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Que Ondee Sola- December 1974

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QUE ONDEE SOLA

Union for Puerto Rican Students



VF

Northeastern Illinois University Volume 4 Num. 4 December, 1974



F. U. S. P. President at Northeastern

On November 27, 1974, Arturo Rivera, The National President of The Federation of Puerto Ricans Socialist University Students, commonly known as "La Federación Universitaria Socialista Puertorriqueña" (F.U.S.P.), gave a lecture on the development of the Puerto Rican Students' struggle in the United States. The activity was co-sponsored by the Union For Puerto Rican Students. The lecture was quite informative on some of the specific factors which contributed to the development of Puerto Rican Students' struggle. A struggle which has its influence, on a broader sense (Latino), as far back as 1918, when University students in Argentina demonstrated their need for University reform and democratization. In the more specific sense of our struggle (Puertorriqueña) struggles of the oppressed ranging from the early 1950's--

mid 1960's, launched the Open door at Universities to Latinos and Blacks. Also, the great demand for a more highly skilled labor force created for more Puerto Ricans entries, to the universities. The militancy of the Black Liberation Movement had a profound effect on our struggle on the mainland U.S., definitely one of the most influential effects on our struggle in a positive way. Not only was the black militancy a factor but also the common cultural and economic strife between our black brothers and sister, being victims of the worst slums and inadequate social services. The takeover of City University Campus (University of Harlem) by Third World People also had contributed to the development of the Puerto Rican Student's Struggle in the U.S. as it manifested the need for discipline and organization in successful

An Experience in Pu

Members of the Union For
Puerto Ricans Students:

I am writing about an experience I had in Puerto Rico while I was in the Bilingual Program. The Department of Education told me that they could make me an English teacher of first, second, and third grade in six weeks. I felt that I needed the money and could make me an English teacher of first, second, and third grade in six weeks. I felt that I needed the money and could help my mother move to Puerto Rico. I decided to take the job.

First I had to sign a contract saying I would get an Associated Degree in English after the six weeks training program. I signed the contract and the classes started about a week later.

I went with many doubts about the program. I was not sure why the American government wanted this program in Puerto Rico. I wondered why a Spanish Speaking country needed English for its Elementary Curriculum. About the third day of class, the instructor of the teaching program said a long speech about the reason for the Bilingual Program. She said it was for the good of the Puerto Rican child, that the people that were in the Bilingual Program were doing something for Puerto Rico, and not to take it politically (politically meaning that it is one of the ways to Americanize the Puerto Rican child).

The political question was very much in my mind. After the speech given by the instructor, I felt I was wrong. The reason behind the Bilingual Program were political. My feeling of being wrong lasted until I started giving classes.

My doubts were suppressed by an instructor. I was taught to think the instructor was someone very special at that time. I thought of him as a "god".

The biggest question in my mind after I got over the instructors speech was that I was to understand that the American government didn't allow a similar program in New York City. I understood parents from New York City wanted their children to be taught Spanish starting from the Elementary Grade, but the government said, "No".

The above situation had me really worried about giving classes to the children. I had this paper that was given to me in the training that had the attitudes to be acquired for the First and Second Grade. They are the following:

- 1) a liking for the English teacher.
- 2) a liking for English as a means of communications.
- 3) a willingness to listen to and speak English in the class and outside.
- 4) a spontaneous desire to participate in the daily lesson as well as in group and individual activities.
- 5) an interest in listening to, and in trying to understand records and taped materials in English.
- 6) a willingness to practice English by imitating the speech of a native speaker.
- 7) a positive attitude toward English-Speaking people.

- 8) a liking to participate in activities in English, such as games, songs, dialogues, etc.

Out of the eight attitudes that the children had to acquire number seven was the one that had no logic to me. I don't feel why a positive attitude toward English-Speaking people has to

uerto Rican Education

do with learning the English language. I felt it was something the American government used to make Puerto Rican passive and liked by Americans. In which the American government could be able to have control over the Puerto Ricans. How are the Puerto Ricans going to be separated from the U.S. when they are taught to like the Americans, also, it is interesting to note that this Bilingual Program was federally funded.

I was in the Bilingual Program for six months, then I couldn't take it any longer. I left the Program and came back to Chicago. The question I want to bring out is that, do you think the Program is part of the Americanization process in Puerto Rico?

W. C.

translation

Estimados miembros de la Unión de Estudiantes Puertorriqueños:

Quiero escribirles sobre mis experiencias en Puerto Rico mientras estuve bajo el Programa Bilingue. El Departamento de Educación dijo que ellos podían hacerme maestro de Inglés para primero, segundo y tercer grado en seis semanas y como, primeramente, yo necesitaba el dinero y segundo, de esta forma podía ayudar económicamente a mi madre a mudarse a Puerto Rico decidí tomar la oferta aceptando el trabajo. Comenzó todo con la firma del contrato en el cual se estipulaba que después de las seis semanas de entrenamiento me sería concedido un grato asociado en Inglés. Firmé el contrato y comenzaron mis clases una semana mas tarde. Mis dudas

comenzaron cuando me cuestioné el tipo de trabajo que yo haría. No estaba muy seguro de que realmente perseguía el gobierno americano con un programa como este en Puerto Rico. Me pregunté por que razón un país hispanoparlante necesitaba enseñar Inglés a mis estudiantes de nivel elemental. Fue aproximadamente el tercer día de entrenamiento que se contestó en parte mis preguntas, en una larga conferencia discutiendo el porque del programa este era bueno para el bienestar de los niños puertorriqueños, que debíamos estar orgullosos (se refería a los participantes del programa bilingüe) porque haciendo algo a favor del pueblo puertorriqueño. Esto no debía interponerse políticamente, según su comentario. Sin embargo, si lo miramos desde un punto de vista político ella no dijo otra cosa sino que nosotros contribuiríamos en uso de los mecanismos para la aculturación (entiendase americanización) de los niños puertorriqueños.

Lo político siempre está envuelto en cada uno de nuestros pasos, esto es algo indiscutible. Después de esta conferencia pense que había hecho mal al unirme al programa, pensé que el programa no perseguía sino un fin político. Mis dudas siguieron vivas hasta que comencé a dar clases. Para el comienzo de clases el instructor ya me tenía casi convencido. Si me enseñó que el instructor era algo muy especial, pensaba en el como un "Dios".

Al tratar de entender el porque los puertorriqueños de la isla si les enseñan inglés desde la escuela elemental me pregunté porque el gobierno norteamericano no permitía un programa similar (programa bilingüe) en la ciudad de Nueva York.

con't p.4

Tenia entendido que los padres de los estudiantes puertorriqueños en Nueva York habían pedido que se les fuera enseñando a sus hijos en español en sus grados primarios y el gobierno contestó con un "No" rotundo. Esta situación me preocupó.

Tengo conmigo un papel que me fué dado en el programa de entrenamiento, en el cual se nos da la actitud que tiene que adquirir el estudiante de primero y segundo grado. La actitud debe ser, como sigue:

- 1) el maestro de inglés debe agraderle.
- 2) debe gustarle el inglés como un medio de comunicacion.
- 3) deseo de hablar inglés dentro y fuera de la clase.
- 4) deseo espontáneo de participar en las actividades (asignaciones, lecciones, etc) de la clase.
- 5) interés por escuchar y tratar de entender discos o cualquier otro material grabado en inglés.
- 6) el deseo de practicar (hablando) el inglés, imitar la forma de hablar del maestro.
- 7) debe asumir una actitud positiva con respecto a personas de origen de habla inglesa.
- 8) debe gustarle participar en actividades de la clase de inglés, tales como juegos, canciones, diálogos, etc.

De estos ocho actitudes que debe asumir el niño, la más chocante es la enumerada en el número #7. Esta no tiene lógica para mí, con respecto a el aprendizaje del Inglés. No puedo entender que tiene que ver el que el niño debe tener, una actitud positiva hacia aquellas personas que hablan Inglés como primer medio de comunicación con el aprender este idioma. La única explicación posible es que este medio (la educación) el gobierno lo utiliza para la adoctrinación y pacificación del pueblo puertorriqueño. De esta forma el gobierno norteamericano tiene control sobre los puertorriqueños. Como es posible que los puertorriqueños piensen en separarse del gobierno americano, cuando sus cerebros han sido lavados por el sistema educativo?

No es interesante que el programa bilingüe fue fundado bajo auspicios de fondos federales?

Estuve en el programa por seis meses, fue el máximo que pude resistir. Al retirarme del programa volví a Chicago. Solo quiero hacerles una pregunta final. Será posible que este programa, en el cual yo participe, sea una de las vías de americanización de los puertorriqueños?

Translated by Orlando

EDITORIAL

The educational system in this country is completely dedicated to maintaining the white power structure in this country. For this reason, any type of enlightenment concerning oppressed peoples in this country has been discouraged and obliterated. The power structure has manipulated the educational system to serve its own needs. Because of this manipulation, it has succeeded in preventing about many situations in this country from being exposed.

A perfect example of this intellectual oppression is seen in the case of the studies concerning Puerto Rico. Puerto Rican status is touted as a "commonwealth". However, a "curtain of silence" has been very heavily erected around the real condition and status of Puerto Rico. It has been impossible to penetrate this curtain because of the stranglehold the ruling class has on the media.

The Puerto Rican community has therefore been responsible for the breaking of this curtain of silence. On October 27, efforts reached a tremendous peak when about 20,000 persons gathered in Madison Square Garden for the Solidarity Day meeting to express their concern with the status of Puerto Rico.

One of the publications to reveal what occurred in New York was Que Ondee Sola. This periodical has made a consistent effort to educate its readers about Puerto Rican culture, the status of Puerto Rico, the "commonwealth". The efforts of this periodical have been successful in counterbalancing the brainwashing education most of us have been exposed to.

The conditions in Puerto Rico which forced many people to leave were the very same conditions which "welcomed" them to their new community: unemployment and underemployment, inferior educational facilities, substandard housing and all the accompanying racist attitudes and oppressive treatment. Instances of repression and harassment by police and others, **are not** isolated cases. They are common occurrences and people must begin to understand the underlying reasons for these actions.

Que Ondee Sola will, through this column, provide an opportunity for people to write about their experiences of this nature. The reports of these repressive actions will increase the community's awareness and understanding of the system.



The following article is censor free, by request of the writer

Louie companero:

Well Louis I've been up here in Vermont for some time now and I guess in a lot of ways its sort of reflect on what I have done so far what i'am doing now and what is to be done in the future. So I've decided to write you a letter (you should let Alfredo see it also). Basically man what I've been **think-**ing about is our commitment to ourselves and to our people, because we are one and the same, if not we must become one and the same. By commitment I don't mean we have to

make a promise or swear an oath. Because as we all know only too well, promises are constantly broken and oaths are often forgotten, so what we must do is develop an understanding so strong it can never be broken, bought, or sold. There is only one feeling that is so strong in this society and Che knew it when he said, "Let me say at the risk of sounding ridiculous, that all true revolutionaries are guilded by great feelings of love." Love in this society is the most revolutionary attitude in existence. In this society love of the people means revolution. Revolution means change, change not only in the ownership of property but also change in the way we deal with one **another**. First let us examine women in the Third World. Women have always been a key factor in the liberation of the oppressed. The women's struggle is truly a revolution in the revolution on our struggle for independence. The Puerto Rican woman must be neither behind nor in front in the struggle but along side of us in mutual respect and love. This is something we must develop and work on. We must combat male chauvanism and female passivity in our every day lives if we are to ever bring about meaningful change. Revolution once again means a change from top to bottom and that includes the way we relate to each other as human beings. If we make a revolution and oppress half of society through our macho attitude then we are as fucked up as the people we replace 'cause not only does Viva Puerto Rico Libre y Socialista mean a change in the political structure of the society but also it means a change in the character of the society.

The greatest problem in this society is how dehumanized everything is. When we deny humanity to our sister we deny our own humanity and the benefits of theirs. One half of our creativity is destroyed totally. We live in a society where your position is determined by how much you own and how many

(con't on p. 10)

brothers and sisters

Brothers and sisters it is time for you to open your eyes.

The world is cruel and its up to us to change this world.

So now is the time to realize that we must change this world.

Be proud and be Black or Brown, and stand up so that we know you are there.

Your little brothers and sisters Die, because of disease, that where brought to our home land.

So now its up to us to change this world.

If we don't by "2000", all we will be able to hear and see is the Chains, that we drag and pull us down.

By Larry Zavala



listen

Listen to so many People who are Speaking.
Listen to so many People who are Dying.
Listen to so many People, who are Starving.
Listen to so many People, who are Hating.
Listen to so many People, who are Crying.
Listen to so many People, who are Screaming.

Help, PLEASE SOMEONE HELP.

Listen to our Shoes as we turn and walk,
away from all that we have been listening to.

By Larry Zavala

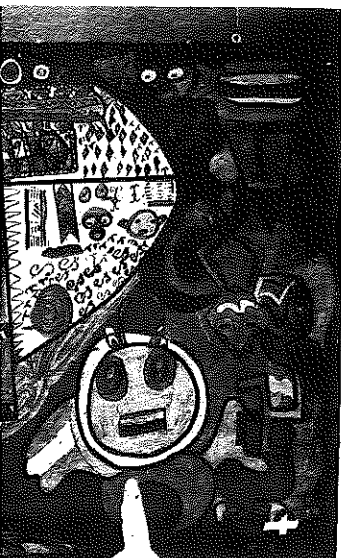


Photo taken at "E"
1945 Third Ave.
New York, N.Y.
By: Antonio Colon

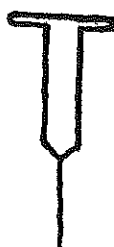
good old

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by Edward



dope



wanting
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calling
you,
KILLING
YOU.

by Andre
Camacho Jr.

seo"

Mexico Lindo Y Querido

U.S.a.

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Mexico, beautiful and loved by one and all that have seen, lived, or heard of Mexico. To our people Los Mexicanos, Indios Mestizos, y Castellanos have made us very proud, during the revolution, before and after. The land people, are so important that each and every neighbor would be glad to help you if you were in worries. Pancho Villa, one of the Mexican's best loved and known neighbor, is a very good example of how one person can take on so many worries and problems and try to help those people who needed help. He tried so hard to help the poor and be a friend to them. Well I guess that was right after all, that's what a country together, should be, friends.

by Carmen De Leon

The Revolution

The revolution is the glory to men to go out and fight for the safety of his children and friends. Its a joy to see men fighting the revolution even if they may end up losing in the fight. But at least they'll be satisfied that they fought to defend their soul and their country.

amacho

7

by Maria Gutierrez

"Christmas"

The Christmas and New Year season is an exciting and happy experience. It is the time when the parents and families of Evanston, Skokie, Lake Shore Dr. (all white middle class communities) invade downtown, Sears, and all other shopping centers. It is the time when "Bob Jones" in Evanston asks "Santa Claus" to get him an electric train set, and he gets it. When "John Jones" gets a new car, or motorcycle. When "Mrs. Jones" gets a \$2,000 fur coat, and "Mr. Jones" gets his \$500 tool set so he can work on his special hobby project in his newly decorated basement.

Christmas is the season when most parents and families of West Town, Lincoln Park, Lakeview, Uptown, and 55th St. can't possibly think of going downtown or the shopping centers. It is the time when Jose, Angel, Maria, and Rosa can't get the shoes, clothing or coat they dream about to replace their worn out ones because their mother's relief check doesn't come until Dec. 31 and then that money is barely enough for food supply until Jan. 31. So all hopes are lost for Jose, Angel, Maria, and Rosa Obrero. It is the time when Mrs. Obrero won't get the pot set she needs which is on "Sale" at Community Discount World. When Mr. Obrero won't get the tools that he needs to repair the window frame that's letting the cold air live in their 4 flat apartment. Christmas is the time when most poor families, if lucky, receive charity. And New Years is the time when the families of West Town, Lincoln Park, Lakeview, and Uptown celebrate Christmas, not by merely exchanging material things, but also love. It is the time when la familia Puertorriqueña gets together and eats pasteles, arroz con pollo, and listens to Ramito, El Cantor de la Montaña,

and other jibaro music which brings to the heart the beauty of the Puerto Rican culture. It is the time when los Puertorriqueños dance la danza y salsa to Eddie Palmieri, Ray Barretto, Impacto Crea, etc. Christmas for most poor people, Latinos, and other Third World People clearly shows their status in the U.S.

Alfredo Mendez

buffalo bill in gullibleland

This excellent play was done for us on Nov. 18, 1974 by Teatro Triangulo from Caracas, Venezuela. The play starts with a circus going broke. It's four clowns realizing that the time for laughter has ended, decide to tell the world stories of colonization, exploitation, repression, of the starvation of children, and war. This play was performed in a unique way. A way in which it would capture the truth about this imperialist system which is called a democracy, the truth of so called "Development", defined as Capitalism. The promises made by Presidential candidates, opportunists, "even of those people here in N.I.U. and in our community" who, after they get elected, or hired, forget about their promises "and about their people". One story of colonization is about the Mapuche Indians who save a stranger's life by the name of Buffalo Bill-as is their custom to help out the stranger, who later decides to put this territory under the protection of the Great White Chief. Later, those that oppose are sent to jail and tortured, these that die are said to have been killed while trying to escape or committed "suicide" defined as genocide.

con't on p. 11

The Dilemma at Roberto Clemente

The Roberto Clemente High School, which is located on Western and Division Ave., is in a bad state of affairs.

The school is new and very modern, but it seems as though the builders and planners of the school were more concerned with trying to make the school look more modern, that they overlooked the more important factor of building a school where the teaching and educational process can be carried out, in an effective and comfortable atmosphere. There are many defects in the construction of the school that are inexcusable. Let us examine these defects.

One wall of each classroom is made of glass. This permits students inside the classroom to constantly be looking out into the halls instead of paying attention to the instructor. This also permits students in the halls to constantly be looking into the classroom. This action proves very distracting to both the teachers and students. One teacher I observed had to stop teaching to run out into the halls and tell the students to go away. Teachers cannot "teach" constructively with so many distractions and students cannot learn with these distractions going on.

On four floors of the school there are lunchrooms. These lunchrooms are situated very close to the classrooms. Sitting in these classrooms, one can hear the loud onrush of students, running to be first in the lunch line. The chaos and noise sometimes becomes unbearable where students in the classrooms cannot hear what the teacher is saying. The lunchrooms have no doors to shut in the noise of the students inside or to shut in the smell of the food. Throughout the building, the school smells like a food factory.

A student or teacher cannot concentrate on learning if his/her stomach is empty; with the smell of food throughout the school and the noise.

I was sitting-in on one class, when I observed water leaking from the ceiling. The teacher had to send a student to get the janitor. I can assume that there are other stupid defects which I did not observe.

The educational defects in the school are also inexcusable and must be changed quickly. The school has initiated what is called the "Modular System". With this system, the student is not in the classes as often. The student may meet three times a week, for 20 or 40 minutes for each class. With this system, the students have a great amount of free time between classes, and what this Modular System assumes is that during this "free time", the students will go to the library and resource center to research and study. This system assumes students will self-educate themselves. There is no question, this "Modular System" is depriving the students at Clemente of a decent education. I spoke to many teachers at Clemente and most of them agreed with this contention. A counselor at Clemente (whose name was asked to be withheld) told me the following information about the Modular System at Clemente. "This Modular System has repeatedly failed in "supposedly" better suburban schools. This system is "robbing" the students of a decent education. Because of this system, half of the senior graduating class at Clemente are failing their classes. Since Clemente High is experimenting with this Modular System, it will be two or three years before the Board of Education decides if the system was a failure or a success. In the meantime, the students will

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con't from p.5

people you can control or manipulate. It's no wonder that we continually attempt to oppress each other. This also must be combated. A question Louie, we must ask each other is who is the oppressor? How can we expect anyone to respect us, when we practice so much disrespect in our everyday lives. When we get high we don't respect the creativity of our own minds, we try to kill each other over our machismo, we let someone sell heroin to one of our brothers, who needs an escape, by trying to rationalize it as "well he has his own choice." Does he or are we just refusing to get involved, we rip each other off continually out of lack of respect, we treat our sisters as objects to be fucked over, used and forgotten. These are some of questions we must ask ourselves, then answer who does the oppressing? What we also must do is identify our enemy. Our enemy is not the U.S. flag, our enemy is not individual whites. Our enemy is the collective white consciousness, our enemy is the American state of mind, which views us as objects to be fucked over when the need arises. Our enemy is the white person who lives in Skokie and owns a house on Potomac Ave., this person who comes to collect \$110 a month for a rat infested, cockroach filled slum and wears a \$200 suit, drives a big car, while our children cry themselves to sleep because they're hungry. Our enemy is people in the schools who refuse to let us determine our own destiny according to our needs. Those stores on Milwaukee Ave. that have signs that say "aqui se habla espanol", "su credito es bueno", "1 year to pay". Those miserable merchants, they are our enemy. They who consciously sell us second hand shit. They who exploit our dreams and resources and ultimately our people's lives are no different than the yanqui imperialists on the island. These are the people who are afraid when they hear us talk about freedom and community control. They are

afraid of our freedom, they are afraid when our black brothers and sisters talk about freedom. They try to isolate us by calling us Communists. When there is a demonstration they come with their clubs, they bomb your houses, put you in jail like Albizu, kill you like Manuel Ramos. They attempt to make the community afraid of us by continual repression. They hate freedom be it black people, Latin, Asian, or Anglos. They attempt to repress all such talk by using all the tools at their disposal, schools, hospitals, police, court, armies, and jails and then they tell us we must respect their power. But not power. Power comes from love, love means unity. Power is knowing what Jibaro si, yanqui no really means. Power comes from saying first there is my people, last there is myself. Power is a little 5 year old girl yelling "Viva Puerto Rico Libre".

They have the tools for the destruction, Louie. They kill us with bad hospitals, rotten buildings, garbage and disease. But they don't have power. We have all the power. We have it because we believe we have the right to live. We have power because we know that the most important possession is our lives..We have power because we know that Puerto Rico is a beautiful place. Puertorriquenos are a beautiful race. We have power because we dedicate our energies to the most beautiful cause ever in existence--the struggle for the liberation of humanity!

Hasta la victoria siempre!
Viva Puerto Rico libre!
Patria o Muerte

Pablo Pa'lante

con't from p. 1

actions. Other influences were responsible for the development of our struggle beside those mentioned, which I will only discuss very briefly. These were the Cuban Revolution, the Indo-China War, the formation of "La Federacion Universitaria Pro-Independencia (F.U.P.I)", Movimiento Pro-Independencia (M.P.I) now el Partido Socialista Puertorriqueño, and the anti-militarism movement in Puerto Rico head by F.U.P.I.

Arturo also spoke of various organizations that develop here in the U.S. but mostly spoke of the errors they committed so as to give us an awareness of them so that we would prevent making those errors in the future. To point some out, they are; the lack of popularizing their political guidelines, romanticizing of the struggle which led to an anti-work attitude, lack of professionalism, no development of progress to leave their postivity, and the students neglecting the business of organizing on Campus for organizing in the community.

In conclusion, the message left with us was that of the need for unity among ourselves and with our other struggling brothers & sisters.

con't from p. 8

I wish to thank Teatro Triangulo on behalf of all the students and thank the Union for Puerto Rican Students and the Chicano Student Union for sponsoring the event.

William Guerra

con't from p. 9

continue being robbed of an education.

Wilfredo Cruz

QUE ONDEE SOLA

The name was chosen by the founding staff to interpret the goals and struggles of the Puerto Rican people. QUE ONDEE SOLA, literally translated means, MAY THE PUERTO RICAN FLAG WAVE ALONE.; May the Puerto Rican Nation achieve it's rights to self determination from United States Imperialism.

QUE ONDEE SOLA STAFF
1974



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Soy Puertorriqueña

I'm a Puerto Rican.
I love my people and I love my island. But I see myself, my people, and my island drowning with the lies the yankies spit into our minds. Lies that control us mentally and physically.

My island is being drowned with the U.S. Military Bases, with the McDonalds, Burger Kings, etc... All the americanism that's stepping on Puerto Rico so heavily that it's sinking, drowning our island.

All the things that are taking the place of palm trees, crops of our island, and are controlling the government of our island. Problems the yankies bring that keep sinking, drowning and destroying us. Wherever we're at, in Puerto Rico, New York, Chicago, etc...we are being destroyed.

I see how we've been kept poor and getting poorer. I see how the rich are getting richer. They're getting rich from us, from our land. That's why we're so poor and they're so rich.

Pa' Fuera Con Todos Los Yankies! Are we going to let them destroy us and our island? Or are we going to rise up as a Nation and as a people and destroy them?

Let's break this silence and make noise. We, Puerto Rican people, cannot let ourselves be destroyed. We must unite and free ourselves and bring an awareness of the pressures that are sinking and drowning our island.

Our island
that was once so peaceful
the water so pure
the air so fresh
our people so free

Que Viva Puerto Rico y Su
Gente Libre!

Lydia Montero



Photo by
Gini
Sorrentini

