



# QUE ONDEE SOLA

SPECIAL EDITION

MARCH 1981

**THE PUERTO RICAN WOMAN:  
COURAGE AND SACRIFICE**

THIS ISSUE DEDICATED TO:  
CONSUELO LEE DE CORRETJER  
AND TO INTERNATIONAL WOMAN'S DAY





# THE PUERTO RICAN WRITERS IN THE INDEPENDENCE MOVEMENT

My life I give for the freedom of my country. This is the cry of victory on our struggle for independence against the U.S., which for more than half a century invaded and has robbed our land that belongs to Puerto Rico.

Lolita Lebron

3-4-54

Message written prior  
to attack on Congress.

The Puerto Rican people are a nation of warriors. We have fought armed attacks against colonial rule since the Spanish conquest and continue to do so. This armed movement is the expression of a determined nation who seeks its independence from colonial domination (this) is an unalienable right.

Dylcia Pagan

4-28-80

One of the 11 Puerto  
Rican POW's arrested  
and imprisoned.

When Lolita Lebron wrote the above words, she was preparing to give her life for the freedom of her people. Like Lolita, the 11 Puerto Rican POW's currently imprisoned represent demands that Puerto Rico be a free and sovereign nation. Puerto Rican women have participated in their nation's resistance to Spanish and U.S. colonialism for over 400 years. Their experience, as women, as fighters, as Puerto Ricans, as mothers, is reflected in their writings. These poems include some examples of the literary works of these women from the U.S. and Puerto Rico.

## LOLA RODRIGUEZ DE TIO

Lola Rodriguez de Tio was known as "the daughter of the islands". She used her pen to further the struggle against Spanish colonial oppression.

### La Borinquena

Awake Borinqueños, you have been called to rise  
Arise from your slumber; the time to struggle is now.  
Doesn't your heart burn at the call of the homeland?  
Come, the sound of the cannon will be music to your ears.

We long for freedom.

With our machetes we shall gain it.

Onward Borinqueños, Onward!

Freedom awaits impatiently.

Liberty! Liberty!

La Borinquena, written in the late 1860's, is Puerto Rico's revolutionary national anthem.

According to a Taino legend, Loiza, a woman chief, ruled the lands at the mouth of the largest river on the island, now called the Rio de Loiza. This river was the inspiration and title for Julia de Burgos' famous poem hundreds of years later.

Rio Grande de Loiza!....Extend yourself into my spirit and let my soul get lost in your streams,  
to search for the fountain that stole you away as a child and in a mad impulse returned you to the path.

Coil yourself around my lips and let me drink you,  
to feel you mine for a brief moment,  
and hide you from the world and hide you in yourself, and hear astonished voices in the mouth of the wind.

Get off for an instant from the loin of the earth,  
and look for the intimate secret of my longing;  
lose yourself in the flight of my bird imagination,  
and leave a water rose for my illusions.

Rio Grande de Loiza!...My source, my river,  
ever since the maternal petal raised me to the world;  
with you went down from the rugged hills,  
to look for new furrows, my pale desires;  
and all my childhood was a poem in the river,  
and a river in the poem of my first dreams.

Adolescence came. Life surprised me  
pinned to the widest part of your eternal voyage;  
and I was yours a thousand times, and in love,  
you awoke my soul and kissed my body.

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NORTHEASTERN ILLINOIS UNIVERSITY

QUE ONDEE SOLA

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# VIVA EL 8 DE MARZO!! VIVA LA MUJER REVOLUCIONARIA PUERTORRIQUENA!!

The following is a speech delivered by Alejandrina Torres, in representation of the National Committee to Free Puerto Rican Prisoners of War for the celebration of International Womens Day in New York City on March 7, 1981.

Companeros and companeras, revolutionary greetings. Comrades and friends, today I come to speak to you of a nation that clamors for its freedom. I come to speak to you of a nation that has been militarily held captive for the last 82 years by the greatest enemy of humanity in the history of the world.



"The lives of Puerto Rican women on the homeland and the United States are ruled by the american government.

Alejandrina  
Torres

I come to speak to you as a sworn enemy of this, the most evil of evils, yankee imperialism. For it is this monster which oppresses all women in general, and which oppresses Third World women within the empire itself, in the internal colonies of the U.S., and which also wreaks the devastation upon the people, colonies and the neo-colonies.

To understand this evil which perpetuates itself under the banner of free trade and democracy, one must understand it in less polemical and more practical ways. Understand it in terms of human lives versus profits in Latin America. That is the price of imperialism for my people and the people of Latin America. The lives of Puerto Rican women in the homeland and in the United States are ruled by the American government. As a colony of the U.S., every part of our lives - be it how we make our living, what type of education is offered to our children, or the equality of our family it lives - is controlled by the U.S. government.

Since the U.S. invaded Puerto Rico in 1889 there has been a planned conspiracy to make Puerto Rico a part of that country, or at least to make it serve the interests of that government through assimilation.

All over the world wherever people are crushed by the illegal occupation of their country by U.S. backed imperialism, there is a battle for control of the land.

Today in the world a day has been set aside to honor women. An international day of recognition which has been bastardized by so-called democratic countries and movements. A day rightfully set aside to honor women in struggle for liberation - a day set aside to honor the spirit of Haydee Beltran Torres, Assata Shakur, Dylcia Pagan, Susan Saxe, Lucy and Alicia Rodriguez, Leila Khaled, Carmen Valentin, Lolita Lebron and Nydia Cuevas. All those women who in the spirit of the Vietnamese want to ride the wild waves, kill the shark, and free their homeland. All those women who dare to struggle, all those women who dare to win. Women from oppressed nations have a double or triple burden of oppression. As colonies our countries are robbed of our natural resources and as workers we are paid the lowest wages that companies can force upon us. Our people must also confront the racism of the imperialist nations. In an oppressed nation everyone is exploited. The government has to guarantee cheap labor so that the imperialist nation - be it the United States or any other country - can make the biggest profit. If the people are trained to believe in the inferiority or weakness of women, men have someone who they feel is beneath them. They can thus safely relieve their frustration and anger on the family instead of their bosses. The supposed inferiority of women serves to contain the anger and outrage of both men and women towards the government.

Revolutionary women from oppressed nations recognize that our struggle for equal rights has no meaning unless it is linked to the liberation of our nation and to a change in the economic system. We recognize that we must resist the yankee government's intentions to further enslave our people by actively working to organize our people to rise up and take charge of our lives and nation. When we speak of oppression of the woman in Puerto Rico, we see that sexual discrimination began with the Spanish invasion, was carried on throughout the yankee invasion, and persists today. In the beginning of this century, the U.S. began developing its business interests on the island and women became part of the industrial work force. In the 1930s and 40s, women were still primarily earning their living doing odd jobs out of their homes - sewing, laundering, and other domestic chores were done without the protection of a minimum wage. Wages for those services were about 2 to 3 cents per hour. Those workers who worked outside the home labored in needle trades-canning, (continued on pg. 4)

(continued from pg. 3) tobacco and hat making. Women were also employed as salesgirls and telephone operators....

Since the 1950's Puerto Rican women in the U.S. have begun to wage struggle against the imperialist assault. In her poetry, Julia de Burgos express our cry for justice: "When the multitudes run madly, leaving behind ashes of burnt injustices, and when the ant of the seven virtues, after the seven sins, the multitudes run against you and against all that is unjust and inhumane, I too will be among them with a wooden torch in my hand." All over the world oppressed women are moving toward the forefront of the liberation struggle for self-determination. Imperialism is the enemy of all women. It is clear that our role must be complementary and not competitive against our brothers. Women have always participated in the struggle against oppression and as we see imperialism losing its ground around the world, we must organize and heighten our participation to ensure a defeat of a system where "work is a necessary evil" rather than a useful production in a sane society. Wherever there is oppression there

labor organizers, became an early member of the Indochinese Communist Party and was one of the founders of the Vietnamese Women's Union. Ming Khai worked underground until she was captured, tortured, and killed by the French in 1941. On the walls of her jail cell she wrote in her own blood, "A rosy cheeked woman, here I am fighting side by side with you men. On my shoulder weighs the hatred that is common to us. The prison is my school, its mates my friends. The sword is my child, the gun my husband."

Cuban women entered new revolutionary Cuba doubly exploited as workers and as women. Their history before the revolution left them with little or no education or training. During the first years of revolution, changes were made to overcome this double exploitation through education, learning basic skills, and raising the political consciousness of Cuban women. The Federation of Cuban Women was founded in 1960, based on the belief that sexual discrimination occupied a distinct structural position in Cuban society and that it was going to be the most difficult prejudice to overcome. The FMC is committed

## **REVOLUTIONARY WOMEN FROM OPPRESSED NATIONS RECOGNIZE THAT OUR STRUGGLE FOR EQUAL RIGHTS HAS NO MEANING UNLESS IT IS LINKED TO THE LIBERATION OF OUR NATION AND TO A CHANGE IN THE ECONOMIC SYSTEM**

has been revolutionary women taking decisive action in the struggle for national liberation.

In the U.S. the Native American woman has long contributed to the fight for self-determination. Anna Mae Aquash, whose body was found in South Dakota, killed by the enemy of all oppressed people, was a well-remembered activist of Wounded Knee. The history of Black womens' participation in the struggle for freedom from slavery goes back four hundred years - Harriet Tubman aided scores of slaves to freedom by way of the Underground Railroad. Even in the prisons where we find the steps to defend their rights to self determination. Women like Dessie Woods, and Assata Shakur - a prisoner of war freed from captivity by the Black Liberation Army in November 1979. Although acquitted of all charges fabricated against her, the U.S. government held Assata prisoner because they saw her as "the soul of the Black Liberation Forces."

In the 1960s the eyes of the world were on Vietnam. The fly that punctured the paper tiger. The Vietnamese war of liberation spans three generations - first against the French, then against the American invaders. Vietnamese women took an active role at all levels of revolutionary struggle. Ming Khai defied her parents and in 1926 at age 16 became one of the founders of the Long Haired Army - Women's Military Forces. She also was one of the most active

to organize women to take part in the revolution and to speak for women before the revolutionary government. The FMC analyzes problems women face and suggests solutions.

Cuban history gives recognition to the heroism of women. Rosa Castellanos or as she was known, Rosa "La Vayamesa" fought with the rebel army in the wars of independence in 1868 and 1896. She was awarded captain's stripes by Maximo Gomez. She founded a hospital in the mountains for the wounded which used herbal medicine. A former slave, she participated in clandestine transport of machetes to slaves during the sporadic late nineteenth century revolts. Haydee Santamaria and Melba Hernandez participated in the attack at the Moncada fortress on July 26, 1953. Both were wounded and captured. After Haydee's release she did underground work in the cities and with the guerrillas in the mountains. She was a representative of the July 26th Movement outside Cuba, acquiring and transporting arms and money from the U.S. Celia Sanchez helped organize support for landing of the Gramma. She was one of the few women to fight actively in the Sierra Maestra with the rebel forces. She went on to hold two positions in the Central Committee of the revolutionary Cuban government.

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The Puerto Rican woman has been present throughout the struggle for national liberation. Mariana Bracetti not only sewed the flag of Lares, but was an active member of the secret society. She travelled through Puerto Rico before 1868, organizing cells and carrying messages between the revolutionary centers. Luisa Capatillo was one of the founders of the Puerto Rican labor movement during the first decade of the present century. Together with Juana Colon they led militant demonstrations for the rights of Puerto Rican workers and defined the role of women in the struggle as one of absolute equality. The armed movement for liberation has also seen women in leadership roles. Blanca Canales led the armed column which took Jayuya in 1950, the only town to be liberated and the last to fall to the enemy. Isabel Rosado, an heroic combatant in the 1950 insurrection, today at age 77 continues to occupy the front lines of the struggle. In May 1979 she was one of the Vieques 21 arrested for protesting U.S. Navy occupation in Vieques, Puerto Rico.

A new generation of women fighters in the struggle for national liberation today occupy the front lines. Maria Cueto, and Raisa Nemekin pointed out the way of heroic resistance to yankee oppression by preferring prison to collaboration with federal grand jury witch hunts into the Puerto Rican national liberation movement.

Perhaps the best known symbol of Puerto Rican women in struggle for our dignity and equality is Lolita Lebron. A Puerto Rican woman, worker, mother, and revolutionary who has sacrificed her life for the independence of Puerto Rico. On March 1, 1954 she and her companeros Rafael Cancel Miranda, Irving Flores, and Andres Figueroa Cordero entered the House of Representatives armed to bring the Puerto Rican Independence struggle to the attention of the world. Lolita spent 25 years in prison and was unconditionally released in 1979 along with her companeros and remains firm and active in her commitment to free Puerto Rico.

Throughout history the repression and oppression of women has been a continuous process. In the mid 1970's the U.S. used the grand jury as an arm of the F.B.I. in another attempt to stifle Puerto Rican liberation. Women played a decisive role in the resistance to the grand jury system by refusing to collaborate with an investigation that was geared to discredit and destroy the Puerto Rican independence movement and those who supported it in the Chicano/Mexicano movement.

Since 1970 over 400 independentistas have been incarcerated in Puerto Rico, accused of involvement in armed actions against U.S. imperialism. The mounting repression in Puerto Rico and against Puerto Rican communities in the United States clearly points to the fact that the independence movement poses one of the most significant threats to U.S. im-

perialist plans both within and outside the borders of this country. A clear example of this is the reaction of the U.S. government.

On July 3, 1978 Nydia Cuevas and her comrade Pablo Marciano Garcia seized the Chilean consulate in San Juan, Puerto Rico demanding independence for Puerto Rico, freedom for the Nationalist prisoners, an end to the July 4th celebrations in Puerto Rico, and in solidarity with the Chilean peoples' resistance to the fascist dictatorship in Chile. Nydia and Pablo were sentenced to seven to twelve years in prison. Nydia was sent to a prison in California four thousand miles away from her homeland in an effort to isolate her. She was recently transferred to Alderson West Virginia.

The development of a rearguard struggle is deeply rooted in the Puerto Rican reality...of the barrios of the U.S. capable of mobilizing the Puerto Rican masses to support concretely the revolutionary struggle of Puerto Rico. We intend to develop a rearguard movement that addresses itself to the reality of oppressed nationalities here and to develop a strategic unity with these forces, a unity that recognizes the diversity of historical experiences and the commonality of our resistance. As we enter the decade of the 80's, the very survival of our people will depend upon this unity. We intend to develop a rearguard struggle that is capable of mobilizing solidarity from progressive whites and sectors of the white working class who have not been bought off by the state. In doing this we hope to contribute significantly to revolution in this country. We believe that from the ashes of a thoroughly dismantled federal structure a new order will rise...a new order in which injustices, racial and national oppression cannot exist.

At this point we see that as the priority because of the rising contradictions and because of the U.S. imperialist attempt to annihilate our nation through statehood in Puerto Rico. From our programatic perspective there are two strategic points...international support and solidarity and the creation of a national liberation front.

Comrades, history charges you with a tremendous responsibility. Your support, the support of people everywhere is of the outmost importance in our quest to reconquer our national sovereignty taken from us 82 years ago by the armed forces of the U.S. It is imperative that in the decades of the 80's colonialism be put to rest. You have a tremendous role to play. Accept the challenge.

Today we have the courageous example of Luis Rosa, Elizam Escobar, Carlos Torres, Ricardo Jimenez, Carmen Valentin, Adolfo Matos, Lucy Rodriguez, Alicia Rodriguez, Maria Haydee Beltran Torres, Dylcia Pagan, and Alfredo Mendez. These cadres of the Puerto Rican conscience in arms accepted the challenge to free our homeland, to bring the struggle within the entrails of the monster and to tell the

(continued on pg. 6)

## POETRY

### Conspiracion



Carmen Valentin



Alicia Rodriguez

Mientras en mi exista todavia un respiro,  
Yo conspiro.  
Mientras mi espiritu pueda todavia cavalgar  
Mientras mi brazo pueda todavia levantar  
una pluma, un fusil,  
Yo sere sutil!  
Mientras exista el le-lo-lai la palma, el flamboyán  
Mientras el pueblo este presente,  
Y haiga gente  
cuenta conmigo, pues yo estare al frente.  
Mientras yo pueda respirar,  
Yo podre conspirar.  
Mientras las masas exijan proteccion  
Y mientras el pueblo pida accion,  
Estare yo a tu lado, no habra separacion.  
Habra conspiracion!  
Mira hacia el sol, el mar, el universo,  
Mientras estos existan, estare yo en el verso  
de cada guerillero que camina disperso,  
buscando entre otras cosas  
tu libertad ansiosa.  
Mientras este gusano americano  
Siga en largos plazos  
dictando nuestros pasos  
Estrechame en tus brazos  
No habra otra solucion  
Habra conspiracion!

P.O.W. Carmen Valentin



Maria Haydee Beltran Torres



Ida Luz Rodriguez



Dylcia Pagan

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world that Puerto Rico cannot be free without a strategy that revolves around the concept of prolonged Peoples War. These 11 are committed to a life and death struggle against imperialism. They clearly understand the consequences of their actions and are willing to accept the responsibility.

The 11 have heard the call of freedom and they have responded. They shall continue to do so until final victory. They clearly understand that Puerto Rico cannot be free without the emergence of a national liberation front. The embryo of such a front is emerging as the ideological debate sharpened by the question of the position of prisoners of war and as armed organizations advance their joint political-military work. Puerto Rico will be free by the effort

ts of the Puerto Rican people and with the support of peoples everywhere. Your recognition of the right of Puerto Rico to be free, your support of the 11 to be treated as prisoners of war will advance the cause of humanity. As the Puerto Rican revolution grows, I can assure you U.S. imperialism will be altered dramatically. A free Puerto Rico in Latin America will be the Achilles heel of U.S. imperialism and the struggle of Puerto Ricans and other oppressed nationalities will be its Trojan Horse.

Comrades, the time is here. The struggle for Puerto Rico's national liberation is escalating. Each and every one of us has a role to play within that struggle. We must not fall, we must not fail to support the people of Vieques and all Puerto Ricans in struggle. Victory to national liberation by whatever means necessary.

(continued from pg. 2 )

Where did you take the waters that bathed my figure,  
with the stream of the newly risen sun?

Who knows in what remote Mediterranean country  
some faun on the beach will be possessing me.

Who knows in what showers of what distant lands  
I will be spilling in order to open up new furrows;  
or if perhaps, tired of biting hearts,  
I will be freezing in ice crystals.

Rio Grande de Loiza!...Blue. Dark. Red.  
Blue mirror, fallen blue piece of sky;  
naked white flesh turned black  
each time night gets in your bed;  
red stripe of blood when under rain  
floods of mud vomit on the hills.

Man river, but man with purity of river,  
because in your blue kiss you give your blue soul.  
My very dear river. Man river. The only man  
who, kissing my body, has kissed my soul.

Rio Grande de Loiza!...Big river, big tear.  
The biggest of all our insular tears,  
if it were not for those flowing out  
through the eyes of my soul for my enslaved people.

#### JULIA DE BURGOS (1914-1945)

Julia de Burgos is considered one of Puerto Rico's  
greatest poets. Her writings reflected the social in-  
justices of her time, as well as a profound love for  
the ancient roots and culture of Puerto Rico.

##### To Julia de Burgos

The word is out that I am your enemy  
That in my poetry I am giving you away.  
They lie, Julia de Burgos. They lie, Julia de Burgos.  
That voice that rises in my poems is not yours: it is  
my voice;

You are the covering and I the essence;  
and between us lies the deepest chasm.

You are the frigid doll of social falsehood  
and I, the virile spark of human truth.

You are the honey of courtly hypocrisy, not I;  
I bare my heart in all poems.

You are selfish, like your world, not I;  
I gamble everything to be what I am.

You are but the grave lady, ladylike;  
not I; I am life, and strength and I am a woman.

You belong to your husband, your master, not I;  
I belong to no one or to everyone, because to all,  
to all I give myself in pure feelings and in my thought.

You curl your hair, and paint your face, not I.  
I am curled by the wind, painted by the sun.

You are the lady of the house, resigned and meek,  
tied to the prejudices of man, not I;  
smelling the horizons of the justice of God.  
I am Rocinante, running headlong.

You don't even rule yourself; everybody rules you;  
your husband rules you, your parents, your relatives,  
the priest, the designer, the theatre, the casino,  
the car, jewels, banquets, champagne,  
heaven and hell, and "what will people say?"

Not me, because only my heart rules me,  
only by thoughts, the one who rules in me is me.

You, flower of aristocracy, and I, the flower of the  
people.

You have everything in yourself and you owe it to  
everybody.  
whereas I, my nothing I owe to nobody.

You nailed to the static ancestral dividend,  
and I, a one in the numbers of the social divider  
we are a duel to the death, which nears fatally.

When the multitudes run joyously  
leaving behind ashes of burning injustices  
and when, with the torch of the seven virtues  
the multitudes run after the seven sins,  
against you and against all that is unjust and inhuman,  
I will go in the middle of them with my torch in my  
hand.

#### LOLITA LEBRON

Lolita Lebron is considered the national con-  
science of Puerto Rico—a revolutionary who led the  
armed attack on the US Congress in 1954 along with  
Irvin Flores, Rafael Cancel Miranda and Andres  
Figueroa Cordero, to protest the imposition of  
commonwealth status in Puerto Rico. She and her  
companeros were released in November, 1978, after  
spending 26 years in US prisons. Lolita wrote poetry  
while imprisoned in the US Federal Penitentiary in  
Alderson, West Virginia.

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(continued from pg. 7)

Oye--Listen

Listen.  
I am eating a sweet.  
It tastes like medicine,  
it contains a chemical from Alderson.

We have to cure, cure,  
cure the wound  
they have given to mama.  
The wound  
the yankees gave to our Beautiful Land.  
Goodness, don't laugh  
at my language.

Have you heard the theeket speak?  
I know that the leaves of the malanga  
are used as cups.  
Listen,  
I am made of mud.  
I write with mud on  
these resebuds flowering  
in delicious nutrients.  
It has roots of bone,  
flesh and soul  
it has the sun  
and it's whole being  
is crowned  
by a great spiral snail shell.

DONA CONSUELO LEE DE CORRETJER

Dona Consuelo Lee de Corretjer has participated in the independence movement since the 1930's when the Nationalist Party, headed by Albizu Campos, was at its height. She is currently a leader with the Liga Socialista Puertorriquena, a revolutionary independence organization on the island.

To a Vietnamese Facing Death, Whom I Love but  
Whom I Never Met  
(October 9, 1973)

I listen to the anonymous cries  
That come from the centruies  
and the far away cries  
Or those that come ahead  
Of those that lovingly pick up  
the duties that are left by the fallen,  
of those of us who know that happiness  
is to understand their obligation, to have the faith  
that in this beautiful world,  
nothing is lost, not even a moan,  
not even a pain, not even a joy,  
not even a horror; nothing that is faithful to the  
But their only responsibility is to carry on  
anonymously that which is  
everyone's, not one person's only.

They are those who pick up  
lovingly the responsibilities,  
those that are able to hand them over to someone  
that can carry them as far as it's possible  
to carry them by way of what we were and what we  
will be, like an unbreakable human thread.

Dedicated to her children and their present and future  
projections--1976

A Child

A child is a future,  
inexorable,  
synthesis of creation,  
owner of everything he sees,  
that he touches,  
that he hears,  
that he feels  
inhales  
tastes.  
But overall he is a vehicle,  
of immortality;  
without a past in appearance  
but a steel container  
of all the past and all that lived,  
free, without straps  
nor fears  
restless fighter  
seeking his kind  
as the plants seek the sun.  
Ignoring prejudices,  
and other negativesness;  
wearing hopws for the first time  
sharing originalities  
within all that is the same  
in eternal repetition  
eternally new  
and as old as the earth itself  
a child, do not be deceived my friend,  
in his soft wrap  
(which is his strength)  
pink, black, red  
or whatever other human hue  
in which he arrives wrapped  
his fragile hardness,  
is always a future  
inexorable,  
static's enemy  
whose meaning is to  
change all.

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### The Eleven Puerto Rican Prisoners of War

The case of the eleven Puerto Rican POWs who were captured in Evanston in April, has received international attention and support. Before the UN and before the world, these five women and six men accused of being members of the FALN have declared themselves to be freedom fighters, captured combatants in the struggle to free Puerto Rico. From behind bars, the women have written poems expressing their courage and commitment to the struggle for independence.

For the Children of the Imprisoned Parents  
and all Puerto Rican Children  
by Alicia Rodriguez

Listen Borinqueno child,  
the soul of our country  
In you we see the future  
of our struggle for independence.  
Our homeland is courage and sacrifice,  
as Dr. Albizu taught us.  
Walk with your heads held high,  
because your parents are freedom fighters.  
From these cold bars,  
we are strengthened,  
Knowing no empire can take away  
our children's love,  
the children who love liberty.  
Listen Borinqueno child,  
the moment for struggle has come,  
with pride and determination  
take a gun in one hand  
and raise the other high,  
To let the world know  
that our victory must arrive.

### To Our Brave Warriors

By Evelyn Cruz, and Maribel Sanchez  
(students at Rafael Cancel Miranda High School)

You all are the hydra to the revolution  
to the salvation of our nation  
against exploitation and oppression  
You have planted the seed that will grow  
into a tree and they'll see that we'll be free  
from the enemy  
You give recognition to our nation  
our existence will not die but grow  
in their very eyes  
We as a people  
You as the heroes  
we'll keep our resistance  
stronger in existence  
as you can see, we're still not free  
but they'll surely see, that we hit the  
enemy with the strike of anger  
like the sound of thunder  
for we don't live in fright  
for we live for our rights  
Our existence will not die  
but survive.

Have You Seen "La Nueva Mujer Revolucionaria Puertorriquena?"  
by Dylcia Pagan

She walks with the stride of her borinquen ancestry as a "Taina Casica"  
She bears the child which will reap the benefits of our new society,  
She knows where she is headed, for her commitment is to her people.  
She speaks with dignity and defiance, for she knows that her principles  
are correct and reflect the oppression of her homeland and her people.  
She stands with fervor with arm in hand beside her companeros.  
For she is prepared to meet whatever consequence arrives.  
The signal is given!  
She responds fearlessly for she is certain that victory will prevail.  
She is captured by the enemy  
But she does not despair, for she knows that her actions have  
been heard and her people will respond.  
The struggle continues until death.

(continued on pg.17)

# PERSPECTIVE:

## INTERVIEW WITH DOÑA CONSUELO

Un denso follaje oculta la entrada a la blanca terraza. Cuatro sillones de paja y dos gatos son los únicos indicios de que la casa esta habitada. Unos segundos y se abre la puerta principal. Surge la erguida figura de don Juan Antonio Corretjer. A su lado la pequeña silueta de su compañera, dona Consuelo, quien adelanta el paso. Luce pulcramente vestida de azul; un azul que coincide con el de su mirada serena.

Luego de breves saludos don Juan Antonio prudentemente se retira al interior de la casa.

Queda dona Consuelo. Con un gesto indica hacia los sillones mientras su voz opaca, pero firme advierte: "Solo 15 minutos". Inmediatamente se inicia un dialogo que se extiende por dos horas y que cubre detalles de su vida, sus poemas y temas tan controversiales como la politica.

Consuelo Isabel Lee Tapia, nieta de Alejandro Tapia y Rivera, nacio el 29 de marzo de 1904 en la calle Hipodromo numero 3 en Santurce. Sus padres, Alberto E. Lee y Catalina Tapia Diaz, formaron una familia de diez de la cual Consuelo fue la septima. En el seno de un hogar acomodado crecio Consuelo Isabel. Sin embargo, prefirio una vida de privaciones y sacrificios por su patria junto a su "indispensable esposo" Juan Antonio Corretjer a quien dedico su libro "Con un hombro menos" y de quien dice: Juan es la parte masculina que compone conmigo esta alianza amorosa de dos opuestos".

Suena el telefono y dona Consuelo se adelanta a su esposo: "Yo contesto pa'i". Asi proseguira el resto de la entrevista, interrumpida constantemente por llamadas telefonicas.

"Yo tenia mis ideales antes de conocer a mi Juan. Mi familia era del otro bando, pero supieron motivarme a pensar desde nina...eso es muy importante al criar un nino...enseñarlo a pensar, aunque luego lo haga de un modo diferente al de sus padres...Yo siempre le dije a mi padre lo que pensaba..." anade con una sonrisa.

Confiesa que le debe mucho a los libros "porque la lectura me ayudo a ganar conciencia, especialmente 'Anti-During' de Engels". En este libro se expone la influencia del metodo dialectico hegeliano en el establecimiento del socialismo cientifico.

Dona Consuelo comenzo sus estudios a los cuatro años. Asistio a diversas escuelas: Blanche Kellogg, Escuela Labra, Saint John, graduandose del Colegio Puertorriqueno de Ninas. Sus padres acariciaron la idea de enviarla a estudiar a Europa y lo hubiesen hecho a no ser por la Primera Guerra Mundial.

"Para ese entonces, habian hundido el barco Carolina y eran muy peligrosos los viajes largos."

Prosiguió entonces, su educacion con maestros privados, en las materias de arte, labores, pintura y musica:

"Ejecutaba muy bien el piano y querian que yo fuera concertista", nos dice dona Consuelo.

Antes de cumplir los 15 años se traslado a los Estados Unidos con sus padres y mas tarde ingresa al Colegio Dwight donde estudia por cuatro años.

Mas tarde, en el año 36, acontecen dos grandes hechos historicos que dejaron una profunda huella en Consuelo Isabel: la Guerra Espanola y el encarcelamiento de los Nacionalistas puertorriquenos. Desde ese momento comienza su labor por la causa de la independencia y el socialismo de Puerto Rico e ingresa al Partido Comunista puertorriqueno. Con el tiempo, hace de la fotografia su profesion con estudios en Nueva York y en Baltimore. Luego conoce a Corretjer...

"Fue algo de novela. Ocurrio poco despues de su salida de la Prision Federal de Atlanta. Debido a la Guerra Civil Espanola mi Partido me envio de delegada a una reunion de organizaciones. A Juan lo enviaron en representacion del Partido Nacionalista. Yo no lo conocia personalmente, pero habia escuchado tanto de el y el de mi que cuando llegue y nos presentaron, el se levanto y me dijo con mucha naturalidad: 'Hola, Consuelo', y yo le dije: 'hola, Juan'...y alli fue el flechazo..."

"Mas tarde nos casamos en el 'City Hall' de Nueva York. Juan me dice que el dia de nuestra boda fue el mas largo, porque nuestra dicha comenzo alli y hasta la fecha no ha terminado.

"La noticia de nuestra boda tomo por sorpresa a todos en Puerto Rico, especialmente a mi familia..."

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# **PUERTO RICAN WOMEN IN THE STRUGGLE FOR INDEPENDENCE.**

pero ellos quieren mucho a mi Juan, mejor dicho lo querian, porque ahora la unica que queda de mi familia soy yo."

Dona Consuelo al igual que su esposo fueron a prision en el ano 69 junto al liderato de la Liga Socialista por el cargo de conspiracion contra el Gobierno de los Estados Unidos.

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## **POETRY AND THE PUERTO RICAN WOMEN**

TALK BY DONA CONSUELO LEE TAPIA  
AUGUST 1980 PUERTO RICO, POETRY

This is August twenty second, 1980, Guaynabo, Puerto Rico. Greetings. I regret that I am unable to be with you. It makes me feel I am taking advantage of your patience and kindness, since you have to listen to me, but will not be able to answer back. However, if you wish to you may write to me.

Speaking to you is Consuelo Lee Tapia and for the best part of my life I tagged on Corretjer because a Puerto Rican woman never loses her identity after marriage. She always keeps her name and her children use both names, the father's and the mother's names. The Corretjer Lee family in my case. I am seventy six years old and part of a family who have been living in Puerto Rico since before the year 1616. I am very much interested in what is politely called 'the woman question.' It has a way of covering up a multitude of evils. Has anyone ever heard of a 'man question?' To my surprise I became aware of woman's real position in this society, of dog eat dog, of her inequality, and of injustices she submitted to precisely among the enlightened. The heroic effort of our leftist men to force their brains to forget their chauvanistic training is very commendable. Only a united struggle will ever resolve this.

I never felt any discrimination because I never was discriminated against in my home environment because of my sex. My parents and eight children were all treated alike. None of us, girls and boys, were stimulated to do anything we showed

ability or talent to do. I was never made to feel it was a disadvantage to be a woman. As I said in my book years later, being a woman is the most glorious thing of all and only comparable to a man being a man.

You ask me to speak about myself, but in your innocence you know not what you are asking. Seventy-six years is a long time to talk about. Even if I had the time it would be cruel and abusive, not to mention being boring to listen to a tale of continued action and intensive living of seventy-six years duration.

My childhood and education have something to do with my way to life. My parents educated us. It was not mere instruction. We all received the same type of education, affection and help. But I must say there must be a great difference in the interpretation of one brain and another, of what is received because I was the only one to react differently. That put me in mind of a Puerto Rican saying that "Nadie sabe para quien trabaja" or "Nobody knows for whom he works." My brothers and sisters did not react in the same way. My parents system of education was to make us analyze, to develop a moral sense, a sense of justice and honor. Of course this education led me away from their class. I was taught to think, to offer judgements on the arts, general events and politics. In other words, to use my mind for observing what surrounded me. It must have been my fathers chagrin when I had to tell him that he had taught me to think and fight honestly for what I thought. That was precisely what I was doing. He must have felt he had completely failed in my case. According to these ideas on education, an educated person who knew how to face life and situations without blaming others and with courage, making the best of things, not just bookish learning. Virtues were emphasized. I think it was an excellent education, especially the love put into it, this being the main ingredient for success in teaching and in learning. It has stood me well. Especially since I have needed of these virtues to face the cynical, capitalist jungle we live in. I thank them both from the bottom of my heart.

You ask how did I come to write poetry. Having been born and raised in Puerto Rico, I could hardly avoid it. Whether it be good or bad poetry was part of our environment since my grandfather was a poet. I enjoyed hearing and learning it. I was told I was like him in my fiery temperament and often heard this prophecy; that I would follow in his footsteps. I was never too far away from poetry so when I had my first heart attack I finally found the time to try it. I had written a few things off and on which were published in Costa Rica and elsewhere. The forced slowing down in my activities set my mind free to think on all things. Being old I thought I had better come to terms with my future death.

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I had done this in my early years. I decided to write down my thoughts. I did not feel sad for I have always enjoyed life at every stage. For this reason I never waste time wishing to be a child again, or a youth. Children and youths have great problems and no experience to go by. This lack of experience gives them no comfort and makes their problems swell to enormous proportions. As they know everything, they suffer the consequences of ignorance. But I had the luck of having wonderful people near me and fortunately for me I did not hesitate to make use of the elders' experience. I thought it natural to receive sermons which I used as I saw fit, discarding what I disagreed with.

From all this wealth of experience they lovingly poured into my ears, I went on to use what was applicable to my generation. My Mother would tell me not to be argumentative but I never accepted profound ideas at face value. I had to remind her she had taught me to do this, to be sure I understood before I accepted ideas. She said analyze, think and then decide. Many times I agreed with her and once she said philosophically, "Well, I suppose if I were your age I would think the same way." Once when the flappers were being discussed, this being the first World War phenomenon, and I being a generational member of it, the older people were saying women had lost their womanhood, there would be no more children born, all young people were lost, etcetera, etcetera, my grandmother whispered in my ear "They used to say the same thing to me when I was your age." I did not succumb to the flapper era, nor did it affect my womanhood. I wanted to have twelve children when I got married just like many young girls born in a big family. After my first child I settled on four, and after my second I decided to wait for the third. I did have a third child just two years before I was a grandmother at age thirty-nine and before I was forty which was considered the age when life was supposed to begin according to the famous bestseller, "Life Begins at Forty." The greatest event of my life after finding my life's purpose in the world struggle was when I met my husband who is a magnificent poet. Many people agree with me. He says in a poetic sense that our wedding day is the longest day in his life because his you still lingers on. This event opened up for me the most beautiful, useful and meaningful part of my life which I also think still lingers on.

This may seem a queer way of explaining how I came to write poetry. I think it was a natural consequence of living. I think life, if looked upon from the right angle is poetry, even if it takes the form of a Greek tragedy. Poetry is an accumulation of strong emotions produced by contacts with nature and its beauty in all forms, including the human form, expressed in chosen words. Poetry is an integral part of Puerto Rican culture. When a child opens his eyes

for the first time in Puerto Rico it is in the midst of beauty, even in a slum. The sun, the moon, the sky, the softness of the breeze penetrates his being freely. Sometimes poetry within a child becomes a refuge against the inhumanity of allowing such a magnificent creation of a child to be born in a slum. The contrast are tremendous. Nature's exuberance dominates all things. So if given the opportunity he will try to express it. It is latent. It has been useful for the morale of our prisoners. That is why a Puerto Rican away from Puerto Rico always keeps as close a touch with his country and hopes to come back. This thread that ties him to his native land is sometimes the only thing that makes him endure the suffering and discrimination he receives in the ghetto. He knows within himself that life is something way beyond the ghetto, for he carries this knowledge within him.

Poetry is as necessary to us as is music. Our culture combines them in the decima set to different rhythms. A decima is a stanza of ten lines. When a singer sings them he has to improvise. Very often the public gives him the theme, or the last line which he or she is supposed to end each stanza. Or the singer is given four lines, each one in the order given has to end each stanza of a set of four stanzas. The rhyme is very strict and it is difficult because you have to do it on your feet as you go along. The only time you have to think awhile is while the music plays before you start. They also hold controversies between two men or a woman and a man. The women's liberation theme is often in the controversy. I have heard a man singer sustain women's rights. The woman was giving her ideas and he was answering her in full agreement. By the fourth stanza she was thanking him. The decima is a genuine form of people's expression, charming and a way to discuss amicably ideas on all questions, from love and admiration to politics and war. I found a woman singer of decimas in jail and when I gave her a book "Yerba Bruja" which has many within its pages, she immediately began to improvise. Decimas are sung to a great variety of rhythms. The "cuatro" is a Puerto Rican instrument indispensable for accompanying decimas. The "guiro" or "guicharo" player is also part of a musical group as is the guitar player.

So I say again, you ask how did I come to write poetry and how do I see poetry as being an expression of my role in the movement? If it is poetry I write, I pick it up out of the air I breath, and the songs I hear. In my brain these sounds my native land, in one way or another, are transformed poetically and eventually comes in words which I consider thoughts and so consider poetry. I think this is a useful thing to the movement to which I'm dedicated, because these patriotic feelings, love of country, search for justice for those who love our earth and the people

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who are on it, can only give back to the people what they have been robbed of and help organize them politically which can only be worthwhile if it turns the 'I' into the 'We'.

Recently the imperialists murdered a very fine example of a virtuous man, who fought for our independence and socialism. He was murdered for his participation in the Vieques protest a year ago. The U.S. navy has decided to use Vieques for its war practice with live bullets no matter what happens to that Puerto Rican island or its inhabitants. His name, Angel Rodriguez Cristobal, 33 years old, loving husband and father of two children. My way of expressing the enormous sorrow we all felt had to come out in a poem to him a couple of months later. His sacrifice I set right into our history along with other patriots. I will include a sort of translation with explanation and a vocabulary because it is an example of what makes one write poetry.

For the sake of clarity I will explain the vocabulary first so you may better enjoy the historical poem. Lares and Jayuya are places where Puerto Ricans took arms to fight for freedom, Lares in 1868, Jayuya in 1950. Francisco "Pachin" Marin - Puerto Rican patriot and poet, went to Cuba where he died in 1897 in the Cuban war of independence. His men had to abandon him wounded and it is said that when the men returned to fetch him the birds had carried away his heart. Mariana is Mariana Bracetti who embroidered the flag of Lares for the revolution; a militant fighter for independence. She was imprisoned despite the fact that she was expecting a child who was, for this reason, born in her prison cell. Lolita Lebron - a fighter for independence, imprisoned 25 years for leading the attack on Congress in 1954, very religious. Oscar Collazo was condemned to death for the attempt against Truman at Blair House in 1950. He was placed in death row with a telephone at his elbow for him to call the warden if he repented - which he did not. He was told if he did it would help to commute his sentence to life in prison. His sentence was commuted to life imprisonment when a strong protest from the Puerto Ricans condemning capital punishment. Juan Antonio Corretjer - poet and patriot, went to Atlanta with Albizu Campos and six other nationalists. He was severely punished in the hole on bread and water for long terms several times. He was imprisoned from 1936 on, and in 1937 to 1942 served the rest of his sentence with Albizu in Atlanta. Pedro Albizu Campos - Patriot and martyr, maximal leader of the Nationalist party of Puerto Rico. He seemed to have his legs burned into awful sores during this incarceration of 1950 to 53. William Guillermo Morales was imprisoned after a bomb exploded in his hand. One hand shriveled and the other one had one finger left. Despite this he escaped while at the prisoners ward at

the third floor of Bellvue hospital, New York, by jumping out of the window. He is still at large, 1978. Bolivar Marques was killed in the Ponce massacre of 1937. While wounded he dipped his finger in his own blood and wrote upon a wall next to where he lay bleeding to death the following words, "Viva Puerto Rico Libre, Abajo los Asesinos," "Long live Free Puerto Rico, Down with the Assassins." Angel Rodriguez Cristobal, murdered by the United States imperialists under Carter in the federal penitentiary of Tallahassee, Florida, condemned to six months for trespassing on his own land in Vieques, national martyr and hero, Nov. 11, 1979.

We always take a star of red carnations to our patriots tombs. The poem is entitled "A Red Star for Angel" and dedicated to my comrades of the Liga Socialista Puertorriquena.

Had I but a small clod of earth from the  
paths tread by the evils of Lares and Jayuya,  
Or a wisp of the martyred breaths  
of Pachin abandoned,  
Or the crystal of a single teardrop squeezed  
from Mariana in her maternal ordeals in captivity,  
Or a bead from Lolita's rosary  
polished by her prayers for the homeland,  
Or the ray of sunlight that announced another  
day to Oscar in his cell on death row,  
Or a hunger spasm from the  
solitary confinement of Juan Antonio,  
Or the pain turning to sores  
on Don Pedro's extremities,

Or the martyred flesh and holocaust  
of William Guillermo,  
Or a single drop of blood  
from Bolivar Marques' accusing finger,  
Or the anonymous wails of a defiant heart  
that travel on the airwaves we breathe,  
I would make Angel, joining them together  
an enormous, triumphant red star.  
Red as the burning blood of your  
open and tortured brow.  
A red Puerto Rican Star.  
Independentist. Socialist.  
Made to conform with your  
Valient, decisive words.

You ask me to speak of Julia de Burgos. The most outstanding Puerto Rican woman poet in my opinion is Julia de Burgos, a Puerto Rican born in Carolina.

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She is outstanding because she not only wrote excellent lyrical poetry but was an active fighter for independence and later, for socialism. Her poetry is beautiful and forceful. We worked together in the early forties in New York City. She was always a pleasant, gentle, kind and soft spoken young woman. To me she was very attractive with her mahogany colored hair and her rosy beige skin. I thought her very talented and patriotic. Our friendship was bound by our ideas on literature and especially on politics, the idea we shared. She once asked me to write poetry, which I did off and on, but I told her I had much reading to do and did not have her talent to be able to pour it off like she did. In fact, I had to be laid down low by my heart in order to put together in my seventies the small book "Con un Hombre Menos," (With One Shoulder Less.) This poem which gives the title to the book is also political, for its title means that when I die there will be one shoulder less to push the cart of freedom and socialism but others will go on. There are many excellent women writers in Puerto Rico. I mention Julia because you ask about her and she was consistently a fighter for independence and socialism, and a fine poet.

You asked what is the role of literature within the movement? I think it is indispensable because the written word is not carried away by the wind. Though some have questioned the literary merits of Uncle Tom's Cabin, one cannot deny the compelling force of its message against slavery in the days when Harriet Beecher Stowe wrote it. You all know what an Uncle Tom is but despite this there was a woman who felt she could reach many people by means of the written word. In our form of culture all literary expression are of untold service for any cause. Certainly Puerto Rican women need written expression to combat colonialism which aggravates the usual discrimination women suffer in any capitalist society. We need to set our thoughts straight as well as other people's thoughts. Of course I refer to responsible and honest thoughts.

As to your question on the role of the White woman in our struggle in Puerto Rico, I have this to say: In Puerto Rico the White woman's role in the fundamental issue of our nation, the struggle for national survival and the fight for independence and socialism, it is the same as that of our Black sisters. That is to give everything, work, dedication, life, husband, daughter and sons to the great revolutionary upheaval with which we contribute to the history of socialism on a world scale. With this we abolish all the evils imperialism has brought upon us and we women, like all men, have nothing to lose but our dreams.

I am including the poem that gives the title to my book "Con un Hombre Menos," ("With one Shoulder Less..") which someone suggested I do and to which I have referred to in this talk before. But before

I do this let me give you some ideas of the subjects treated in my book so you can judge what moves me, poetically speaking and if you think it is useful to our cause of freedom or not. I write about the cynics that have taken possession of the decaying capitalist society and what they're doing to our home, the earth, and ask the people to hang on to their principles which will, in the end, frustrate their evil purposes. I write about free enterprise and its affect on all of us, where all things are bought or sold, including our emotions and sentiments. I wrote two poems on Viet Nam, Viet Nam at war and Viet Nam at peace. At War Viet Nam's determination and faith in the truth of their cause led them to victory over and over again against all odds, no matter the might of the enemy. In Viet Nam at peace the same spirit leads them in the reconstruction. For us and all humanity, a lesson. It is the same enemy we fight against and the same enemy the whole world will have to fight, I write of death and how I was helped to conquer fear since youth cannot and should not abolish us. Turn your fear into anger and courage to fight 'till victory. I tell death she will have to wait until I am through living, she cannot claim me before. And I write about children and trees because I love them and their future is at stake and we must fight for them. Many more subjects which cross my living mind and probably are the thoughts that other people share with me. My poem follows.

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## QUE ONDEE SOLA

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

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

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Editor ..... Irma Romero  
Co-Editor ..... Marvin Garcia  
Staff ..... Jose Hernandez,  
Enrique Romero,  
Contributors ..... Blanca Ortiz

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"Cuando me enviaron presa a la carcel de Vega Alta, Juan trataba de prepararme mentalmente y me decia, 'No te alarmes si te dicen criminal'.

"Me levantaron ocho cargos, pero solo me sentenciaron por uno. Me acusaron de posesion ilegal de armas y de haber borrado el numero de serie", y anade divertida, "pero eso no es cierto porque a mi me da dentera. De hecho, yo no puedo mondar nada con cuchillo. En la cocina yo uso utensilios de madera, si no, me da dentera", y hace un gesto de repulsion para ser mas convincente.

Sobre sus experiencias en la carcel expresa: "Me enviaron a Maxima Custodia para mantenerme separada del resto de las presidiarias. Pero ellas se portaron bien conmigo. Me llamaban 'abuela' y eso me alegraba, porque queria decir que me apreciaban. Cuando llegue, no se como se habian enterado de mi llegada, me tenian un camison, jabones y una cinta que decia: 'BIENVENIDA CONZUELO', Dona Consuelo sonrie a la vez que enfatiza la pronunciacion en la z.

Nos confiesa que no todo fue color de rosa, pero ella siempre mantuvo su confianza.

"Antes de que nos enviaran presos a Juan y a mi, nosotros hicimos un acuerdo; nos enviabamos cartas numeradas. A mi nunca me llegaron las primeras ocho, pero yo lo tome suave y no deje que eso me preocupara. Yo me dije a mi misma: 'de esta me sacan muerta o salgo libre', y sali libre".

Al interrogarla sobre su poeta favorito apenas deja terminar la pregunta y con un gesto simpatico contesta: "Mi Juan!", luego rectifica, "aunque me gustan los poetas de todos los idiomas: espanol, ingles, frances..."

Una faceta interesante de su vida lo es la poesia. Su libro "Con un hombro menos" fue titulado de este modo por un poema que aparece al final y que versa sobre el fin de sus dias:

...por la felicidad de todos,  
que ahora en mi ausencia  
tendran que seguir llevando su carga  
con un hombro menos.

Este libro cubre casi todas las etapas de su vida. De sus versos nos dice: "Lo que quiero decir es que me interesa sobremamente vivir, pero como mujer, humanamente; y eso incluye enfrentarme como es debido a todos los fenomenos correspondientes a ser mujer, que es una gloria, la mas grande de todas; y solo comparable a la de un hombre ser hombre".

Sobre la muerte nos dice optimista: "Yo me muero cuando yo lo desee. Cuando sienta que ya no quiero vivir, mi corazon se detendra al igual que a ti y todos los demas. Uno se muere cuando ya no siente deseos de vivir..." Su filosofia de vida se resume en su breve poema "Zarpasos":

La muerte tira sus zarpasos.  
Pero sabe bien que tiene que esperar,  
Hasta que yo diga ya!  
Cuando acabe de vivir.

Dona Consuelo Lee ha sido mujer de multiples facetas. En el 1943 se inicia "Pueblos Hispanos", semanario politico publicado en Nueva York y dirigido por Juan Antonio Corretjer. Consuelo Lee fue administradora de este semanario durante los dos anos en que se publico.

Otro momento importante en la vida de dona Consuelo lo fue el tiempo dedicado a la ensenanza de analfabetas.

"Cuando llegamos a Guaynabo fui maestra en la Escuela Betances, que fundo Union del Pueblo, para los analfabetas." Nos aclara dona Consuelo que Union del Pueblo fue una organizacion independentista la cual desaparecio para la decada del 50. "En la escuela tuvimos 95 discipulos de todas las edades y condiciones. De ahi nacio el Alfabeto Patriotico en 1949." Asi comienza:

A es de Agueybana, el indio honrado que hallo Juan Ponce, el Adelantado.

B de Betances, padre noble, consciente, su voz nos llena de patriotismo ardiente.

C de Cofresi, el patriota marino, vilipendiado por el cobarde y el asesino.....

Dona Consuelo es muy accesible. No teme dar su opinion sobre un tema tan controversial como lo es el aborto:

"Es la peor experiencia por la que puede pasar una mujer. Yo no admito que un hombre me venga a dar su opinion del aborto. De eso solo puede opinar la mujer que es la que lo experimenta. Si viviessmos en una sociedad justa, sin necesidades entonces condenaria el aborto. Pero, en esta sociedad en que vivimos existe mucha pobreza e injusticia. Muchas veces las familias pobres tienen que practicarlo por necesidad.", expresa sombradamente dona Consuelo, la misma Consuelo que escribio los siguientes versos dedicados a su hija Nene y que son un canto a la maternidad:

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## UPCOMING

## ACTIVITIES

MARCH 27, 1981 - 8:00 P.M. (Friday)  
FIRST ANNUAL WEST TOWN CABARET TALENT  
SHOW  
1671 North Claremont

MARCH 28, 1981 - 8:30 P.M. (Saturday)  
WOMEN'S BENEFIT PARTY  
2743 North Albany  
Sponsored by the Women's Committee in  
Solidarity with Puerto Rican Independence

MARCH 29, 1981 - 2:00 P.M. (Sunday)  
CHARLA- About the Chicano-Mexicano Liberation  
Struggle  
3018 North Racine, 3rd floor  
Sponsored jointly by the Women's Committee and  
the New Movement in Solidarity with Puerto Rican  
Independence.

APRIL 11, 1981 - 8:30 P.M. (Saturday)  
BENEFIT IN SOLIDARITY WITH CHICANO-  
MEXICANO LIBERATION  
Sponsored by New Movement. Place to be announced

APRIL 16, 1981 - 7:30 P.M. (Thursday)  
"MEXICO: THE FROZEN REVOLUTION"  
Benefit film showing and discussion  
Place to be announced

APRIL 24, 1981 - 7:30 P.M. (Friday)  
Political-Cultural Evening in Solidarity with Puerto  
Rican Independence and the Chicano-Mexicano  
Struggle.  
Blue Gargoyle - 5655 South University

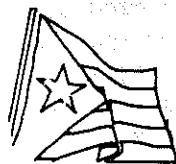
MOVIMIENTO DE LIBERACION NACIONAL (M.L.N.)

presenta

conferencia con

JUAN ANTONIO CORRETJER

"BETANCES, LENIN, ALBIZU Y LA NUEVA ETAPA POR  
LA INDEPENDENCIA DE PUERTO RICO"



FECHA: VIERNES, 3 DE ABRIL DE 1981  
SITIO: JULIA GAY METHODIST CHURCH  
5500 S. Paulina  
HORA: 6:30 P.M.  
DONACION: \$4.00 (COMIDA Y CONFERENCIA)



AUSPICIA: MOVIMIENTO DE LIBERACION NACIONAL  
(M.L.N.) Y EL COMITE NACIONAL PRO-LIBERTAD  
PRISONEROS DE GUERRA PUERTORRIQUENOS



### Comite Nnal. de los 11

Prisioneros de guerra  
Puertorriquenos, Presenta  
gran baile de DISCO.

Sab. 21 de Marzo, de 7 pm a?  
en el 1301 N. Hamlin Ave.

Con el sonido de MR. D.J. DISCO

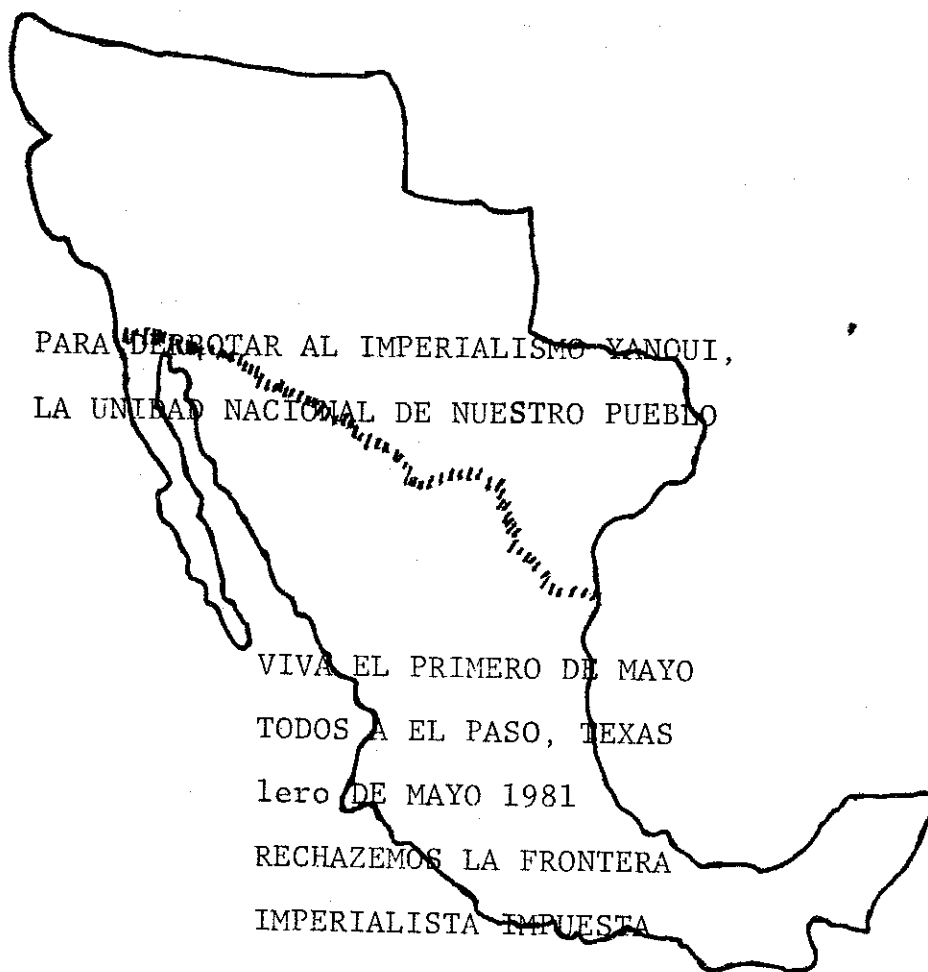
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Habra comida criolla



# **DIA DE SOLIDARIDAD CON LA LUCHA DEL PUEBLO CHICANO/MEXICANO**

DIA DE SOLIDARIDAD INTERNACIONAL CON LA LUCHA  
DEL PUEBLO CHICANO MEXICANO



## Introduccion:

El Movimiento de Liberacion Nacional, fundado en 1977 es una organizacion nacional anti-imperialista compuesta por revolucionarios Chicano Mexicanos y Puertorriqueños. Nuestra organizacion representa la creciente unidad entre los pueblos de habla-hispana mas grandes dentro de la Federacion Yanqui.

Anteriormente nuestras luchas existian aisladas la una de la otra, sin embargo ahora reconocemos lo comun de nuestra lucha y nuestra opresion. Nuestros pueblos han sufrido la

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misma opresion colonial en territorio Yanqui desde la intervencion militar en nuestras Patrias. Como resultado de esa intervencion militar, Puerto Rico es hoy, una colonia directa de los Estados Unidos Norte Americano con cerca de la mitad de la poblacion puertorriqueña viviendo en tierra yanqui. Por otro lado Mexico vio la mitad de su territorio arrebatado. Entre 10 y 15% de su poblacion vive en los territorios ocupados, y la supuesta llamada ("nacion de independiente Mexico") se convierte cada vez mas en otra Neo-colonia del Imperialismo.

Asi es como nuestros pueblos tienen la mision historica y estrategica muy importante que desempeñar hacia la destruccion del imperialismo, "desde sus propias entrañas".

Nuestros pueblos forman la retaguardia que sirvira como base para la liberacion socialista de nuestro suelo patrio. Nuestra lucha revolucionaria en contra de la represion y asesinatos por parte de la Policia, la Migra, el Buro de Asuntos Indigenas, y nuestra lucha por la auto-determinacion de los pueblos del Tercer Mundo dentro del Imperialismo Yanqui han de jugar un papel importante, no solamente en estrechando la unidad entre los pueblos Negro, Puertorriqueño, Chicano Mexicano, y Nativo Americano, sino que tambien desempeñara un papel decisivo en la unificacion de todas las fuerzas revolucionarias anti-imperialistas en contra de nuestro enemigo comun el Imperialismo Norte Americano.

### Lucha del Pueblo Chicano Mexicano

Desde la ocupacion, y conquista militar de nuestra patria, nuestro pueblo ha resistido. Nuestra lucha en los ultimos 122 años de ocupacion y de colonizacion ha tomado diferentes formas y ha alcanzado niveles de maduracion muy importantes. La Comision Chicano Mexicano del MLN esta segura de que el pueblo Chicano Mexicano es un solo pueblo y nuestra lucha tiene como objetivo la reunificacion de la Patria en un estado libre y socialista.

Durante los ultimos años, nuestra organizacion aunque relativamente pequeña ha tenido una profunda influencia en el Movimiento Chicano Mexicano. Hace un poco mas de dos años nuestra organizacion patrocino una gira por EEUU con el Comité de Defensa Popular, organizacion revolucionaria Mexicana. Es la primera vez que el pueblo Chicano Mexicano se solidariza con la lucha en la parte sur de nuestra patria. Asimismo hicimos un llamado a la primera Conmemoracion Nacional de los Simbolos de la Resistencia Chicano Mexicana en el Estado de Colorado. Tambien participamos en el Moratorio

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Nacional en Contra de los Crimenos de la Policia, Migra, y Buro de Asuntos Indigenas por parte de los pueblos del Tercer Mundo. Tambien hemos co-auspiado giras de los recien excarcelados Nacionalistas prisioneros de guerra por los territorios ocupados.

Como resultado de este trabajo, hemos desarrollado Comités Contra la Represion, para apoyar el movimiento Independentista revolucionario de Puerto Rico y a sus prisioneros de guerra, al mismo tiempo hemos empezado con el trabajo de solidaridad con el movimiento revolucionario de Mexico.

Ante la creciente cooperacion de agencias policiacas de EEUU y Mexico, y ante el nuevo papel de Mexico como socio del Imperialismo se hace mas urgente la necesidad de apoyo y solidaridad con las fuerzas revolucionarias de Mexico.

Tambien es de suma importancia para el movimiento Chicano Mexicano, el que este siga creciendo y expandiendo sus contactos a nivel internacional, ya que nuestra lucha es parte de las que actualmente se libran en el mundo.

### Dia de Solidaridad Internacional

Por lo tanto hacemos un llamado al pueblo Chicano Mexicano, y a todas las organizaciones progresistas para que vengan a El Paso el lero de Mayo de 1981, a celebrar el Dia Internacional de los Trabajadores y demostrar la solidaridad con el pueblo Chicano Mexicano en una manifestacion en Cd. Juarez Mexico. El dia dos de Mayo tendremos un foro en El Paso Texas con oradores apoyando la lucha del pueblo Chicano Mexicano dentro de los Estados Unidos. Esa misma tarde tendremos una actividad cultural.

JUEVES (en la noche)

Matricula de organizaciones

Viernes

Manifestacion en Cd. Juarez Mexico con las fuerzas revolucionarias. lero de Mayo

SABADO

Foro: sobre el derecho del pueblo Chicano Mexicano a la Reunificacion. Manifestacion en la comunidad en apoyo al foro mencionado, y por la noche una actividad cultural.

PARA OBTENER MAS INFORMACION COMUNIQUESE CON EL  
COMITE CONTRA LA REPRESION DE EL PASO TEXAS



**HONOR WOMEN , FIGHT WITH IRMA**

## **U.N.I. ADMINISTRATION ATTACKS CHICANO/MEXICANO STUDENT ACTIVIST**

On March 8, we celebrated International Woman's Day and as a part of this celebration the Que Ondee Sola staff is pleased to acknowledge the many contributions of an exemplary woman, mother, student, and community organizer - Irma Romero.

In our community, Irma works and sacrifices to elevate the consciousness of working class mothers to the independence movement of Puerto Rico. In her daily activities she is an example of true proletarian internationalism, since Irma is a Chicana/Mexicana.

As a mother she dedicates herself to her family. While taking classes with one of her eldest sons, her youngest stays in the Que Ondee Sola office, understanding that UNI's child care does not meet the needs of third world women and students, she does not enroll her child in it.

As a student, she struggles with her peers to continue their education while orienting them to the racist policies this campus is undertaking to eliminate Latino students. Irma fights for the democratic rights of the students for a viable education and for this - this administration is presently undertaking disciplinary action against her which could mean possible expulsion from this university. Que Ondee Sola asks that all progressive students and faculty, particularly the women on this campus, demonstrate their support for Irma during the farcical disciplinary hearing.

As Irma explains it, "For three generations my people have come to this country to work; but really to be exploited. When this country has economic problems, they are deported. This is the fate of my people because we belong to the working class. We have been the scapegoat of Capitalism's inflation and depression, when they don't need us they deport us. As a Chicana/Mexicana, I am aware of this contradiction women suffer. We do not have basic services that this country can provide us as working class mothers (i.e. child care, inequalities of salaries, discrimination, prejudices, and stereotypes) which makes us objects and possessions, and forces us into a secondary role in this society.

I am not involved with the feminist movement, because I believe revolution is going to emerge from the oppressed sectors of this society. While women in general are oppressed, Third World people as a whole in this society suffer both the oppression and exploitation inherent in Capitalism. Third World men and women must struggle for a classless society, free from exploitation and to create our nations out of the ashes

of this empire. If you want to call this a fight for Socialism and National Liberation - That's what it is!"

The issue involving Irma's hearing is set before six students and three faculty members for possible expulsion. Irma explains that accusing the students of denying Professor Frederick's right to speak is hogwash. Duke Frederick operates like a fascist - by expelling me from this university he wants to discourage the new students from becoming involved in student struggle. This university via Frederick is denying the students the right to a viable education and most of all the right to think! I feel that the administration is also using Professor Frederick to deviate the student struggle from its real focus - The Puerto Rican/Chicano-Mexicano studies program; the retention of Professor Lopez; and a full-time Chicano-Mexicano instructor.

"The students should take an active roll in the learning experience. I am not afraid of being expelled - no, they do not scare me with their university legalities - I'm not dreaming for a degree, a suburban home, or a cadillac. I want justice for all people. What would be just in this case is that Latino students get a program which is complete, in order that will function as proposed and grow with student participation."

**TO SUPPORT IRMA ROMERO  
IS TO SUPPORT A VIABLE EDUCATION!  
DEMONSTRATE WEDNESDAY  
10:00 CC 216**

### **NEXT ISSUE:**

**ONE YEAR AFTER: THE  
CAPTURE OF THE ELEVEN  
PUERTO RICAN PRISONERS  
OF WAR.**

**FOLLOW-UP ON HARASSMENT  
OF COMPANERA IRMA ROMERO,  
CO-EDITOR OF Q.O.S.**