

QUE ONDEE SOLA

NORTHEASTERN ILLINOIS UNIVERSITY

JUNE, 1980

INTERVIEW: MYRTA BADILLO

The hiring of Myrta Badillo last September gave latin women on this campus a Latina counselor within Proyecto Pa'lante, which they ha n't had since 1972.

According to the University's plans, Myrta Badillo will be terminated at the end of June.

The Latinas on this campus, along with a Que Ondee Sola staff representative, conducted an interview on June 1st concerning itself with Mrs. Badillo's position on counseling services for Latinas.

The general feeling among Latino students on the campus is that Mrs. Badillo ought to be permanently reinstated for the very reason that the needs of all Latina women should not be neglected, as they have been in the past.

QOS: Could you give us a background on yourself?

MB: My name is Myrta Badillo. I was born in Puerto Rico. I came to Chicago when I was nine years old. I graduated from Von Humboldt Elementary School in 1968, and from Tuley High School in 1972. In 1973 I came to Northeastern through Proyecto Pa'lante. In August of 1978 I graduated in elementary education with a concentration in Bilingual/Bicultural. While I was in school I tutored at several public schools. In the fall of 1979 I taught an academic skills class here at Northeastern.

QOS: How did you come to work at Northeastern?

MB: Being a former student of Proyecto Pa'lante, I heard about the vacancy. I talked to Santos Rivera and after filling out an application I was informed that I was hired. Continued on Page 3

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Que Ondee Sola
NORTHEASTERN ILLINOIS UNIVERSITY

QUE ONDEE SOLA

MARIA HAYDEE TORRES CONVICTED OF BOMBING FOR PUERTO RICAN INDEPENDENCE

NEW YORK (LNS) "I, Maria Haydee Torres, am a Puerto Rican prisoner of war. I am a product of this continuous struggle waged by my people. I am the conscience of my people, in arms. And like a captured prisoner of war, neither this court, or this country has any right to treat me like a criminal..."

—Maria Haydee Torres, May 19, 1980

All along she refused to recognize the jurisdiction of the federal court, but on May 29, Maria Haydee Torres, the 24-year-old Puerto Rican nationalist, was sentenced to life imprisonment for her involvement in a 1977 blast at the Mobil Oil Building, New York City, that killed one. Identified by fingerprints uncovered in an investigation by the FBI, Torres is the single suspect in one of five related bombings that occurred on August 3, 1977. The only other evidence in the case is the communique issued by the Armed Forces of National Liberation (FALN), alleging that the blasts, costing city businesses more than \$5 million, "were a part of our campaign to dramatize and intensify our struggle for the independence of Puerto Rico, and the unconditional freedom of the five Puerto Rican nationalists."

The five nationalists referred to in that statement all served more than 20 years in prison for taking part in attacks on President Truman's residence and the US Congress after US troops crushed a 1950 uprising that had proclaimed the Second Republic of Puerto Rico. Finally released from prison last September, three of the five, Oscar Collazo, Irvin Flores, and Lolita Lebron, joined a crowd of 300 that rallied outside the Foley Square courthouse in support of Torres. Another 200 filled the courtroom with noisy chants in honor of the 10 other alleged FALN members facing lesser charges in Chicago, and the sound of the Puerto Rican national anthem. But when Torres turned her back on the judge in order to address she was dragged from the courtroom. For the rest of the trial, she was kept isolated in a small room where the proceedings were broadcast over a loudspeaker.

Not one person of Puerto Rican descent served on the jury, with the only such candidate eliminated days before by a prosecutor's challenge. It took only four hours to decide to impose the maximum penalty of life imprisonment. That sentence will be reviewed on July 2, with an attorney appointed over Torres' objections launching the final defense argument. The hearing, Torres told LIBERTAD, the newspaper of the National Committee to Free Puerto Rican Prisoners of War, is being held only "for the purpose of allowing the judge to wash his hands clean." But she said that she will attend the hearing in order to show people that she is not intimidated by "an illegal trial, an illegal sentence. And this new circus is also illegal." Torres is still refusing to cooperate with the state-appointed lawyer.

Following are excerpts from a prepared statement Torres was not allowed to deliver in the courtroom. It is addressed "To my beloved Compatriots:

"Here I am before you today, brought here to this court without my consent. At present both I and my compañeros find ourselves imprisoned in the jails of our enemies. As Puerto Rican Prisoners of War we demand that they take us to a military camp, or to a neutral country, there to await the resolution of the case of Puerto Rico and ours after we are heard by an international tribunal. International Law gives us these rights.

"But, as you can well see, this country rejects international law. Each day that we are kept in prison, and Puerto Rico is kept imprisoned by United States colonialism, they violate international law. Apparently the US believes itself superior to the international community.

"We, the Puerto Rican people, have taken steps to end these violations. We have decided we have had enough of human oppression. We have put an end to the abuse and betrayals which have imprisoned our country for 82 years. There are laws, yes; those which demand of the United States that it cease to violate the rights of Puerto Ricans to be a nation, free and independent. The United Nations has affirmed and reaffirmed the Puerto Ricans' reality—that Puerto Rico is a colony of the United States, and that a colonized people who live the reality of being a colony, has both the obligation and the right to struggle against that illegality and human injustice.

"As a result of the yanki invasion, we Puerto Ricans see that 95 percent of our country people are unemployed, and 45 percent of those who are industrial workers. Aside from having over 70 percent of our people dependent on food stamps doled out by the yanki government (a good way of keeping our necks inside a noose) our people can have little economic hope. While our people suffer, we see that 60 percent of our land is in the hands of North American corporations, with the single purpose of devouring our natural resources. To this we must add that 80 percent of the entire production of Puerto Rico is controlled by North American capital. Another 13 percent of our land is in the hands of the US Armed Forces. Thus can we understand the forced migration of our people to this country; forced by the conditions created by their exploitation and continuous presence in Puerto Rico.

"My fellow patriots, I ask you to continue to struggle daily. A free and struggling spirit cannot be broken. We need each other, and I feel happy and proud to know that our people continue to struggle. Because both I and my compañeros will not cease our struggle for an instant. This country does not know how to combat the revolutionary spirit of a people in arms. Until Victory, my people: In Struggle,

Maria Haydee Torres
Puerto Rican Prisoner of War in the US"

COMMENTARY

PROYECTO PA'LANTE NEEDS LATINA COUNSELOR

June 30th will mark the end of Mrs. Badillo's contract as a Student Counselor in Proyecto Pa'Lante. This will leave a serious impact on the Latina women of this Campus, who rely on her ability to help in all aspects of university education. Those who come in contact with Mrs. Badillo know of her dedication to her job and community. It is clear that Proyecto Pa'lante is in dire need of a female counselor and Mrs. Badillo has proven herself capable. Then why should the administration terminate such a conscientious individual?

It is understood that a male "counselor" which neither Proyecto Pa'Lante or the Latino students of UNI have need of, is going to return with a fat paycheck. This person has been exposed as both manipulative as well as an irresponsible "counselor," while in his tenure as director of Proyecto Pa'Lante.

INTERVIEW MYRTA BADILLO

(Continued from page 1)

QOS: What is your position here?

MB: I am acting teacher counselor. As a counselor I encourage Latino students to come to college. Many Puerto Ricans and Latinos in general are not exposed to the right counselor. Many are let to believe that they are not "college material" and should become dishwashers. As a Latino counselor I encourage them to come to school. I assist them with the admission process, I offer them academic assistance, financial assistance, and personal counseling.

QOS: Do you feel you have contributed to the Latina women?

MB: Yes, I feel that I have made some contributions.

QOS: What are some of the problems that Latinas are faced with?

MB: I feel that Latinas are faced with the problem of dual discrimination because of sex and race. About 28 percent of Puerto Rican families are headed by a single parent, a mother, making her the sole provider of income. Some are discriminated because they are unwed mothers. Others are faced with the problem of child-care. All are faced with the problem of not having a Latina female counselor to relate to on a woman to woman basis.

QOS: How do you feel about your job?

MB: I feel my job enables me to provide the Latino students with access to a higher education. I provide them with the opportunity to enhance their educational growth and personal development. I feel that many non-hispanic teachers and counselors are indifferent and insensitive to the Latino students. I

The return of this individual will be a set-back to all Latino students, particularly the female students whose special needs are once again being ignored by an insensitive administration.

Three months ago the Union for Puerto Rican Students (UPRS) and the Chicano Student Union's (CSU) Ad-Hoc Committee met with the Provost and the President of the University to discuss the issues of importance to Latino students, including the permanent retention of Mrs. Badillo. It is evident to the Ad-Hoc Committee that the meeting was held to defuse the student struggle; a case in point is the issue of a female counselor within Proyecto Pa'Lante.

We appeal to all students, faculty and administrators to support Mrs. Badillo's reinstatement, and call upon the University to live up to its commitment to serve the Latino students, particularly the Latinas on Campus.

feel that the school personnel has profound influence over the success or failure of our students. We at Proyecto Pa'lante assist the students to reach their maximum potential.

QOS: What is being done to solve these problems?

MB: Proyecto Pa'lante has been bringing in more Latina women into the University. As for childcare, the University has a day care center. However, it is not meeting the needs of the students. And finally the problem of a female Latina counselor is trying to be resolved; however, without the aid of the students not much can be done.

QOS: It appears that you are going to be terminated when Maximino comes back. How will the absence of a Latina woman affect these problems?

MB: Being a Latina female counselor, I would be in a position to negotiate and try to resolve these problems by representing our minority Latina women. However, the absence of a Latina female counselor, whether it be me or someone else, will not resolve the above problems. It will add one more problem to the list.

QOS: What do you think the best solution to the problem is?

MB: The solution to the problem would be to hire a permanent Latina counselor for Proyecto Pa'lante who will be sensitive to the needs of the students and who will serve the Latina women.

QOS: Is there anything you would like to add to this issue?

MB: Yes, I would like to tell the Latino students that they comprise 10% of the student body here at Northeastern. It is the largest number of any university in Chicago. If they unite and work collectively they will be able to accomplish more.

LOLITA LEBRÓN: REVOLUCIONARIA, PUERTORRIQUEÑA;

Lolita Lebrón, la heroína puertorriqueña, una mujer con valor y sentimiento. Explico esto, pues ella es una mujer con sentimientos profundos, ideas y pensamientos dotados de unos grandes ideales. Su sensibilidad y comprensión son algunas de sus más grandes características que muy pocas personas poseen.

Lolita nos dio su vida, la sacrificó; pues cuando una persona logra tener una conciencia elevada, una comprensión y aceptación de sus ideales políticos, está llega a la completa convicción de que la lucha por la libertad de Puerto Rico es absoluta y total. Hace por su patria lo que Lolita hizo y cómo debemos hacer todas las mujeres puertorriqueñas. Levantarnos contra el monstruo imperialista en y/o fuera de su territorio. Esto sin importar familias o hijos, solamente con el pensamiento y la conciencia de la lucha por la libertad y la condición del puertorriqueño en manos del imperio yanki.

Dato Histórico:

Noviembre primero de 1950 en apoyo contra la opresión colonial en Jayuya, Puerto Rico, Oscar Collazo y Griselio Torresola atacaron contra la vida del Presidente de los EEUU; Griselio Torresola murió en el ataque. Tres años y medios después del ataque en la "Blair House", el día primero de marzo 1954, Lolita Lebrón, Andrés Figueroa Cordero, Rafael Cancel Miranda e Irvin Flores atacaron el Congreso de los EEUU. Este ataque fue la consecuencia de la Ley 600 que declara a Puerto Rico un "Estado Libre Asociado", siendo este una colonia del imperio norteamericano.

Lolita Lebrón nace en Puerto Rico el 19 de noviembre de 1919 en Lares, ciudad histórica donde se llevó a cabo la primera revolución en contra del imperio español. Desde que era muy pequeña Lolita Lebrón comenzó a desarrollar su conciencia política, al darse cuenta que la bandera que saludaba día a día al entrar a clases no era la bandera puertorriqueña, sino una bandera extraña representando el dominio posesivo de los Estados Unidos en Puerto Rico.

A muy temprana edad comenzó a sufrir en carne propia la discriminación fomentada por los EEUU en Puerto Rico. Según declara ella misma las escuelas tenían mala alimentación para los niños, la sanidad y el estado depresivo de las escuelas era deprimente. Solo se trataba bien a los niños de clase media (burguesas) o americanos.

La miseria ocupaba todo el país, mientras que Lolita iba observando y viviendo el desasociego vivido por nuestro pueblo. Las tierras de nuestra isla eran vendidas a los invasores por unos pocos centavos. Luego nuestros hombres y mujeres eran obligados a trabajar por una miseria horas y horas sin descanso alguno. Las malas condiciones de vivienda y sanidad hicieron que el pueblo cayera en enfermedades y nuestro jíbaro corría el peligro de perderlo todo.

Todo para entonces fue convirtiéndose en atributos de amor y devoción hacia los EEUU. Recuerda Lolita que los días más importantes para aquel entonces en nuestra tierra y que son todavía; son Columbus Day, Lincoln Day, Washington Day. Incluso llamaban a los animales con nombres de americanos. Este fue el proceso de colonización masiva que este imperialismo implantó en nuestro país. Comerle la mente al jíbaro inocente que lo único que pedía era comia para su familia.

Todo esto fue hecho por medio del tratado que Don Luis Muñoz Marín hizo con los EEUU llamado Operación Bootstrap; en el que consistía en sacar puertorriqueños diciéndoles que en los EEUU habían más oportunidades de trabajo. A la edad de 21 años Lolita Lebrón llega a la ciudad de New York en busca de mejoras para ella y su familia. Fue entonces cuando su sueño terminó. Sufrió nuestra heroína la opresión, explotación y el racismo existente. Esto era el engaño más cruel hecho a un puertorriqueño. Dejar su tierra para mendigar al invasor un poco de lo que ellos quisieran dar, llegando a la miseria más cruel que es el verse obligado a negar su propia nacionalidad. Esta experiencia sucede a Lolita y fue cuando ella oyó hablar de Don Pedro Albizu Campos y de la masacre de Ponce. Su mente despierta la hizo ver que el colonialismo como el hombre chovinista hace a la mujer víctima de la más injusta opresión de esta sociedad burocrática.

La mente de Lolita confronta ya la realidad objetiva y su conciencia libertadora comienza a trabajar en un maravilloso conjunto, siendo así nuestra Lolita Lebrón.

Esta comienza a trabajar con el Partido Nacionalista en Puerto Rico. Fue entonces que para el 1950 ocurrió la revolución del 30 de octubre en Jayuya.

Para el 1950 fue el ataque a la "Blair House" por Griselio Torresola y Oscar Collazo.

El pueblo puertorriqueño contaba ya con las mayores presiones y deterioro total del país a manos de los capitalistas norteamericanos. Lolita y todos los compañeros y compañeras en aquellos días agotaron todos los recursos posibles. Las presiones eran muy fuertes y el gobierno imperialista luchaba por destruir a todos los puertorriqueños dignos y fuertes en sus ideales políticos; luchadores infalibles por la libertad de nuestra nación. No tan solo querían destruir a toda nuestra gente sino que quieren destruir nuestra nacionalismo, nuestras mentes tratando de hacernos creer que los EU es lo mejor. Pero muchas mentes colonizadas optan por seguir los pasos a este imperio yanki que es un cáncer en nuestra tierra.

Al agotar todos los recursos posibles había que declarar la guerra al imperio yanki, no importaba la forma. No quedaba otro recurso. Entonces se llevó a cabo el 1 de mayo de 1954 el ataque al Congreso norteamericano. Nuestra Lolita, mujer heroica y digna de ser una puertorriqueña tuvo el valor de hacer, junto con sus otros tres compañeros ya mencionados, heróicos luchadores por la liberación puertorriqueña.

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Lolita declara cuando esta en la carcel. "Ante Dios y el mundo, mi sangre llora por la independencia de Puerto Rico. Doy mi vida por la libertad de mi patria. Este es el grito de victoria contra los Estados Unidos, que por más de medio siglo invadio y robo esa tierra que pertenece a Puerto Rico.

Declaro que los Estados Unidos estan traicionando los principios sagrados de la humanidad. En su subyugación continua de mi patria, violando su derecho a ser una nación libre, un pueblo libre y en su tortura barbara de nuestro apostol de la independencia, Don Pedro Albizu Campos".

Lolita fue al congreso pensando en las consecuencias de lo que esto podia traerle a su vida, a su hogar.

Solamente una mujer ejemplo actual y viviente tuvo el valor de luchar por nuestra liberación. Pero esta lucha no cesa en Lolita, solo hasta alcanzar su meta. No importa el tiempo y los años de sacrificio, si no una lucha constante que no para mientras la mente y la voluntad de un ser humano como Lolita sigan vijente. Su estadía en la carcel fue de 25 años. Una mujer que estubo aislada de todos por mas de 15 años. Lolita Lebrón es digna de admiración Es merecedora de los más altos galardones.

Lolita Lebrón es el más alto ejemplo para nosotras, las mujeres puertorriquenas que luchamos por liberar a nuestra nación. Estos Imperialistas deben temblar cuando una mujer como Lolita Lebrón pasa frente a ellos; y como todas las mujeres Puertorriquenas que luchamos por liberar de las garras imperialistas a nuestro Puerto Rico.

VIVA PUERTO RICO LIBRE

VIVA LA F.A.L.N.



BLACKS

"WE MUST BE FREE!"

ASSATA SHAKUR CALLS FOR STRUGGLE IN THE '80s

(Editor's note: Since late last year, newspapers and magazines have been filled with "new decade" stories -- reviews of the '70s, predictions for the '80s. But few if any of these stories have carried the commitment and insights expressed in the following statement written by Black liberation activist Assata Shakur for Black Solidarity Day last November. Just a few days before the statement was read at a rally in front of the prisons in which she had been held for almost seven years.

She is still Free) Uhuru Sisters and Brothers and Revolutionary Greetings: November 1979 and crosses burn the face of Amerika.

November 1979, and hundreds of Ku Klux Klan march all over the country, carrying clubs and chains and machine guns. 1979 - and Black families are fire bombed. 1979 - and over 40 percent of Black youth are unemployed. 1979 - and white policeman shoots a handcuffed Black man in the head and is acquitted. 1979 - and five policeman shoot a Puerto Rican man armed only with a pair of scissors 24 times. 1979 - and Philadelphia, the fourth largest city in the country is sued by the Justice Department for systematically condoning and encouraging widespread police brutality, especially against Blacks and Puerto Ricans.

We are on the threshold of the 80's entering into a new decade and we have got to take a look and see what Amerika has in store for us. This country is on the decline. The sun is setting on the Amerikan Empire because of liberation movements around the world. The softness of cheap labor and stolen raw materials are rapidly drying up. Amerika is a vampire, experiencing blood shortage for the first time. The national trade deficit is about \$30 billion a year. The Joint Economics Committee of Congress announced in August that the standard of living of the average American would be drastically reduced in the 1980's. Blacks and Hispanics, the report said, would be hit the hardest. Now what, I ask you, can be harder than drastic. Unemployment, according to the report, would remain at seven percent or higher. The committee came to the conclusion that the labor force had to be dramatically reduced in order to minimize the problem. What does that mean -- reduce the labor force dramatically? In a country that has historically used Blacks, Hispanics, Orientals and Native Americans as scapegoats, what do Black and Third World people have to look forward to in the 80's? And what does all this have to do with Political Prisoners and the Prison Movement?

Every Black leader in this country with the potential of being a Black Messiah has gone to prison; even Black leaders without the potential of being the Black Messiah have gone to prison.

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Marcus Garvey, Martin Luther King, Malcolm X and countless others who spoke out for Human Rights went to prison. What does that tell us? Out of the 400,000 people in United States prisons, 300,000 are Blacks.

275,000 prison cells are being built or are in the planning stages and every state in this country is trying to implement or reinstate the death penalty.

I've been in prison 6 and a half years and I can feel what's coming in the air. Prisons are becoming more brutal and repressive. Behavior Modification Programs are booming.

People are receiving longer sentences with fewer chances of being paroled. 13 year-old children are being sentenced to life in prison. The government has stepped up its musical jail policy by shipping prisoners all over the country away from their lawyer, from their families, and from their community.

Sundiata Acoli has been transferred 3 times in the last 2 months. He's been transferred -- first they transferred him from Trenton State Prison in New Jersey, and from Trenton he went to Lewisburg, Pennsylvania and from Lewisburg he went to Leavenworth, Kansas and from Leavenworth he was just shipped to Marion, Illinois and all this is under the Interstate Compact Agreement. Now Sundiata has never been convicted of a federal crime but Lewisburg, and Leavenworth and Marion are federal prisons. Under the Interstate Compact Agreement, it is possible for any prisoner to be transferred anywhere in the United States and that prisoner has no say in the matter, his family doesn't have any say so in the matter -- but what will happen more and more prisoners are transferred from prison to prison -- soon their families won't know where they are and that will make them easier to kill and to brutalize.

Under the same Interstate Compact Agreement, I was shipped to Maximum Security Unit in Alderson, West Virginia and I stayed there until that unit was closed and then I was shipped back to Clinton Institution for Women.

Here at Clinton, two women have died in the last two months under suspicious circumstances. The prisons of Amerika are rapidly becoming replicas of Nazi or South Afrikan koncentration kamps; and with the reinstitution of the death penalty, prisons will shortly become extermination kamps. I know I'm painting a pretty world and we can't make it pretty by sticking our head in the sand. America has been committing genocide against poor Black and Third World people for hundreds of years and in recent years, racism and repression, in this country, have been accelerated and if we don't wake up to what's going on, we might find ourselves victims to a second Holocaust.

We already know what we're fighting against, now we've got to determine and decide among ourselves, what we are fighting for. How can 25 or 30 million Black people in Amerika win our liberation, how can we win? Marcus Garvey -- he had a dream and his dream

was that we go back to Afrika.

Martin Luther King had his dream and his dream was that we intergrate into Amerikan society and I don't think that dream was a reality. Amerikan society has told us time and time again that they don't want us. And now looking at Amerikan society, looking at its capitalist, racist system, I don't want to intergrate into Amerika. Amerika is a dying country anyway. Malcom X had his dream -- and his dream was LAND. NATIONHOOD. And his dream has become my dream. When I would hear the words NATIONHOOD and LAND and I would listen to Malcom's speeches before -- I'd say, "Yeah" to myself, but -- where? And then they would talk about five states down South but that -- it didn't seem real -- I'd say, "Well shoot, we go move down there and they'll drop a bomb on us" -- BUT, they're dropping bombs and killing us right now and there's another side to that. Once a people start struggling for land, start struggling for sovereignty -- start struggling for NATIONHOOD -- then the whole world can become part of that fight and can take up -- and say look what you're doing, you're killing those people, you're making genocide -- those people want a home land.

Amerika doesn't have any wind internationally, talking about we don't have a right to have our homeland. they haven't let us have justice, equality. And we can prove it.

So if they don't let us be free as Amerikans -- then we'll be free as Afrikans. New Afrikans. In Vietnam, there was something like 19 million Vietnamese in South Vietnam. And they kicked Amerika's ass -- The Viet Cong WON. There are 25 or 30 million Black people in Amerika. Are you saying that we can't win? We're the second largest aggregation of Blacks within the world.

A nation that borders on the face of this globe. If we were a nation -- we'd be the 26th largest nation and there would be 154 nations in the world that would be smaller than Black Amerika. Of the 56 nations in Afrika, only two would be bigger than Black Amerika -- Egypt and Nigeria. We have the technology to start a nation and if we don't have it right now, we can soon begin to get that technology once we understand what our purpose is, our goal and our direction. There are 7,000 Black physicians in Amerika, 4,000 Black people in law schools, 3,000 dentists, tens of thousands of academians and hundreds of thousands of public school teachers. We have the natural resources to build a nation. I have been through the struggle, and I'm tired of everybody else's dream -- I want my own and nobody's going to tell me which way I have to go to be a free Black woman on this earth.

We've got to stop having a minority mentality. White people might be the majority in Amerika, but we're the majority in the world. And when people start talking about well this isn't possible and that it's impossible for us to have a Black nation -- well, in that case -- was Israel impossible? Was South Vietnam impossible -- South Korea -- these nations came about

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EDITORIAL

STUDENT DEMANDS GO UNANSWERED

(UNI) It has been over 3 months since the Chicano Student Union and the Union for Puerto Rican Students' Ad-Hoc Committee presented a list of problems affecting the Latino students to the University administration. This petition is a consequence of the many issues which had burst into the open, during the students' struggle to rehire Professor Lopez and to obtain a full-time Chicano/Mexicano instructor. The purpose of this meeting was to find a solution to these problems in order that all Latinos on this campus and the community be able to pursue a meaningful education.

In attendance at this meeting were University President Ronald Williams, Provost Cownie, Dean Dobbs, Vice President of Student Affairs Daniel Kielson, and other distinguished members of both the administration and faculty.

Even today the Ad-Hoc Committee has not received information from the Administration as to what steps they intend to take. The Ad-Hoc Committee is dismayed by the Administration's apparent foot-dragging on this grave issue, which certainly affects the whole of the Latino population of this campus. Still, we are not the least bit surprised by this tactic. In order to refresh the recollection of all concerned parties, the petition which was accepted is as follows:

- A. Final resolution of the question of Jose Lopez.
- B. A commitment from the History Department and this administration to the realization of the commitment made in 1975 for a Chicano/Mexicano line. We see the department acting in good faith if it does the following:

 - 1) Maintain the part-time Chicano History course.
 - 2) Name a committee with student participation that will address itself to the creation of a full-time Chicano History line.

- C. We demand the retention of Myrta Badillo.
- D. The reinstitution of the Chicano Sociology line.
- E. A full investigation into El Centro and its activities by a committee composed of administration, faculty, and students.
- F. We demand that the university study carefully a proposal submitted orally by Professor Lopez and other community people to Dr. Cownie on offering an extension to Northeastern at the Puerto Rican Cultural Center located in the West Town Community.

Last September, this proposal was sent to Dr. Cownie to serve 100 students which the Center identified as having full financial aid and were people from our community who would never attend a University of higher learning outside of West Town.

We believe that if this university responds positively to our recommendations, it would be addressing

its urban mission as far as the Latino students are concerned. If it doesn't, it will make a mockery of its own philosophical statement.

Guess Whose Back ?



not needed or welcomed

More In Next Issue

QUE ONDEE SOLA

Longest and most consistant Puerto Rican
student newspaper in the country.

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

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

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QUE ONDEE SOLA

MUJER EN LA LUCHA ARMADA

Lo que se ve a cada día, es que la mujer de la clase media esta pidiendo liberación a cada momento, pero esta no tendrá sentido si ella trata de liberarse y seguir en un sistema de desigualdad, de crimen, de racismo, de sexismo, y competencia de donde se fomentan todos los males sociales así como el uso de las drogas para pacificar, la prostitución, los robos y el abuso a los niños antes de estos nacer.

Sin duda que esta mujer por ser más preparada ha llegado a la conclusión de pensar que esta oprimida.

Más aun la mujer del tercer mundo esta padeciendo más. Cadece de recursos económicos, de las necesidades mas primordiales para sobrevivir como mujer, madre, trabajadora y compañera.

Despues de todo esto la raza, el color, los costumbres de su pueblo. Todo esto señala como la mujer del tercer mundo se indentifica como la más que sufre la opresión más desorbitada. La mujer del tercer mundo no pide liberación, más lucha con rifle en mano por su liberación, la de sus hijos y compañeros.

Ella que tal ves no tiene preparación académica pero save mas de la opresión por que la vive día a día.

Todo lo que es relacionado con liberación lo toma en cuenta como, la compañera Nehanda Nyakasikana luchadora de Zimbabwe que hoy dia es como simbolo de liberación. Para la Nación negra Zimbabwe ha llegado a la liberación gracias al pueblo consiente y sus mujeres que con armas y demás supieron vivir por la liberación "La Verdadera Liberación." La mujer del tercer mundo no pretende, encosa de la lucha solo lo que es posible y esto es vencer el enemigo. Ella cuida celosa de esta lucha la de la mujer Negra, La Chicana La India Americana, la lucha de la Puertorriqueña con negritud o sin ella la lucha contra el enemigo común.

Debe seguir adelante y por ser la mujer del tercer mundo la más oprimida es por eso que es la que lucha con más ahínco en contra del monstruo mas dañino de la historia del ser humano el capitalismo en todas sus etapas. Así que lo que le recomiendo al a llamada liberación feminina de la clase media es lo siguiente o a la que pida la liberación reformista es que o hay liberación para todos o la corrupción sigue.

La mujer africana en la época colonial antes de que los ingleses, los primeros colonizadores ocuparan las tierras africanas en el 1890. De acuerdo a la tradición y costumbres de los Shona o Ndebele eran sociedades patriarcales, esto quiere decir que el hombre era el jefe de familia. Bajo esta tradición la madre y la sangre que los hijos llevaban no era considerada una aportación de su parte maternal. El hombre siempre era el dueño de la casa, el dueño de los niños y por lo tanto ella tenía que cuidarlos bien sin que los maltratar. La familia tenía que pasar al esposo la dote no en dinero pero en forma de ganado.

Así que con esta práctica quedaba establecido que la familia estaba de acuerdo a pagar y el esposo se la llevaba y con este derecho empezaba a exigir que

esta le sirviera ya sea en las labores domesticos así como en el trabajo del campo. Ademas una mujer jamas podía casarse sin el consentimiento de su familia. Ella no podía servir en la corte, tampoco poseer propiedades. El Hombre podía en estas sociedades casarse con muchas mujeres, ella no; sin embargo ella podía adquirir posesiones materiales de la dote de su hija que había creado para ser una buena ama de casa y cuidar niños y servir al esposo sin excusa ni pretexto. La dote de su hija podía considerarse la riqueza de la madre o sea posesiones materiales. La moral exigía que la mujer tenía que ser virgen; pero si esta había sido violada por otro hombre esta o la familia tenía que pagar al que la tomaba como esposa como recompensa para ese "pobre hombre" que le tocara esta mujer sin virginidad. En cualquier aspecto su posición femenina era despreciable, ella era la comadrona (o partera) tambien podía ser medium "con los espíritus," ademas podría aprender a usar las yerbas como curandera y ser una temible bruja. Ella en la mayoría de los casos tenía el poder de retener a sus hijas mujeres que ella había creado a su manera, en la mayoría de los casos a que fueran buenas esposas y madres. Así la familia era orientada, los hijos hombres con su padre y abuelo recibían orientación para su hombria y la mujer la orientación de la madre.

Para su feminidad y su matrimonio algunas actividades eran comunes como trabajando en el campo recogiendo frutas y cultivando la tierra cuidando ganado vacuno y recogiendo leña. Las guerras tradicionalmente eran peleadas con hombres pero las mujeres proporcionaban toda la comida desde la retaguardia, ademas ellas se encargaban de defender el hogar y la propiedad. Cuando en la ausencia del hombre nunca fue concebible que la mujer luchara al parejo del hombre cuando este atacaba al enemigo con lanzas, arcos y flechas y hachas. Esta era la situación de la mujer de este entonces, 1890. Cuando los primeros pobladores llegaron a sembrar su colonialismo fueron Cecil John Rhodes y el gobierno británico en 1890.

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MUJERES SOMALIES amadas.

QUE ONDEE SOLA

Continued from Page 8

Cuando estos alzaron la bandera Inglesa en Harare y lo llamaron El fuerte Salisbury. Esta acción provoco una indignación y enojo en toda la nación.

Primero los Ndeveles, una parte de los Zulus que vinieron Zimbabwe bajo Umzilikazi y se establecieron al oeste de la región de Bulawayo. Estos organizaron una guerra de resistencia en contra de la ocupacion Europea en 1893, pero sufrio una derrota. En 1896-1897 surgo una guerra de liberación nacional Chimorenga 1, esto dirigido Mukwati, Nchhanda y Kagovi, como jefes y con heroes regionales. Mashayamombe y Makoni, africanos, perdieron esta guerra por la superioridad de las armas britanicas y los líderes fueron martirizados. En la guerra se pudo notar que la mujer y heroe y con espíritu de Nehanda Nyakasikana aparece en los anales de la guerra como mujer heroina y martir. No tan solo dirigiendo un bataillon sino la nación entera en las fuerzas armadas en Zimbabwe. Nehanda fue una valiente luchadora con un carácter excepcional como líder y tambien tenia la habilidad con su espíritu de planificación en la sociedad donde una mujer que posee poderes medievales y que invocab a los hombres a que fueran al igual y lucharán. En una sociedad donde la mujer esta en tan rara situación es respetada por el hombre.

Cuando la represión llega y muchos grupos tienen que irse a operar desde la clandestinidad y los Jefes y líderes son ejecutados. Despues de una ola de represión se extiende y las mujeres fueron violadas, las tierras y las propiedades fueron confiscadas y el hombre fue a la carcel y lo torturaron a latigazos. Hombres y mujeres fueron igualmente castigados y mal tratados, y sufrieron decepciones con el establecimiento granjas grandes y pueblos, la vida tradicional cambio, empezaron a usar la mano de obra a bajo salario, algunas veces voluntario la compulsión, de que la mujer empieza a irse a los centros donde empiezan a trabajar como "Nannies" o "house girls." Hombres y mujeres fueron agregados como sirvientes, todos hombres y mujeres fueron igualmente discriminados.

Socialmente vinieron a ser nativos, las leyes que (customary laws their marriages, "native marriages," their education, "native Education," their language, "their native language," their art, "their native art") y los centros empezaron a ser Urbanos y los pueblos que hicieron al lado de estos centros se llamo Native Townships, centros de nativos.

El hombre blanco fue su enemigo comun y empezo a explotar al hombre y a la mujer. Es sorprendente que cuando el movimiento nacionalista empezo, hombres y mujeres unieron sus manos de lucha de la misma manera que fueron conquistados, oprimidos, y explotados por un sistema político económico. La lucha nacional y el impacto en la mujer de Zimbabwe, es necesario estudiar la posición que la mujer juega durante la etapa no violenta desde 1959-1963 asi como desde que empezo la etapa de la lucha armada 1963-1979.

La primera etapa se conoce como etapa de la lucha política y la segunda es la etapa de la lucha armada.

La lucha política, durante esta época (The African national congress of national democratic party) en el temprano periodo de Zapu, la lucha era solamente política, en reuniones, demostraciones, huelgas, boycotts, las juntas populares en publico, siempre tenian éxito cuando las mujeres gritaban. Iban gritando motes nacionalistas, canciones y bailes. Esto les ayudaba a crecer su moral y seguir luchando, hasta la victoria final. Es verdad que se concentró mucho en agitación política con sus reuniones oratorias como objeto principal de la lucha. Mas la lucha armada no puede ser considerada sin antes no tener lucha política como complimento.

La mujer demostró que era más activa que hombre políticamente al organizar en las zonas urbanas de Highfield, Harare, Mabvuku, Sakubva, Mpoporna, Mzilikazy, Mambo, y otras. La mujeres y los jóvenes eran los grupos que más se podía depender para presionar.

Esta lucha africana demuestra como la mujer sigue buscando su liberación y otra prueba de esto es la compañera Assata Shakur y todos los prisioneros de guerra en las cárceles de los Estados Unidos.

La lucha clandestina liberó a la compañera Shakur y hoy se encuentra libre. Así también las Sandinistas que luchan por sacudirse la más terrible opresión del imperialismo Yankee en Nicaragua.

También la mujer salvadoreña que luchan por sacudirse la opresión del enemigo, y están luchando por derrocar gobiernos que obedecen órdenes de los capitalistas. Las compañeras Chilenas que aprendieron, que sin la lucha armada la verdadera liberación no llega. Y ahora recientemente mencionada por la prensa burguesa, la mujer Boricua que lucha desde la clandestinidad por una patria libre.

Que espíritu de liberación tiene esta mujer puertorriqueña que ha llegado a la culminación de la lucha, la lucha armada todas estas mujeres educadas que están dispuestas a dar la vida por sus pueblos y la liberación de estos.

No lo hacen solo por ser mujeres, sino que piensan en sus hijos, y compañeros y en una patria nueva para comartir una vida mejor. Por estas luchadoras tener diferentes valores altruistas, quieren un patrimonio Nacional sin racismo, sin sexism, ni corrupción, y esta es la herencia más saludable que debemos de legarle a nuestros hijos.



QUE ONDEE SOLA

PUERTO RICO FACT SHEET:

In the 1980's, the Puerto Rican people are posing a sharp challenge to the place assigned to them within the international economic and political system run by the US. The past few months have seen much evidence of the Puerto Rican struggle: the unconditional release of the Four Puerto Rican Nationalists, held prisoner in the US since the 1950's; the murder of Puerto Rican independentist Angel Rodriguez Cristobal in Federal prison; ambushes of US Navy and military personnel in Puerto Rico; and the armed takeover of Carter and Bush campaign headquarters in New York and Chicago. Eleven Puerto Ricans recently arrested in Illinois and accused of membership in the F.A.L.N. have taken a stance as Prisoners of War. One of them, Haydee Torres, was sentenced to life imprisonment by a court in New York. **PEOPLE IN THIS COUNTRY ARE BEING PUSHED TO QUESTION THE RELATIONSHIP BETWEEN THE U.S. AND PUERTO RICO. WHAT IS THE BASIS OF THE PUERTO RICAN STRUGGLE? WHAT CAN WE LEARN FROM IT?**

POLITICAL STATUS:

Puerto Rico is a US colony. It is described by the US Supreme Court as "belonging to, but not part of, the US." Puerto Rico has been controlled by the US since 1898, when US military forces invaded during the Spanish-American War. The US thereby imposed a state of war on Puerto Rico by violating its sovereignty through this military takeover. The US military, FBI, and other police and counter-intelligence agencies all function in Puerto Rico today. They have been used to repress the Puerto Rican independence movement. Puerto Rico's elected governor and legislature function under the authority, and subject to the approval, of the US government and Congress. US citizenship and US military service obligations were imposed in Puerto Ricans in 1917 because of World War I.

Puerto Rico has been described as a military-industrial colony because of the huge presence of US businesses and troops. Over 11 US military bases occupy 13% of the arable land in Puerto Rico. 80% of the Puerto Rican island of Vieques has been expropriated by the US Navy as a training and bombing range, part of the Roosevelt Roads naval complex, largest US naval base in the world. Puerto Rico is a captive market for US goods and shipping; it is required to use US currency and postage, and is not allowed to have independent foreign relations. US control has meant economic hardship: 40% are unemployed, the per capita income is much lower, but costs are higher than in the US.

PUERTO RICANS HAVE BEEN FIGHTING TO OVERTURN THIS SITUATION AND WIN INDEPENDENCE SINCE THE US INVASION. THEIR EFFORTS HAVE MET WITH REPRESSION, INCLUDING IMPRISONMENT, MURDER, AND EVEN DISPERAL OF THE POPULATION, LIKE

THE ATTACKS ON THE NATIONALISTS FROM THE 1930's TO THE 1950's, AND ON THE LEFT AND WORKERS' MOVEMENTS IN THE 60's AND 70's. FOR THE 1980's, THE BATTLEGROUND IS BETWEEN INDEPENDENCE AND ANNEXATION—THE ATTEMPT BY THE US TO IMPOSE STATEHOOD ON PUERTO RICO, WHICH HAS BEEN PUSHED BY FORD AND CARTER.

ECONOMIC PICTURE:

Puerto Rico, prior to the US occupation, had a diversified, self-sufficient agricultural economy. When the US took control, it redirected the Puerto Rican economy to serve its own interests. First, a one-crop sugar economy was installed; then in the 1950's, Operation Bootstrap pushed light industry. Today, heavy extractive industry and chemical plants are being set up. But this type of development has not benefitted the Puerto Ricans. Hundreds of thousands were forced to migrate to barrios in the US in search of work. Now the US is trying to cement its control through annexation in order to step up its exploitation of Puerto Rico, especially its mineral resources and off-shore petroleum reserves.

Puerto Rico today must import almost all its food from the US. Because of the soaring unemployment rate, 75% of the families are on foodstamps, 81% of those who have been able to find work get jobs in US owned concerns. In 1978, accumulated US investment in Puerto Rico was over \$20 billion, mostly in high-technology, polluting industries that hire few Puerto Ricans. An example is the drug and other petrochemical operations, which netted \$1,032.6 million in profits for the US. One-fifth of all US investment in the Third World, and one-third of US investment in Latin America, is in Puerto Rico. This is because direct US military, political and economic control guarantees high profits and low taxes. US monopoly capital in Puerto Rico controls 80% of manufacturing, 60% of banking and 90% of industrial exports.

PUERTO RICANS HAVE DERIVED NO BENEFIT FROM US CONTROL: ITS IMPACT ON PUERTO RICO HAS BEEN GENOCIDE:

*US citizenship was imposed on Puerto Ricans so they could be drafted into the US Army during World War I. Puerto Ricans have been killed and wounded in the US armed forces far in excess of their population.

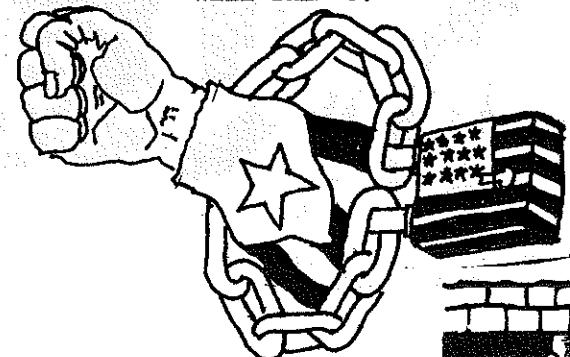
*One third of all Puerto Rican people have been dispossessed and relocated, mainly to the US, because of the continuing crisis of the colonial economy and US efforts to contain the independence struggle.

*40% of all Puerto Rican women of child-bearing age have been sterilized and Puerto Rican women were made the objects of early research on birth control pills, before the pills were considered safe for US women.

*Public and private debt in Puerto Rico comes to \$13 billion—\$3000 for every man, woman and child.

POETRY

Field Nigger, House Nigger
 Which one are you?
 I am a field Nigger
 and proud of it too!
 Massa thinks he
 owns me ... broken me...
 but my mind and soul
 are free...
 and I'll keep on
 thinking and fighting
 until the final victory!
 The capitalist
 will fall...



as everyone will see,
 and amongst the many
 who will help knock him down,
 will be me!

The bourgeoisie will fall...
 as everyone will see,
 cause nothing can stop
 our fight,
 our just war for dignity
 and Liberty!

Viva Puerto Rico Libre!
 Free the F.A.L.N. 11 !
 Free Pablo Marcano and Nydia Cuevas!

by: Nelson Santana

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as a result of a split and if it's possible in Israel, it's possible here. And if the Palestine Liberation Organization can go before the U.N. and talk about their right to land - then the Black Liberation Organization can go before the U.N. too. We can not afford to depend on the white left.

The white left comprises a tiny portion of white Amerika and they're so factionalized to the point where they're just - almost totally ineffective. There's an old joke about you put two people on the white left in a room and you sit'em in front of a clock and they'll get into a argument about what time it is. That seems like a joke to a lot of people, but it's true. They are so factionalized 'til they argue about everything. And their arrogance and white supremacist arrogance leads them to believe that THEY are the only ones in the world that have the right answer. THEY are the only ones that can lead the poor and oppressed people to liberation and that's just not true.

We couldn't depend on the white left in the 50's. What in the world would make us think that we can depend on the white left now? I'm not saying that we shouldn't work with white people on whatever level that we want to that suits our interests -- but we can't just keep our heads in the sand and we can't build our movement depending on the white left.

We've got to build our own movement and our struggle has got to be able to stand if the white left pulls out and the white liberals pull out and whatever - if we have to stand on our own two feet, by ourselves - that's how we've got to build our movement.

We've got to build a strong Human Rights Movement. to build a strong Black Liberation Movement and we've got to struggle for liberation.

Free all Political Prisoners. Free Leonard Peltier, Sundita Acoli, Ruchell Magee, Ben Chavis, George Merritt, Gary Tyler, Geronimo Pratt, Dessie Woods, The RNA-11, and the BLA-25. We must be free.

VIVA PUERTO RICO LIBRE!



CARMEN VALENTIN

RICARDO JIMÉNEZ

DYLICIA PAGAN

CARLOS TORRES

ADOLFO MATOS

ALICIA RODRÍGUEZ

ALFREDO MÉNDEZ

LUIS ROSA

ELIZAM ESCOBAR

LUCY RODRÍGUEZ

HAYDEE BELTRÁN TORRES

DESPERTA PORINQUENO
(HIMNO REVOLUCIONARIO)

DESPERTA BORINQUENO QUE HAN DADO LA SENAL

DESPERTA DE ESE SUEÑO, QUE ES HORA DE LUCHAR.

A ESE LLAMAR PATRIOTICO, NO ARDE TU CORAZON?

VEN, NO SERA SIMPATICO EL RUIDO DEL CANON.

NOSOTROS QUEREMOS LA LIBERTAD.

NUESTRO MACHETE NOS LA DARA.

VAMONOS BORINQUENO, VAMONOS YA.

QUE NOS ESPERA ANSIOSA, ANSIOSA LA LIBERTAD.

LA LIBERTAD. LA LIBERTAD.

LA LIBERTAD. LA LIBERTAD.

LOLA RODRUGUEZ DE TIO