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Que Ondee Sola- March 1975

Bart Morales

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QUE ONDEE SOLA



VJF

Union for Puerto Rican Students



Northeastern Illinois University Volume 4 No. 7 March, 1975

El Masacre de Ponce Marzo 21, 1937



El Masacre de Ponce

La historia de Puerto Rico está llena de actos de gran heroísmo. Pero también está llena de actos de vileza, estos últimos cometidos por el invasor español y yanqui respectivamente.

La Masacre de Ponce constituye cuando se está juzgando al invasor yanqui, uno de los más grandes actos de vileza, salvajismo y e injusticia contra la nación Puertorriqueña. La Masacre de Ponce hay que verla como de los actos de mayor heroísmo, sacrificio, y dignidad nacional.

La sangre que el invasor hizo correr, no corrió en vano, porque con esa misma sangre fue que un joven puertorriqueño, agonizante, mal herido por las balas yanquis escribió, "Viva la república abajo los asesinos." Y esto significa para nuestro pueblo la más noble gesta de heroísmo.

El día 21 de mayo de 1937, tradicional domingo de ramos, un grupo de jóvenes miembros del Partido Nacionalista de Puerto Rico se disponían a marchar pacíficamente. Los jóvenes iban vestidos con pantalón blanco y camisa negra, que era el uniforme de los cadets de la república. Iban además acompañados por un grupo de mujeres patriotas que vestían como enfermeras. Ni los cadets ni las enfermeras estaban armados. Los cadets marchaban con simbólicos rifles de madera y los oficiales con espadas de madera símbolo de su autoridad.

Los Jóvenes nacionalistas se habían reunido frente al local del partido nacionalista, o sea en la calle Marina, dando la espalda a la calle Aurora. De ahí se disponían a marchar hasta la iglesia católica situada en la misma calle Marina, haciendo esquina con la calle Jobos.

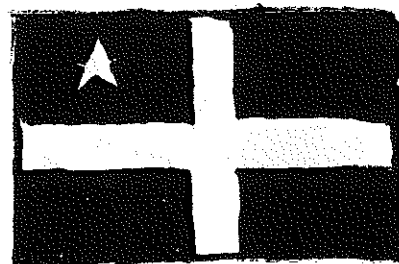
La policía por su parte con refuerzos de toda la isla yarmada con armas que no eran simbólicas sino con revolveres calibre 38 y

ametralladoras Tompson de alta potencia, se había formado bloqueando a los nacionalistas desde la Marina esquina Jobos y casi hasta la Marina esquina Luna.

Cuando el joven nacionalista a cargo de la marcha dio la orden de "Marchen", el jefe de la policía dio la de "Disparen". La horrible matanza dejó un saldo de 21 muertos y más de 150 heridos de los cuales no todos eran nacionalistas ya que inclusive murió una niña de 7 años.

La masacre de Ponce nos muestra como el imperialismo yanqui está dispuesto a matar y destruir a todo y a todos los que representen un obstáculo a su dominación. Pero al igual que hubo un 21 de marzo también hubo un 30 de octubre que le demuestra al invasor que nuestro pueblo está dispuesto a morir por lo que para él es supremo, el derecho a la Independencia.

Ricardo Morales



"EL VALOR ES LO UNICO QUE PERMITE AL HOMBRE PASEARSE FIRME Y SERENAMENTE SOBRE LAS SOMBRAS DE LA MUERTE Y CUANDO EL HOMBRE PASA SERENAMENTE SOBRE LAS SOMBRAS DE LA MUERTE ES QUE ENTRA EN LA INMORTALIDAD."

PEDRO ALBIZU CAMPOS

Perspective

Latin men often question the goals of the woman's movement. Some see it as an Anglo Woman's trip", divisive to the cause of "El Movimiento". These men assert the need to respect women, but woman's liberation...? Many of our brothers see the woman's movement as a vehicle to entrench and strengthen the majority cultures' dominance.

Yet we may sometimes ask, "Is it your real fear, my brother, that I be used against our movement? Or is it that I will assume a position, a stance that you are neither prepared nor willing to deal with?"

Some brothers may be more sensitive and try and help their sisters achieve a higher status, but the fact that they, too, usually limit the aspirations of their sisters is soon evident. They would open doors to new roles and new alternatives, but on a selected basis. Some support upward mobility in the professions, but renege when it comes to equality at home.

A good number of Latin men fear that in embracing the woman's movement their sisters will negate the very heritage they both seek to preserve.

Further, although the term "machismo" is correctly denounced because it stereotypes the Latin man, chauvinistic behavior based on a double standard still persists and is praised as "muy macho". This behavior does a great disservice to both men and women. We must each be free to seek our own individual fulfillment. Superficial roles and attitudes must be abandoned. Participation within the or-

ganizations of the woman's movement can bring to the 3rd world woman a painful sense of alienation from the Anglo woman. We are told that "their" struggle unequivocally includes us. Yet if we listen carefully, certain contradictions will soon emerge.

The Anglo woman will "help" us by providing a model, a system to emulate. They will help us erase those "differences" which separate us. Hence, "We will all be united under the banner of WOMAN, this will be our 1st and primary source of identity." (?)

For a 3rd world woman allied with the struggle of our people, such a simplistic approach to our own identity is NOT acceptable. We must raise our own level of awareness. Many of us do not recognize our repression and the extent of it. Many have come to accept it as the norm rather than the deviance. We also need to deal with our men more openly. Perhaps we have been overly protective. We must be sensitive to his struggle, but not at the cost of our own identity. We must support him as he strives for the equality too long denied him, but we too must no longer be denied.

Our approaches to feminism must be drawn from our own world and not be shadowy replicas from the Anglo world.

For some it is sufficient to say; " I AM WOMAN"- For us it must be, "YO SOY PUERTORRIQUEÑA - YO SOY CHICANA".

The 3rd world woman will fight for her right to uniqueness- We will not be absorbed!

QUE VIVA EL COMITE DE MUJER U.P.R.S.

By M.G.

View on Religion

"Religion is the opium of the masses"

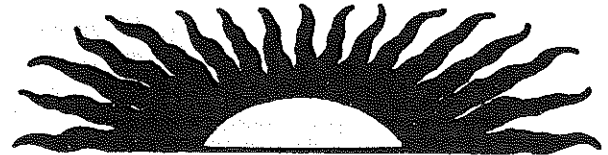
Karl Marx

Religion and the countless number of religious institutions are constantly, systematically, indoctrinating the Puerto Rican people with ideas, beliefs, and doctrines which control and manipulate their lives. Religions tell them how to run their lives and how to think and act. Similar to an intoxicating drug, religion is injected into the minds of Puerto Ricans. It serves to distort them from their present problems and tells them to be content with their misery. Religion stresses many rules and regulations on how to live a good, pure, spiritual life which many Puerto Ricans adhere to closely, but while living the pure spiritual life, many Puerto Ricans lose sight of the fact that we are being exploited by this society. Religion is another institution of this society to maintain the present order of society. The "Ay bendito, Dios lo queria asi" or "Dios ayudame" attitude is running rampant in our communities. The jargon religions preach continue to trap our people in a state of passiveness.

We are aware that religious faith is deeply embedded in many Puerto Ricans and we are not saying they should cease believing in their religion, but to be aware of the limitations and restrictions religion places on one's life so as to prevent one from struggling for what is rightfully his. Serious questions need to be raised about many religions. Why is the Catholic church, one of the richest landowners, the most powerful private institutions? Why does the Mormon religion practice racial discrimination and

outright racism against dark-skinned people? There are other questions which can be raised about almost any religion. The bad aspects of religion far outweigh the good. It is a respectable quality to have faith in something, but we as a Puerto Rican people need to have more faith in ourselves, that we collectively can correct the many wrongs of this American society, and obtain what is rightfully ours!

Wilfredo Cruz



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Northeastern Ill. Univ.
Bryn Mawr at St. Louis
Chicago, Ill. 60625



Editor. Bart Morales
Advisor. Max Torres

Staff Members

Alfredo Mendez, Maria Rodriguez,
Aixa Serrano, Tony Colon

Layout Staff

Judy Sanchez, Nancy Pierluissi,
Patricia Pierluissi

A page of heroism written by Puerto Rican people

THE PONCE MASSACRE

In this city on March 21, 1937, the repressive forces at the service of Yankee Imperialism carried out one of the bloodiest massacres in the history of our America



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The repressive forces of Puerto Rican colonialism took up positions behind the bodies of murdered patriots and kept right on firing against the demonstrators who were protesting the imprisonment of Pedro Albizu Campos.

EDITORIAL

Recently a prominent journal on contemporary Puerto Rican thought, "The Rican", dropped that title. The "Rican" title may have lent to the concept of a divided nation. The notion that the Puerto Rican being or jibaro can only exist in Puerto Rico, and therefore Puerto Ricans living in the United States must then culturally be only half Puerto Rican and half Anglo. And that this half Puerto Rican, half Anglo being, is part of a new culture which is called a Rican. I find it extremely distasteful to be considered or called a "Rican" because I don't accept the concept that Puerto Ricans living in the United States are only half Puerto Rican. Whether they are born and live in Puerto Rico or in the United States, we are still part of one nation. Some people argue that since they have lived in the United States all their lives, they can no longer consider themselves Puerto Ricans. But, that is not true because, for example: an Italian can travel to Japan, Russia, Europe and even if he lives in the United States, if he would be asked his national origin; he would have to say he is an Italian, living in the United States. The same goes for a Puerto Rican traveling to these places, even if he does live in the United States. Some people also feel that they are not completely Puerto Ricans because they speak English most of the time instead of Spanish, and they have picked up some of the beliefs and attitudes of the Anglo culture in the United States. But, they do not realize that the reason they speak English and do carry Anglo attitudes and beliefs, is only because the English language has only filled a gap which exists because they cannot use the Spanish language in the United States as

often as in Puerto Rico. And the same is true of our Puerto Rican culture. We have our own way of celebrating, "las navidades". We still have our, "arroz con habichuelas". We have our own "aguilnaldos". In short we are all "jibaros", even though we live in the United States.

If Puerto Ricans raised or born in the United States ever went back to Puerto Rico they then would not need to rely on the English language or Anglo culture. It is only because they are here in the United States that the Puerto Rican must survive in the U.S. and therefore are affected by the Anglo ways and so they must learn English language, and Anglo culture. We Puerto Ricans must never forget that we have our own language and culture, that we are jibaro puertorriqueños. Therefore we offer our sincerest congratulations to the staff of the journal of contemporary Puerto Rican thought.

Recuerda, nuestro Apóstol-¡Albizu Campos!
Dijo... "Puertorriqueños, la Patria es valor y sacrificio!"
Nunca podemos su noble Martirio... olvidar.
Ha Quedado su voz en las montañas de Lares!

En los rayos, en el trueno, en los mares...!
Su voz siempre unida está a las alas redentoras voces De Betances!
Hostos! Matienzo! y de Diego!

¡Adelante! Puerto Rico! Adelante!
Y al impulso de tus admirables luchas!
Lánzate con la fuerza inmortal de los Titanes
Y destruye las cadenas que te humillan...

Dominga Cruz

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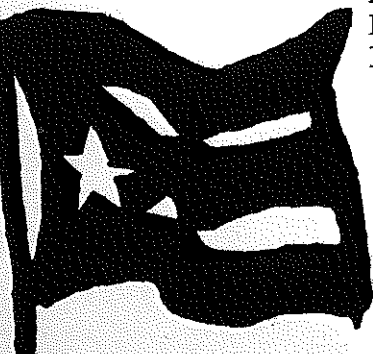
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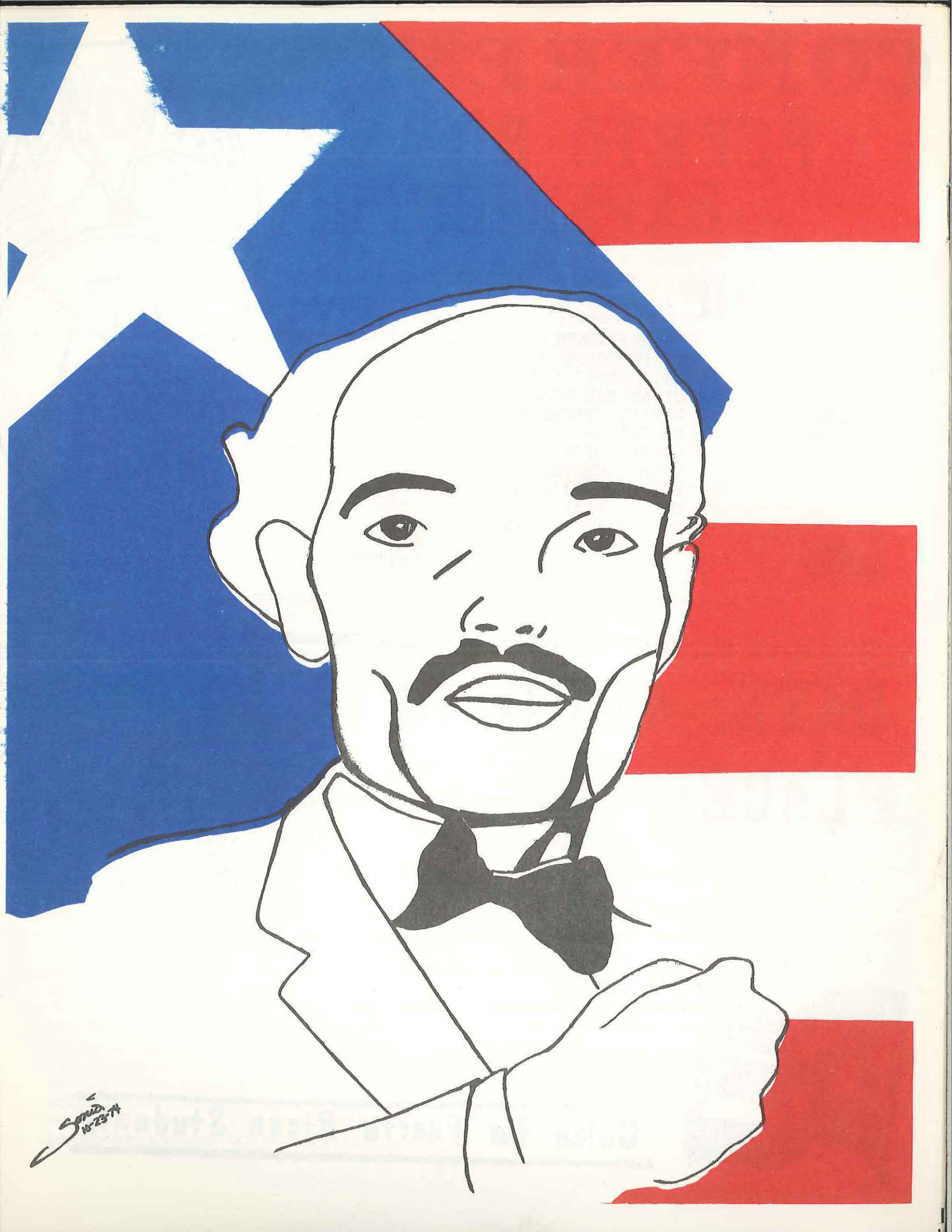
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