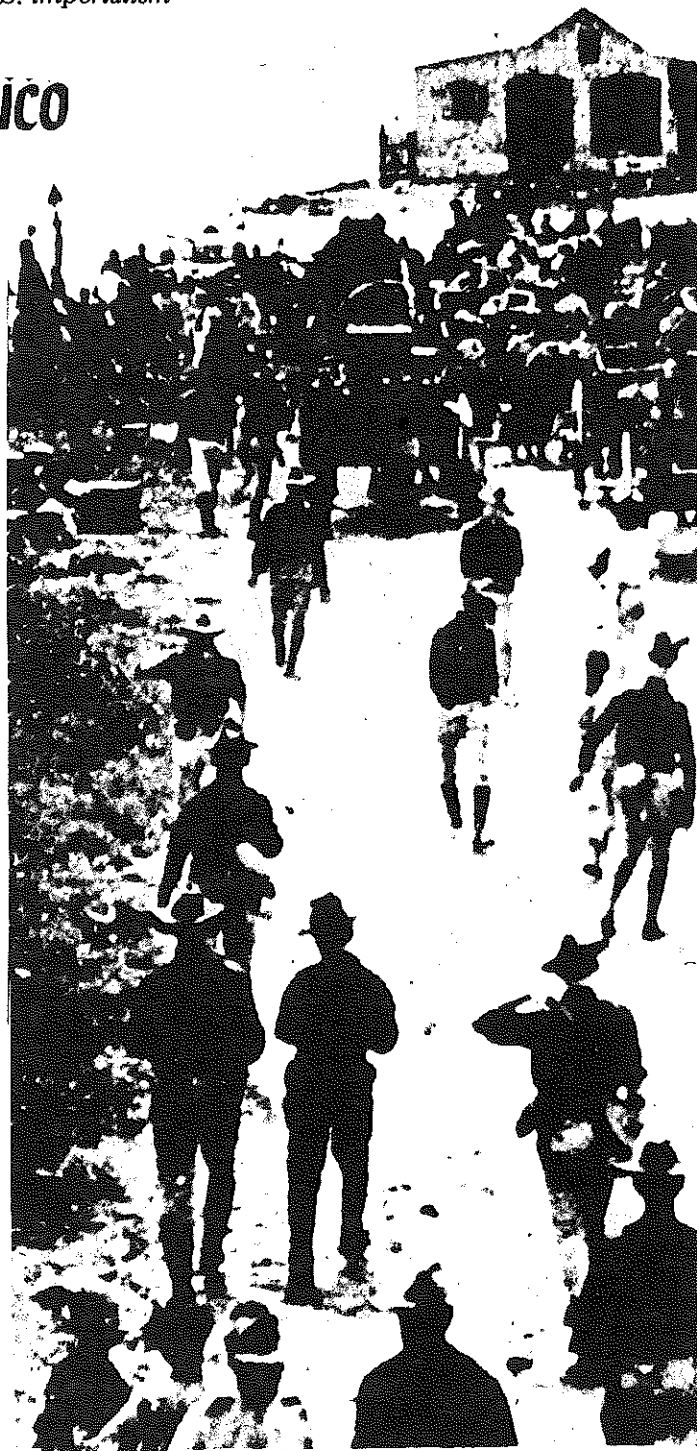
Beginning as thirteen states on the eastern seaboard of the North American continent, the U.S. was, by 1890, an immense empire that extended from the Atlantic to the Pacific Ocean. The inexorable search for new markets for U.S. capitalism was the impetus behind this vast expansionism. This need to expand was expressed as early as the Washington and Jefferson administrations, but it was not until 1823, with the Monroe Doctrine, that this expression was officially codified and announced.

In 1823, James Monroe, President of the United States, proclaimed to the European capitalist powers that any further attempts to conquer colonies in the Western Hemisphere would be considered as an act of war against the United States. This "hands off" policy towards Europe allowed the U.S. to further expand their markets in the Western Hemisphere, particularly in Central and South America. The excuse used to mask the expansion that would follow the Monroe Doctrine was Manifest Destiny.

Manifest Destiny was the ideology that U.S. citizens (White Anglo-Saxon Protestants) were "God's chosen people," and that they had a God-given right to expand in order to propagate their superior civilization. Residual effects of Manifest Destiny not only cost the lives of millions of the Native Americans who once lived throughout the borders defined by the U.S.; but, in 1848, Manifest Destiny was used to justify the conquest of 55% of Mexican territory.

The end of the U.S. Civil War brought the decline of the once-dominant southern landed aristocracy and

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gave birth to the new ruling class, the northern industrialists, thus making industrial capitalism the dominant mode of production in the U.S. Figures such as the Morgans, Rockefellers, Carnegies, etc., became the new bourgeoisie of the post-Civil War era. During this period, Manifest Destiny was better known as Social Darwinism.

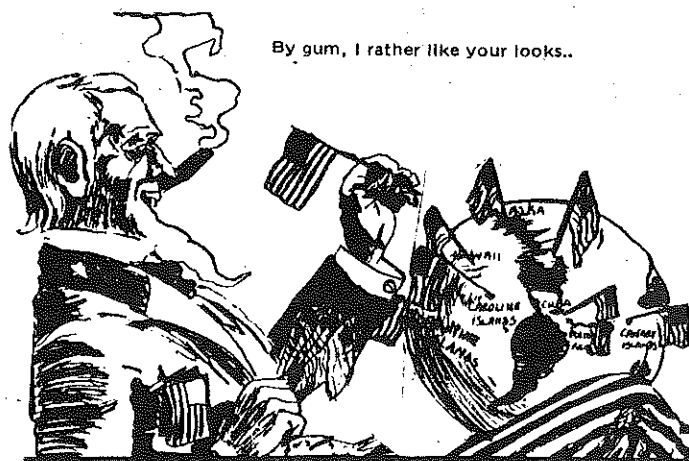
Proponents of Social Darwinism believed that Charles Darwin's theory of evolution, introduced in his 1857 work, *Origin of the Species*, could also be applied to explain social positions in the U.S., as well as the development and underdevelopment of countries.

Identical in substance to Manifest Destiny, Social Darwinism was used to justify the new industrial bourgeoisie by projecting that their dominance was due to their biological superiority. Proponents of Social Darwinism used this racist ideology in order to explain the ascendancy of U.S. capitalism. By the 1870s, the U.S. was deemed a noble competitor for markets by the European powers.

Vying for markets in Africa and Asia, the European powers —i.e., England, France, Germany, Italy, etc. — left weak and archaic Spain alone, thus allowing the U.S. to implement a strategy to conquer the remaining Spanish empire.

By the latter part of the 1880s, mainly due to the normal crisis of capitalism —overproduction, imperialist ideologues began to emerge. Theodore Roosevelt, Henry Cabot Lodge and Alfred Thayer Mahan were famous proponents of imperialism in this new era.

Other imperialist ideologues such as Albert J. Beveridge contended that the U.S. produced more than it consumed and in order to salvage the American market, new markets "and colonies" had to be acquired. Pro-imperialist sentiments grew around 1892 and 1898, mainly caused by a condition of near-depression during President Cleveland's admini-



stration. In 1898, the U.S. was ready to enter into the realm of imperialism, and its target was Spain.

By 1898, Spain was on the verge of losing her remaining colonies in the Western Hemisphere. During this period the Philippines and Cuba were on the verge of independence, due to their armed resistance to Spanish control. In 1897, Puerto Rico was granted autonomy in order to prevent armed insurrection against Spanish rule.

Understanding the vulnerability of Spain, the U.S. immediately began a propaganda campaign against Spain, in order to prepare for war. For the first time the press, under the leadership of the William Randolph Hearst publishing empire, played a major role in the shaping of mass sentiment for war. The explosion of the *U.S.S. Maine* in February of 1898 in Havana harbor proved to be the factor which launched the U.S. masses and ruling class into war with Spain.

Spain was no military match for the growing U.S. giant. By April of 1898, Spain surrendered to the U.S. In exchange for \$20,000,000, Spain signed the Treaty of Paris on December 1, 1898, ceding Cuba, Guam, the Philippines and Puerto Rico to the United States, giving birth to American imperialism.

Feliz Cumpleaños

Ida Luz Rodríguez

July 7

Nydia Cuevas

July 15

Luis Rosa

August 6

After Seven Years in Exile

Puerto Rican Patriot Freed

This July 4th was the 209th anniversary of the United States Independence from British rule. It also marks the 7th anniversary of the takeover of the Chilean Consulate in Puerto Rico by **Pablo Marcano-García** and **Nydia Cuevas-Rivera**. These two brave Puerto Rican patriots took over the Chilean Consulate on July 3, 1978 until July 4, 1978. For two days they held the consulate with the following demands:

- 1) *the release of the four Puerto Rican Nationalist prisoners imprisoned in the US since the 1950s.*
- 2) *to protest the US July 4th Independence day celebration in Puerto Rico.*
- 3) *to demonstrate their solidarity with the Chilean people's struggle against Pinochet's fascist dictatorship.*

Accompanying Pablo from New York to San Juan was **José Luis Rodríguez**, a Puerto Rican political prisoner out on \$25,000 bond.

The **CUCRE** issued a press statement around the release of Pablo and Nydia, stating the following: *The patriots Pablo and Nydia carried out an act of love that marked a turning point in our country's struggle for independence. The Puerto Rican nation rejoices at the return of its native son, Pablo, who together with Nydia, was responsible for another glorious episode in our nation's history.*

Together with the four Nationalist heroes, our hands held high in a clenched fist salute, we welcome Pablo home on June 23.



On June 21, 1985 **Pablo Marcano-García** was released and **Nydia Cuevas-Rivera** will be released on August 18, 1985 after 7 years of imprisonment.

Pablo's release was celebrated in New York and Puerto Rico. On June 22, 1985 the **National Committee to Free Puerto Rican Prisoners of War**, New York chapter, paid tribute to Pablo. On June 23, 1985 the **CUCRE (Unitary Committee Against Repression)** along with over 200 supporters greeted Pablo at the International Airport of Puerto Rico chanting: *Pablo Valiente, tu pueblo está presente (Valiant Pablo, your people are with you).*

From the airport a motorcade lead people out to the federal courthouse in San Juan, where Pablo addressed the public. Pablo stated that he did not regret his actions in taking over the Chilean Consulate.

The action of Pablo and Nydia on that July 4th in 1978 will never be forgotten by the Puerto Rican nation. This act represents the fact that the Puerto Rican people do not want to continue being insulted by the United States' celebration of its independence. This shows that people in Puerto Rico understand that they are not free and cannot celebrate the independence of their colonizer.

Puerto Rico Under 2020 Plan

The following presentation was delivered on Thursday, April 4, 1985 by Alexis Massol, a civil engineer by profession and also director of the Adjuntas Academy of Arts and Culture in Puerto Rico. In it he spells out, briefly and succinctly, the US objective for Puerto Rico — massive depopulation, and its strategy — genocide.

Que Ondee Sola would like to inform its readers that this is Part III, the conclusion, of the 2020 Plan presentation. QOS hopes its readers have gained a clearer understanding of the 2020 Plan.

III. What Can Be Done?

First, we must understand ourselves—understand our historical past and our present Puerto Rican reality and understand our history is a history of struggle for independence. If colonialism has produced its colonized individual, it has also created the free individual and the patriotic people capable of winning our independence.

Second we must know our enemy, his plans and his weaknesses. This is why we have detailed the 2020 Plan: the imperialists and colonialists will never just give up their power. Their plans have progressed from the deformation begun in 1898 to the projected destruction of Puerto Rico.

On this basis we must then elaborate a strategy of national liberation. We are now at the classic choice for all independence processes—reform or revolution.

Historically, Puerto Rican reformism—first regarding Spain now the US—has had the same effect, to surrender our flag, weaken the country, slow down the development of our personality, deform us. Reformism is the strongest weapon of the empire, postponing the organization of our republic and prolonging the suffering. Can we afford to rest our efforts and our hope on the colonial elections; or should we strengthen our forces of struggle in favor of our Prisoners of War and Political Prisoners? Can we rest our hope that courts of justice can bring justice to Puerto Rico? Or should we strengthen the struggle against militarism and exploitation of our minerals?

Let us ask the father of the Puerto Rican nation, Ramón Emeterio Betances. In 1868, in the heat of the Grito de Lares, he said, “Send me an anthem that will raise rifles from the earth, that tears up stones and breathes fire against despotism.”

Pedro Albizu Campos would say, “Puerto Rican independence awaits only the people who will win it with their arms.”

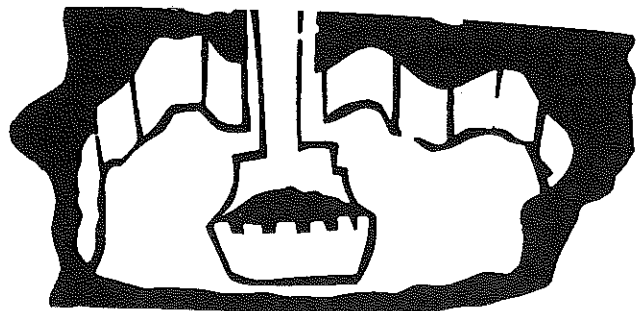
We began by seeking the hammer of light to illuminate our struggle, reading a fragment of a poem by Juan Antonio Corretjer. His poetry is poetry of liberation, and for this reason he is our national poet. We will end by seeking light to choose between reformism and revolution in his poem, **Día Antes**.

*But it happened again.
They robbed the world, its forms, its color.
They sowed money.
They sliced up the earth.
They split up the sea.
They wounded the mountains and raped the islands*

*Paradise, you await your true inhabitants!
To give birth to the one who deserves you
We will —Oh, Terror!— make war.
We will —Oh, Glory!— wage combat.*

*Child of fire and love, struggle!
Your inheritance is paradise.*

¡NO A LA EXPLOTACION MINERA!



Literary Section

El Josco

By: Abelardo Díaz Alfaro

In the end his painful cry was heard from one end of the island to the other. His cry rose above his agony leaving in every native's memory the fact that the greatest demonstration of one's honor, is dying for it.

El Josco is a Puerto Rican short story that deals with culture and values. It represents the struggle of a people to maintain their dignity. El Josco symbolizes a nation in resistance which will never give up its nobleness when confronting the enemy.

The story takes place in the valley, "El Toa". It begins with a description of El Josco's character. The author says: *He was a brave bull because of his brown color, his boastful, determined character. He was an untiring fighter.* El Jincho, a humble countryman, El Josco's inseparable companion described the bull "He was born to breed, to fight." According to the author *El Jincho saw in El Josco all that he lacked, his rebelliousness, his strong primitive spirit, his power.* Throughout the story this is emphasized. El Jincho saw something of El Josco in him and vice versa.

The story begins when an American bull comes to take over the place of El Josco. Don Leopo owner of the farm, brought in the American bull with the idea that he would "better the breed." When El Jincho heard the news he felt a blow to his heart "as if a wooden stake had penetrated it."

El Josco rebelled. As they came down the mountain a powerful snort shook the earth; it was a cry of war. At stake was Josco's right to preserve the national lineage. He moved his head from side to side, he threw furious charges to the ground, scooping dirt and grass with his horns. The animals' eyes met, they were like fire from hell. Countrymen surrounded the animals yelling in favor or against them. The animals stared into each other's eyes. The violent encounter of their horns left them motionless. It was a battle of power, of force. They stayed as if they were stamped together. The countrymen continued yelling. El Jincho yelled for El Josco; he knew that he was stronger, physically and morally. The American bull made a supreme effort to defeat El Josco. He went back and in a vigorous effort, thrust all the weight and force of his already weakened body against El Josco. El Josco saw himself overwhelmed by the uncontrollable avalanche of power. El Josco was able



to find support on the ground. The American bull lost balance then El Josco stabbed its side. He ran terrified.

Although Josco won the battle, the American bull was left to breed. El Josco was made a slave. An old bull was brought to teach El Josco obedience. El Josco hated the cage, the environment, everything around him. But what he hated the most was to see other bulls who's heads were scared and who's characters were pacified. He would lift his head and let out sorrowful moanings. He saw himself in the future as a tailless, crippled, castrated bull as he had seen many others. El Josco preferred death than to continue as a slave.

The story teaches us many things about bravery, strength and character. It allows us to see another side of Puerto Rican values. El Josco killed himself because he *preferred to die a slave of his principles, than die a slave of man.* (quote from Emiliano Zapata)

Alejandrina Torres

She walks in the court room with great pride and
beauty

Her eyes looked at all of us that moment
She sits

Then her eyes looked upon us individually
Like a mother watching over her children
I was among those offspring

She didn't look at me
We were told that we were NOT PERMITTED
To speak and raise our arms to her

There were NO words spoken
Yet there were so many things we said to
Her with our eyes

She looks, then she smiles
A true mother who assures, nurtures and
Protects her children who are in need of direction

Finally our eyes meet
Like if our relationship were that of a maternal sense

I raise my arm and I say in a whisper
"I give you my love" then I smile

She looks and smiles
Giving me direction to continue in our STRUGGLE
FOR FREEDOM!

She gives us a final look to all
Like a true mother does
When leaving her children

She is a mother among mothers
Who struggles for freedom for US THE PUERTO
RICAN NATION . . .



Mima
(UNI student)

EL LEVANTAMIENTO DE CIALES

El 13 de agosto el pueblo cialeño celebrará la séptima conmemoración del *Levantamiento de Ciales* en su 87 aniversario. Esta conmemoración, tradicionalmente celebrada en la plaza de Ciales, fue iniciada por el camarada Angel Rodríguez Cristóbal, líder de la **Liga Socialista Puertorriqueña** asesinado por el gobierno estadounidense en noviembre del 1979, en la cárcel de Tallahassee, Florida.

Esta gesta histórica es una muestra más de la gran resistencia de nuestro pueblo puertorriqueño ante la agresión primero de los españoles y luego de los yanquis imperialistas. Es necesario señalar la importancia de este momento histórico, ya que muchos historiadores y el gobierno colonial han tratado de mantenerlo en una página oculta en la historia de nuestro pueblo.

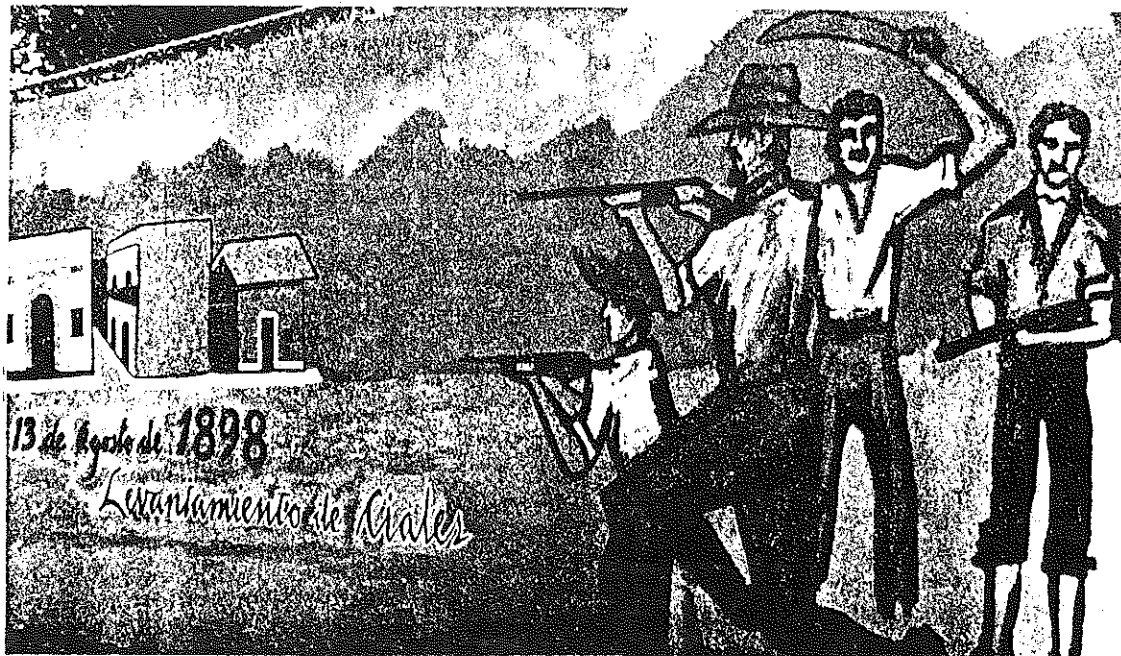
Desde el Grito de Lares, 23 de septiembre de 1868, hasta la invasión de los yanquis en el 1898 en el pueblo puertorriqueño se estaba gestando un

movimiento que luchaba por liberarse del decayente imperio español. A estos grupos que luchaban por la independencia del pueblo puertorriqueño se les llamaba las Partidas Separatistas.

Durante estas tres décadas, en el pueblo cialeño se conspiraba por medio de las Partidas Separatista, para lograr la independencia de nuestro pueblo. De esta forma, el sábado 13 de agosto de 1898, el movimiento separatista tomó, por medio de las armas, el ayuntamiento de Ciales y declaró la independencia de P.R. Lo mismo ocurrió en otros pueblos, pero fue realmente en Ciales donde más efecto tuvo; se derramó más sangre y el gobierno colonial desató una brutal represión contra los insurrectos cialeños.

Esto nos hace señalar que a pesar de desvirtuación de los hechos, esta gesta heroica representa uno de los acontecimientos políticos—militares más importantes de nuestra historia y que el pueblo puertorriqueño jamás estará de rodillas ante el enemigo opresor.

¡Que Viva el Levantamiento de Ciales!



Mural conmemorativo del Levantamiento de Ciales que se exhibe en la entrada del pueblo. Fue pintado por el artista Eduardo Torres a petición de Angel Rodríguez Cristóbal, fundador de la Sociedad Ciales Histórico. El mural fue pintado en el verano de 1979 para conmemorar el 81 aniversario del Levantamiento de Ciales. (Foto por Roberto Martínez Torres).

José Gualberto Padilla

“El Caribe”

Nació en San Juan de Puerto Rico en 1820. Se graduó de medicina en la universidad de Barcelona, España. Fue mentor del poeta Manuel Fernández Juncos.

Sus poesías fueron coleccionadas por su hija y poetiza Trinidad Padilla de Sanz, bajo los títulos “En el Combate” y “Rosas de Pasión”.

José G. Padilla es el autor de uno de los mejores poemas de Puerto Rico, “Canto a Puerto Rico” que quedó sin terminar.

Lamentablemente de su vida y su obra no hay mucho recopilado. Aquí hemos reproducido algunas estrofas de su poema “Canto a Puerto Rico.”

INTRODUCCION

*Tiende tu vuelo, Inspiración ¡Levanta!
Ven a cantar mi patria bendecida,
Mas ve primero, si de empresa tanta
Será capaz tu voz desconocida:
Si digna fueres, armoniosa canta,
Si no, te calla, inspiración, y olvida,
Que no la faltarán otros cantores
Rivales de sus dulces ruiseñores.*

*Pero callar no debes, temerosa
De que tu voz no iguale a su grandeza,
Ni has de inclinar tu frente ruborosa
Al comparar con ella tu flaqueza,
Que no habrá voz, por suave y melodiosa
Capaz de enaltecer tanta belleza,
Ni haber puede tributo que la cuadre
Como el de quien la dé nombre de madre.*

*Y así mi tierno corazón la llama,
Que vi la luz y se meció mi cuna
Al rojo lampo que su sol derrama
Y a los albores de su argénteo luna;
Y fiel mi pecho la venera y ama
Si amiga o si contraria la fortuna,
Como infantil criatura desvalida
Al seno que la da calor y vida.*

*Y quiero que la voz de tal cariño
Vuele en mi patria en alas de mi nombre,
Con las memorias plácidas del niño
Los pensamientos dándoles del hombre;
Y si coronas de laurel no ciño
Para darla magnífico renombre,
Con el amor de patria que me asedia
Su Valdés be de ser, si no su Heredia.*

*¿No tengo yo también dentro del pecho
Un corazón que lleno de poesía
En vivo salto muévase deshecho
Al solo nombre de la patria mía?
¿Y de mi cráneo en el recinto estrecho
No siento hervir también la fantasía,
Que todo un mundo de esplendor destella
De Puerto Rico ante la imagen bella?*

*Cantemos, pues, con acordado acento,
Inspiración osada y generosa!
Busca en mi mente el bello pensamiento
Y vístete tu gala cadenciosa;
Busca en mi seno el hondo sentimiento,
Y dale tu expresión más amorosa,
Y mente y corazón, por mis hogares
Esparzan tus armónicos cantares.*

*¡Amor de patria! ¡Sacrosanto anbelo,
De las virtudes manantial fecundo!
¡Tú, que al romano de valor modelo
Arrojaste en el piélago iracundo!
¡Tú, que de un padre en el hispano suelo
El sacrificio viste, sin segundo,
Y al espartano generoso y fuerte
Precipitaste impávido a la muerte!*

*¡Tú, que a raudales el sublime fuego
De Píndaro en los himnos derramaste
y el numen fuiste del divino ciego
Y su epopeya sin igual creaste!
¡Tú, que escuchando fervoroso ruego
Un Partenón a Fidias inspiraste!
¡Amor de patria! Anbelo sacrosanto,
¡Ven y preside mi sonoro canto!*

(vea página 19)

Heroico

Angel Esteban Antongiorgi

En 1934 el gobernador, General Blanton D. Winship, tomó su posición con las siguientes palabras:

Habrá guerra, guerra, guerra contra los nacionalistas.

Así se establece en Puerto Rico uno de los gobiernos más sanginarios y represivos conocido en la historia. Fue recomendado por el departamento de guerra de los EEUU y elegido por el Presidente Roosevelt. El pueblo puertorriqueño ni lo pidió, ni votó porque se trajera. Como parte de su historial represivo se encuentra su más grotesco e inhumano acto de rasismo La Masacre de Ponce.

Por parte del Partido Nacionalista también hubo respuestas a estos ataques criminales. Entre ellos fue el acto de valentía de Esteban Antongiorgi. Este acto es expuesto de mejor forma por Juan Antonio Corretjer cuando dice en su libro *Lucha por la Independencia de Puerto Rico*:

Y todavía el día 25 de julio de 1938 en Ponce el heroe nacional Angel Esteban Antongiorgi, sacrificó su vida hermosamente al evitar, abriendo fuego contra el tirano, General Blanton Winship, que aquel militar inescrupuloso y sanguinario profanara la sangre de los mártires de Ponce con un discurso de reafirmación imperialista.

Luego de asesinar a más de 20 y herir 250 tuvo el descaro de clasificar a los muertos en Ponce como unos fanáticos y terroristas. Blanton Winship esperaba que no hubiera respuesta por parte del pueblo puertorriqueño.

El acto ajusticiador de Antongiorgi es uno entre los cientos de actos por parte de los puertorriqueños donde se reafirma un profundo sentimiento nacional, una muestra de valor que va más allá de lo común, una demostración de sacrificio que pasa los límites del deber, al sacrificar la vida por una patria oprimida y reprimida. Son estas acciones las que declaran que el pueblo de Puerto Rico no está hecho de cobardes, sino de hombre y mujeres que tienen la profunda voluntad y valor para defenderla.

Angel Esteban Antongiorgi fue asesinado después de su acto. Con este acto se culmina toda una etapa histórica de valientes hombres y mujeres que sacrificaron su vida por la independencia de Puerto Rico, para entrar a otra etapa que ha de exigir más de nuestro pueblo.

Este 25 de julio todos los amantes de la justicia social y el derecho a la propia determinación recordaremos al heroe nacional Angel Esteban Antongiorgi.

(de página 18)

*¡El esto sé también, que providente
Mi corazón agite y lo conmueva!
¡Propicio inunda mi abrasada frente
Y su modesta concepción eleva!
¡A la región del éter esplendente
Mi cántico de amor contigo lleva
Y desde los espacios cristalinos
Al aire suelta sus cadentes trinos!*

*¡Puebla el vacío! ¡Hiende el Océano!
¡Cruza de un vuelo la extendida esfera!
¡Del Austro al Bóreas lánzate liviano,
Ve de do nazca el sol hasta do muera!
¡Gira en la nube como audaz milano,
La selva cursa como altiva fiera,
Posa en la cumbre de los altos montes,
Rueda por los inmensos horizontes!*

*Y luego, ¡oh numen!, sin pavor asienta
En las diáfanas auras perfumadas
Con que celebra mayo y transparente
Las tibias tropicales alboradas:*

*O en el turbión de horrisona tormenta,
O en el volcán de ingentes llamaradas.*

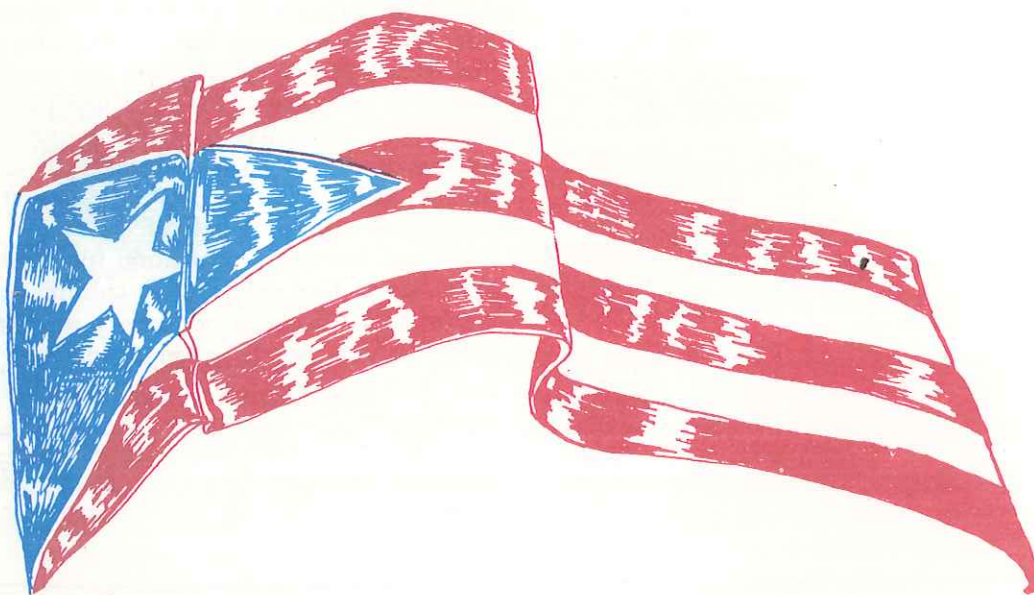
*Hasta la azul techumbre, raudo llega
Y ante el trono de Dios te postra y ruega.*

*Ruégale, sí, que un pliegue de su manto
Tienda sobre las cuerdas de mi lira,
Y haga vibrar en sonoro canto
El sentimiento patrio que me inspira;
Que su favor otorgue sacrosanto
El noble afán a que mi pecho aspira,
Y su mirada cubra protectora
Al hijo tierno que a su madre adora.*

*Y con tan alto y poderoso amparo
No baya temor que agobie tu osadía:
Canta con plectro vigoroso y claro,
Inspiración audaz del alma mía;
Haz resonar sin tímido reparo
Los ecos de tu agreste melodía,
Y lleva entra las galas de tu verso
De Puerto Rico el nombre al Universo.*

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