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Que Ondee Sola- March 1978

Ardela Cerda

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QUE ONDEE SOLA

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March 10, 1978

Andres Jimenez: "keeping our culture alive and strong"

Andres Jimenez began his musical career in an untraditional fashion. He did not attend a school of music nor did he take music courses in the University of Puerto Rico, which he attended. His career began in 1969 during the anti-draft and R.O.T.C. student movement in Puerto Rico, which he was a part of. Exactly how did he become involved? Andres answers, "Being raised in the country, I was accustomed to hearing musica tipica. During the anti-R.O.T.C. and draft movement, people were needed to perform in student activities that were held to publicize the movement. Since I did know a few songs at the time, I began to sing. Also, other people began singing of the movement, people like Antonio Cavan (El Topo), Roy Brown, Noel Hernandez, and the Duet Pepe y Flora."

"In 1970 Grupo Taone was formed which included myself and the people I just mentioned. Taone was a group of artist, that is, each person had his own style and music. We travelled all over Puerto Rico, east coast of the United States. In 1973 we traveled to Mexico and in 1973 to Germany for the Youth Festival and to Cuba. As each individual grew politically and musically problems arose and finally we split. The split was not seen as harmful because working independently, we felt could reach

more people."

Andres is presently on tour in the U.S. bringing the message of U.S. oppression of the Third World to the people through music and song.

Many people probably wonder why Andres sings in Spanish to students, many of which do not understand Spanish that well.

Why does he sing the "old fashioned" music instead of salsa? Why does he sing about social struggles instead of love? Andres answers, "Our culture has been under attack by the North Americans since 1898. When I was young I was taught that everything that came from the U.S. was better than ours. People said that we are inferior to the Americans. American tomatoes are better than

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Andres Jimenez

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ours because they're bigger. American schools are better than ours, rock'n' roll is better than "la decima." I say we are as good as anyone else, that our culture is as good as anyone else. I sing in Spanish, I sing la decima . . . musica tipica to help keep our culture alive and strong. Our culture is a beautiful culture and I am deeply proud of it. The U.S. culture is built upon racism and oppression. We have to combat this.

Combatting cultural aggression is very important to the liberation of Puerto Rico. It keeps the sense of nationalism alive. My music is as important as political speeches."

The results of the U.S. cultural aggression has taken its toll. This was evidently seen at Northeastern when many students did not seem interested in hearing Andres. Apparently because it wasn't cool enough for some of them. Forgetting ones culture is the first step in losing ones identity, thus, falling into the trap of U.S. imperialism.

Hearing Andres was indeed a pleasure. The music of Puerto Rico was beautifully portrayed by him. The message he gave is one of describing the oppression of Third World Countries and the struggle for national liberation and dignity.

Presently, Andres is on tour in California. Besides giving concerts, he speaks on the music of Puerto Rico. Anyone interested can contact him at:

Andres Jimenez
360 West 22nd Street
Apt. 6t
New York City, N.Y. 10011
Tel. 989-5825 or 768-9744
Area Code 212

Financial aid up date - ACT

In the beginning of the new year the financial aid office introduced a new policy for the upbringing of the academic standards. Things seem to be radically changing in the office procedures and policies.

Now they are presenting a new application, the ACT which is to be filled out every academic year. According to the over dramatized article in the Print, the application is being used to decide and keep an up-date on a students' financial status. There is a fee of \$4.00 that students have to mail in with their applications for processing.

The ACT application is a unision of other financial aid forms and is put out on the basis of experiment to observe its effectiveness. It controls the BEOG, NDSL, SEOG and the work-study program. If the output of this application is successful then students will have no need of the BEOG applications, the ACT will determine your eligibility.

For those students who do not understand on how to go about filling out financial aid applications there are student volunteers working in El Centro Albizu-Zapata (P1) who will help you. You are welcome to drop by any time before 5:00 p.m. The financial aid office has also extended their workshops for students with questions regarding financial aid procedures. They will be taking place: March 21st, 28th and April 4th, & 11th. Time: 1-2 p.m. in CC218 in the Commuter Center.

We urge students on financial aid to take advantage of the facilities presented to them and also be aware of the amounts of credits you contain. All financial aid applications should be sent in before March 15th as a precaution.

Announcement



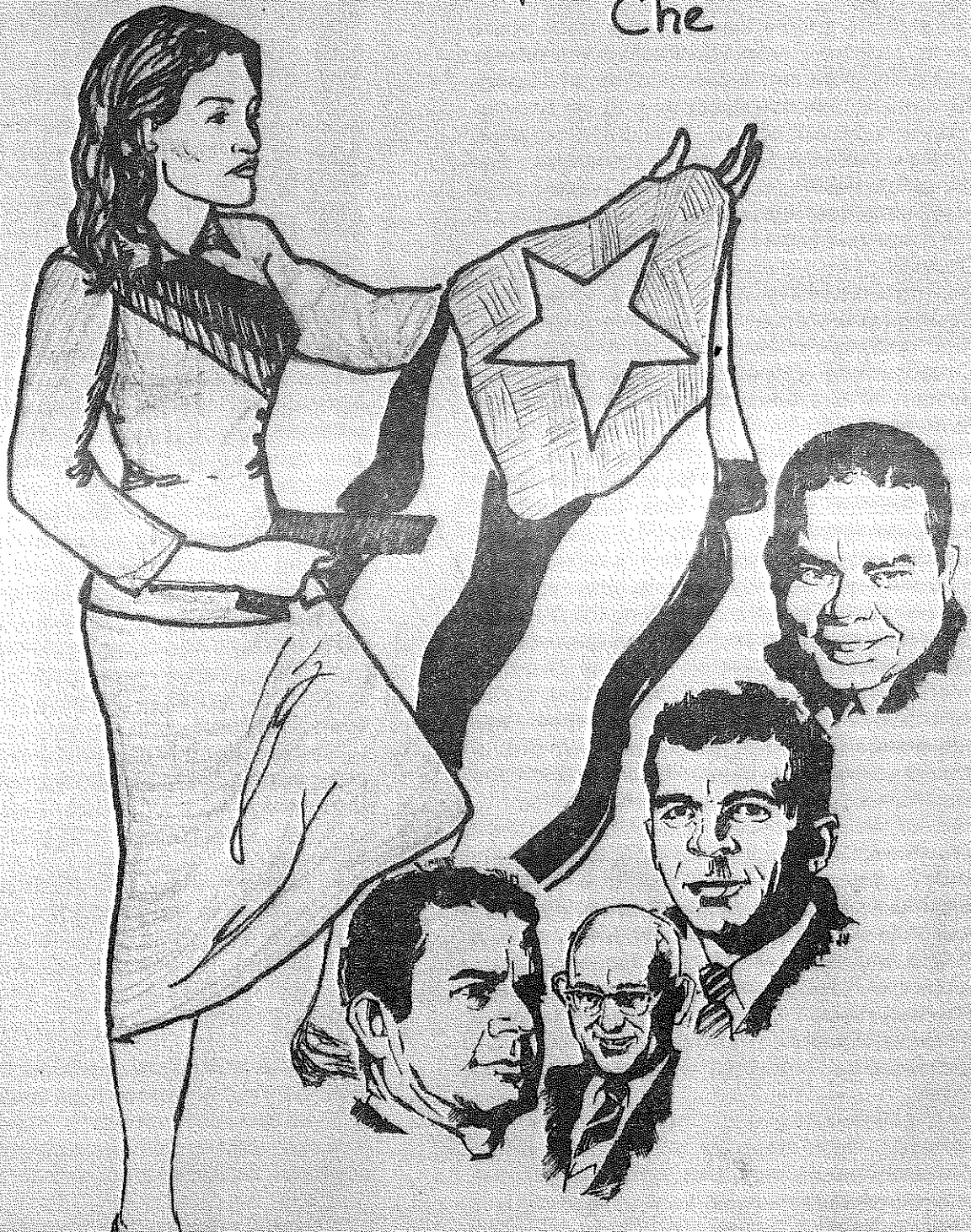
Poetry Workshop

For those interested in poetry, "Los Otros" a poetry group of writers will be having poetry workshops. To find out more about it, contact: Carlos Romero at 935-5618.

In Commemoration of MARCH 1st
|Viva Puerto Rico Libre!| (1954)

"Hasta la Victoria
Siempre."
Che

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"KING"

LNS (Editor's note: The networks call it "docudrama" and they are turning to this form increasingly as a staple of prime time viewing. Within the past few years, Americans have been treated to fictionalized renditions of events ranging from the Cuban missile crisis to the Israeli raid on Entebbe to the life of Martin Luther King.

As a form of entertainment, the docu-drama appears to have gained a foothold in the ratings. But as an accurate representation of history, many feel it leaves a great deal to be desired. "History as soap opera" one critic called it, pointing out that network producers and advertisers prefer to see history shaped to fit around individual heroes and villains rather than to show popular forces shaping the course of history.

As the following story shows, the latest network docu-drama, NBC's three night "Big Event" dealing with the life of Martin Luther King, Jr., has evoked renewed criticism that the form often serves to take history away from the people who made it).

NEW YORK (LNS) — Since "King," the controversial docu-drama based on the life of Martin Luther King, Jr., was broadcast on nationwide television, a flurry of positive and negative reactions have been expressed by well-known and common people alike, with the criticisms considerably outweighing the plaudits.

Several individuals and organizations decried the film because, in their opinion, the influence of certain groups considered important to Dr. King's work and the civil rights movement, was omitted from the movie almost entirely. One in particular, Charlayne Hunter-Gault, a television news analyst, took the omissions indignantly.

"All of those people in S.N.C.C. (Student Non-violent Coordinating Committee) were my friends," she said. "I don't see how S.N.C.C. could have been sold so short when obviously Julian's (Bond) presence in the film suggests S.N.C.C. was there in a significant way." Bond was the only S.N.C.C. member shown in the film.

The depiction of Malcolm X in the movie as a self-hating, guileful, corrupt man has also engendered a storm of protest from black activists.

In a statement issued after the movie was shown, Dr. Betty Shabazz, widow of Malcolm, expressed her outrage that her husband was portrayed as a man whose "total philosophy was based on hate."

The platform of Malcolm X, she said, was not

hate, but "human rights, brotherhood and self-determination, based on his strong belief that the black people had an equal right to justice in this country and the world along with other people.

"If we are going to honor, respect and pay tribute to Dr. Martin Luther King, Jr., it should not be done in a way to disparage and defame the memory of other leaders." Dr. Shabazz also announced that she intends to sue NBC and the film's producers over this issue.

"I thought that was horrible. I thought that was garbage," was the way the Reverend Hosea Williams characterized the Malcolm X scene to LNS. "Martin would never have talked to Malcolm like that."

Malcolm X and SNCC were leaders in recognizing ties between the struggles of Black America and those of colonized peoples around the world. By ignoring their contributions, the movie transformed King's opposition to the Vietnam War into a lonely, personal decision, rather than an act of courage which also reflected growing sentiment in the black community.

In this case, at least, the film did show King taking a political and moral stand and sticking with it. But in several other instances, people who had been close to King felt the movie falsely portrayed him as indecisive and easily intimidated.

King's Image Distorted

The Reverend Williams, a former associate of Dr. King and presently the executive director of the Southern Christian Leadership Conference (SCLC), which King founded, charged that the film "distorts the true image of Dr. King."

"The movie projected Dr. King as unopinionated, as not sure of himself, as being scary," he said.

The Reverend Fred Shuttlesworth, a longtime associate of Dr. King, agreed with Williams that the movie distorts Dr. King's image.

"King was quite articulate, he was a philosopher, he was well educated," Shuttlesworth told LNS. "So it wouldn't be like King's sitting in Mr. Kennedy's office and letting someone else do all of the talking. Not even at that situation in Montgomery where that white minister was lecturing him, he would not be without a reply."

Shuttlesworth also observed that the role of Andrew Young, former King associate and now U.S. ambassador to the U.N., "was well-played on one side and much over-played on the other", in as much as it depicted him as dominating Dr. King's thoughts, decisions and actions.

"I think it portrayed Andrew Young as pushing

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COMMENTARY

In the Amerikkan press, there has been very little coverage about the recent conditions in Puerto Rico. This has been no accident, as the recent events on the island, give the yanqui government good reason to be alarmed. Three events characterize this latest period of the independence movement: (1) the worker's movement has surged forward and has risen to a higher level, (2) the armed struggle has also increased in its intensity, (3) the armed struggle and the worker's movement has grown closer together. These three events, particularly the last one, signal a period in the history of the U.S., in which the colonial position of Puerto Rico comes to an end. It signals the readiness of the Puerto Rican people to take their freedom, using any and all tactics necessary. This new stage is also a turning point for Puertorriquenos here in the U.S., as whatever happens to Puerto Rico, will dramatically effect those who live in Chicago, New York and all throughout the U.S. I will outline briefly my three points, so that a sense of what is the situation will be clear.

The worker's movement The new stage of the worker's movement is a stage where workers no longer can be pacified by promises of bread and better conditions. Petty reforms such as a few more cents an hour are totally out of the question. A few more cents or a few more jobs will do nothing for an island of jobless, penniless workers or welfare recipients. This change has been exemplified by the strike of UTIER (Electrical Workers Union). It originally included only UTIER, but now includes the Public Utility workers (water, gas, etc.) as well as the transportation workers. Its demands have moved from higher wages alone, to worker control of the factories, and the complete and total liberation of Puerto Rico. Workers have shut down massive hydroelectrical plants, halted transportation all across the island.

The armed struggle The armed struggle has reached an even greater point of intensity. With the support of the working people behind them, guerilleros have made further gains against the occupiers of Puerto Rico. The large banks which give U.S. capitalists the funds to continue their pillage of Puerto Rico, have met with continual bombings. The U.S. army and the National Guard, which serve as the jailers of the Puerto Rican people, have had their bases sabotaged. On a local level, blows are being struck against colonial oppression and for liberation. In Manati, freedom fighters took over the local jail, locked up the pigs and liberated arms and money.

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Interview with Maria Cueto and Raisa Nemikin

LNS INTERVIEW WITH TWO ACTIVISTS RECENTLY RELEASED FROM JAIL. MARIA CUETO AND RAISA NEMIKIN DESCRIBE GRAND JURY ABUSE IN PROBE OF PUERTO RICAN AND CHICANO MOVEMENTS



MARIA CUETO

"It's made us stronger, I think. We had a lot of time to reflect, inside. At no time did we ever doubt that the position we had taken was right... We talked about how this was in fact helping — helping us and helping a lot of people to understand what the grand juries and the FBI are doing.

"We are not unaware before this that the FBI was capable of harassing people and using these kind of tactics. It just had never happened to ourselves. So that, in the end, we can say that if they subpoena us again, we will refuse to talk. Our position hasn't changed, because the issues have not changed."

—Marie Cueto, in an interview with LNS on January 27, several days after she and Raisa Nemikin were released from jail. The two had been behind bars since last May for refusing to cooperate with the New York grand jury probing the Puerto Rican and Chicano movements. A federal judge ruled January 23 that there was no legal basis for holding them in jail until the current grand jury expires in May, since they had committed no crime and had demonstrated that they would not testify no matter how long they were kept in jail.

COULD YOU BEGIN BY DESCRIBING WHY YOU BOTH MADE THE DECISION NOT TO COOPERATE WITH THE GRAND JURY?

MARIA: Raisa and I were working with the church at the time — with the Hispanic Com-

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FEBRUARY EVENTS

On February the 22nd, CCAB presented a dance/concert with Andres Jimenez otherwise known as "El Jibaro" and "La Orquesta Nuestra", a local salsa group whose new hit "That's No Sweat," recorded during the fall of '77' is now one of the top 20 hits in WOJO's Latin Explosion list. They also made a debut of their new song "Chicago Lites", a disco-mambo written by one of their trombone players Charlie Burgos, who also wrote "That's No Sweat". The group has been together for five years.

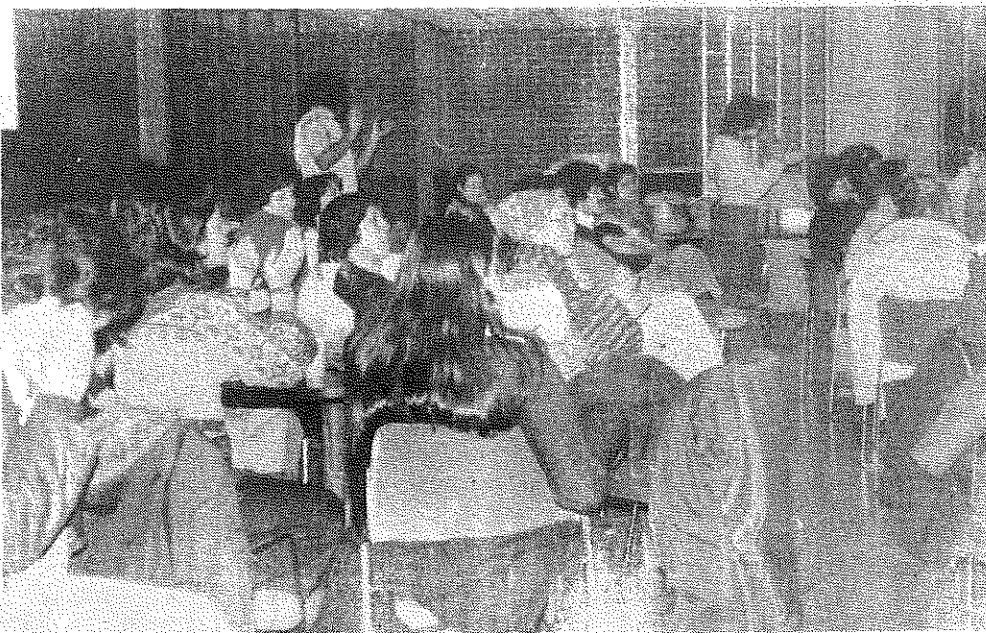


Andres Jimenez, Puerto Rican protest singer is well known at the island (Puerto Rico). He sings of the struggles of the third world people and is on tour in the States. He sang for an event the students of the UPRS & CSU had presented here on campus, "La Noche de La Familia", which we will state was a tremendous success. There was food, poetry recitals, theatrical skits, music and singing. We hope that our parents enjoyed themselves that night. These were the events of February keep a look out for March, so that you may also participate.





**U.P.R.S.
meets
every
Thursday
at 1:00 p.m.
in P1**





Feb. 22nd's Concert



(Continued from page 5)

Another piece of evidence which shows that conditions call for armed struggle, is the growth of the secret groups which carry out this work. Several groups have recently sprung up, making attacks on a variety of fronts. These groups have sprung up as various sectors of the population realize that Puerto Rico will not be "given" its freedom. Its freedom will have to be fought for.

The unity of the armed struggle and the workers movement This last point is the most significant. As long as a worker's movement and armed struggle are not linked, both suffer. The worker's movement that cannot defend itself and act aggressively to achieve its demands is doomed to be smashed. The armed struggle that is not linked to the reality of the needs of working people has no basis in which to survive. **Neither is the case of Puerto Rico today.** Today, attacks against U.S. occupation are made by workers, by labor commandos who act on behalf of the workers. Recent bombings have been followed by comuniqués that support the strikes on the island. When a labor leader, Caballero, was killed by the right-wing forces working for the police; the labor commandos then killed a CIA agent-lawyer, Allan Randall. The message is clear: repression, death, whatever terrorism is used by the U.S. in its last attempts to hold on to Puerto Rico, will be met with greater force... the force of revolution.

These points were intended to bring to light the reality of Puerto Rico at this moment. It is a reality which we will feel in the near future. We must be ready to accept our role which has already begun to unfold. As our companeros on the island struggle, we must ask ourselves: "What is to be done?" "¡La patria esta pasando su gloriosa transfiguración!" -Don Pedro Albizu Campos

(Continued from page 5)

mission of the Episcopal Church. And we took the position of refusing to testify because we felt that it was a betrayal of the Hispanic communities we had been working with.

Basically we had been doing community outreach type work. A lot of our work involved seeking resources for groups that were trying to get together clinics or alternatives in education...

RAISA: . . . Agricultural cooperatives, cultural programs.

MARIA: Even at one time we did research into the whole question of how grand juries were using their powers to abuse people in communities...

In any case, it had taken us a long time to develop trust working with the Hispanic community. And we felt that if we did cooperate with the FBI or grand jury that we would be betraying that trust.

We also believed that this was an effort on the part of the Justice Department and the FBI to attempt to destroy the Puerto Rican independence movement and the Chicano movement — to discredit them — implicating, harassing, and intimidating — everything you can think of.

WHAT KIND OF HARASSMENT DID YOU EXPERIENCE FROM THE FBI?

RAISA: Well, it escalated from their first visit (November, 1976), which was just looking for information on Carlos Alberto Torres (who had been a member of the Hispanic Commission and was being sought by the Chicago grand jury). After that, up until we were subpoenaed and incarcerated, they began following us to meetings, they harassed other commission members throughout the country. And they began visiting the Episcopal Church's headquarters, almost on a nightly basis, going through their files.

RAISA: So we discussed what it meant and we decided at that point, for the reasons Maria stated, that if we were subpoenaed we would refuse to cooperate with the grand jury and we would go and serve our time.

MARIA: Of course, the Administration of the Episcopal Church took an opposing position. They handed over all the files from the inception of the Commission back in 1970, up to the very last day when we were incarcerated.

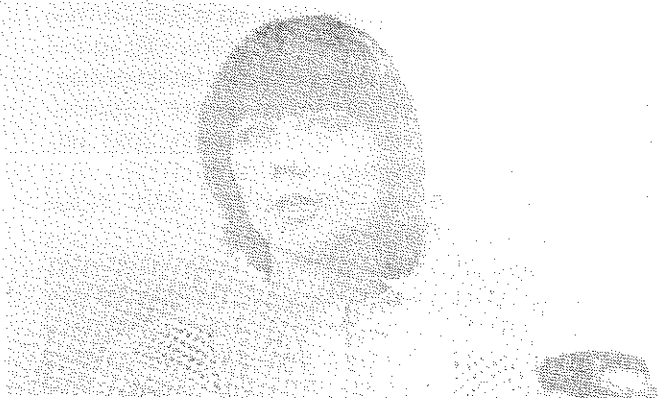
HOW DID YOU BOTH FIRST BECOME INVOLVED IN COMMUNITY WORK AND SUPPORTIVE OF THE PUERTO RICAN INDEPENDENCE MOVEMENT AND THE CHICANO MOVEMENT?

MARIA: I came from Phoenix, Arizona. But I did some work in East Los Angeles. And I think that's essentially where I first became aware of the problems in the community. I was a student at the time and I worked out of a parish there that was involved in community work — welfare rights, police brutality and those kinds of issues.

With reference to the independence of Puerto Rico, living in Phoenix, of course, you don't hear about it every day. In fact you hardly hear it ever. I think that part of my education was here. Because to understand about the issues that Puerto Rican people have here, you have to understand also what is happening in Puerto Rico. And when you start seeing what is happening there, you begin to realize that there is an imposition there, and they should be independent, and they should determine their own destiny and they have a right to struggle for their rights.

RAISA: My experience was a little more recent and came about through my work with the Hispanic Commission. The group was made up of people throughout the country in both the Chicano and Puerto Rican movements, so I became aware of what both movements were doing.

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Risa Nemikin

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ing to bring about their self-determination.

MARIA: Those were our interests — to bring together some kind of understanding between the two movements. A lot of the Chicanos who were part of the Commission had no idea what the Puerto Rican struggle was all about ... And a lot of the Puerto Rican people had very little idea even as to what a Chicano was. So it was an educational process that we all underwent together.

DO YOU AND THE COMMITTEE TO END GRAND JURY REPRESSION HAVE A POSITION ON THE QUESTION OF THE FALN?

MARIA: The Committee has taken the position that the people have the right to struggle at whatever level they feel they have to struggle at. We work with the church. We struggle from that level. Other people struggle from different levels. We do not condemn or condone the actions of the FALN.

HOW DO YOU FEEL ABOUT THE POSITION TAKEN BY THE ADMINISTRATION OF THE EPISCOPAL CHURCH AND WHAT EFFECT HAS IT HAD ON THE WORK THE HISPANIC COMMISSION WAS DOING IN THE COMMUNITY?

RAISA: The administration of the Episcopal Church in essence abandoned us, as well as abandoning and betraying the Hispanic community.

MARIA: They failed to see the scope of the investigation and to understand how it would hinder the ongoing work in the communities. ... The Hispanic Commission itself has been restructured now so that its main goal is theological development — there's no community outreach.

SO THAT THE GRAND JURY HAS HAD THE EFFECT OF CHILLING COMMUNITY ACTIVITIES?

MARIA: Yes. It's definitely had that effect. And understandably ... People become afraid of really getting involved in the community because they see that by association they can be called

before the grand jury just like we were. So it's had its effect and it's going to keep having its effect. And we have to keep fighting against that. But it's going to be hard to reverse.

RAISA: The grand jury system has been used previously to carry out the same type of destructive effect on the Black movements and the Native American movements.

HOW DOES THE CHICANO MOVEMENT TIE IN WITH THE GRAND JURY'S SUPPOSED PURPOSE OF INVESTIGATING THE FALN BOMBINGS?

MARIA: I think it's obvious from the many Chicanos who have already been subpoenaed—the Lucero brothers from the Crusade for Justice in Colorado; Ricardo Romero from Colorado and Pedro Archuleta from Tierra Amarillo, New Mexico—that they're trying to destroy both movements. They know that there is solidarity between the Chicano movement and the Puerto Rican independence movement.

DO YOU KNOW OF OTHER INSTANCES OF THE FBI HARASSING PEOPLE ACTIVE IN THE COMMUNITY WHILE YOU WERE IN JAIL?

RAISA: That's a very good point. While we were in jail, the New York Committee against Grand Jury Repression began to help educate individuals about what the grand jury was doing as well as advocate for our release. Certain people like Julio Rosado and Luis Rosado were very intimately involved in the development of that. And as soon as the New York Committee got to the point where it was beginning to develop and progress, they were subpoenaed. (They have been in jail since late August for refusing to cooperate with the grand jury.)

The same thing happened in Chicago. People like Roberto Caldero and Jose Lopez also were involved in a committee there against grand jury repression and they were called in at very critical points of the development of the committee.

So the grand jury is being used very effectively in terms of stopping any kind of advocacy on our behalf, at the same time as its being used in other ways to chill the churches and other organizations from doing that sort of work in the community, as well as the Puerto Rican and Chicano movements themselves.

HAVE YOUR FAMILIES BEEN HARASSED BY THE FBI?

MARIA: Yes. The FBI has gone to see my parents several times. When my parents refused to talk to them, they gave the story to the newspapers. And the newspapers put out that my

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and badgering King to the point that it made him (Young) look like he had to do the thinking. It almost had him as really saying what had to be done most of the time . . . That isn't so."

King's former lawyer, Stanley Levison, whose alleged Communist activities were used as a justification by the FBI for spying on King, also said that some of the facts in King's life were distorted by the movie.

"I don't think the rest of the movement was portrayed adequately at all," he said. On the other hand, Levison said the movie clearly demonstrated the importance of the people in the civil rights movement.

"This is both the story of Martin King and of the courage of the black people. Martin wouldn't have had anybody to lead if that courage hadn't been there."

The film-makers' decision to present some events out of chronological order in the film also disturbed some of its viewers. In an interview with LNS, Peter Bailey, a black artist active with the Black Theater Alliance in New York City pointed out one scene in particular which angered him.

"One of the things that really struck me was the presentation of the bombing of the church in Birmingham before the march on Washington. The bombing actually occurred after the march and in my mind was a response to the march and not the other way around.

"The bombers in my mind were saying that we could march and sit in all we want but things would not change because of it," Bailey added. "The film altered that understanding."

FBI Harassment Demonstrated

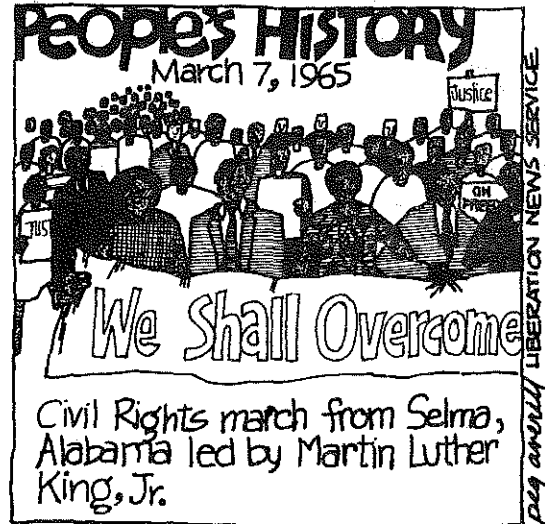
Probably the most positive and educational impact of the movie was its crystallization of several little-known facts about events and people who played a part in the civil rights movement. For instance, the film clearly showed the FBI campaign against King which has come to light in recent years — a campaign which aimed to discredit him with the media and the public and culminated with an overt threat that he ought to commit suicide.

"The very fact that this film portrayed J. Edgar Hoover and F.B.I. as it was, (it) was a great thing that the film was produced. That, if for nothing else," said the Reverend Shuttlesworth.

Shuttlesworth added that because the viewer was made aware of the irregular procedures carried out by local and federal officials on the day of Dr. King's murder, more people will begin to question whether James Earl Ray, King's convicted assassin, acted alone or acted at all in King's death. "I say there was a conspiracy (to kill King) and that film brings it out."

Nevertheless, the movie's critics say that the negative and historically detrimental qualities of "King" greatly overshadowed the beneficial ones. Reverend Williams suggests that the distortions of Dr. King and others and the omissions may not be a mere accident on the part of the movie's producers, but a conscious effort to rewrite history and, in effect, make Dr. King "acceptable" to white Americans.

"It looked like there was a conspiracy in that movie to make Dr. King, dead, what white ruling class Americans wanted him to be when he was alive."



(Continued from page 10)

parents refused to cooperate in the investigation of the FALN and the terrorist bombings. And Raisa's mother was also visited.

RAISA: And Julio Rosado's children—the FBI visited their school and asked the principal to point them out. They happen to be four and six years old. I don't see how that has any bearing on any investigation supposedly looking for Carlos Alberto Torres.

MARIA: They did the same thing in California to another Commission member. They went to her child's school to talk to the teacher.

HOW DID YOUR PARENTS REACT TO ALL THIS? WERE THEY SUPPORTIVE OF YOU?

MARIA: Well, in my case they were supportive. They understood the principle of not cooperating with a repressive agency. My father was one of the first Spanish-speaking individuals to be allowed to join the union in Arizona, so he understands racism. He understands what discrimination is and he understands the burden that people put on you. . . . So that when I explained to them what I was struggling with, and

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the position I had taken, they understood, and said, "We think there's no reason for you to testify and implicate innocent people."

HOW DO YOU FEEL ABOUT THE WAY THE PRESS HAD DEALT WITH THE WHOLE THING?

RAISA: Oh, that has been almost a joke. From our first press conference when we were almost literally attacked by the press asking us to "answer the questions." We kept explaining to them, "If we're not answering them in the grand jury, why should we explain them to you now? It's inappropriate..."

Anyway, since then, the press has been very, very active—working very closely with the FBI. I'm sure, because that's where most of the information and theories seem to be coming from. There was an article by Mary Breasted of the New York Times where she wrote a line-by-line account tying the Chicanos and Puerto Ricans into a conspiracy...

RAISA: And she wrote how this dog ran through Maria's apartment—a dog trained in sniffing out explosives—and how it found something that of course hasn't materialized since then. And obviously it's never going to materialize because there was nothing there to begin with...

MARIA: The press has been used as an instrument to help along the FBI and the grand jury. They have attempted to implicate us in all kinds of things and to discredit us and everybody else that's in jail.

IS THERE ANY WAY TO LIMIT THE SCOPE OF GRAND JURIES?

MARIA: Unless there is more pressure put on them, the grand juries are going to continue at the same pace as now or at a faster pace. Every two months there's somebody being subpoenaed or the FBI is participating in the harassments on the outside.

WHAT ARE YOUR PLANS NOW AND DO YOU HAVE ANY SUGGESTIONS FOR WHAT PEOPLE SHOULD BE DOING TO FIGHT THE GRAND JURY?

MARIA: Our immediate plan is to continue seeking support for the rest of the people who are still in jail and to stop illegal grand juries and such as these. We believe that a lot of what helped us was the pressure that was put on the judges that handled our case, the assistant U.S. Attorney... and Griffin Bell. Letters should continue to go to them saying, "You've released the two women. Well, the other people have the

same position. So they should be released as well."

RAISA: Demonstrations, pickets and importantly, education—educational outreach in reference to the grand jury so that people will be prepared for what can come down on the individual, and be more prepared to deal with any position that person takes. Hopefully that position will be noncooperation with the grand jury. That's very important.

MARIA: We feel that as a result of what's happened to us, and the position that we've taken, and the fact that we've been released—that this is encouraging for anybody else that may be subpoenaed.

You know, it's not easy to do time, you don't want to go to jail and spend umpteen months in there. But if your principles are strong...then your position is strong. And we think it's encouraging for others who may be subpoenaed in the future.

DO YOU FEEL THAT THE GRAND JURY AND THE FBI HARASSMENT HAS AT ALL HAD THE EFFECT OF STRENGTHENING THE CONNECTIONS BETWEEN THE CHICANO AND PUERTO RICAN MOVEMENTS?

MARIA: We definitely believe that. And I think they'll become stronger...We think, for example, that our release had to do with the pressure that was applied from the community at large across the country. So that the issues are becoming clearer to many. It's confirmed to a lot of people that the FBI really is what it is—a monster that's trying to destroy human beings' self-determination.

QUE ONDEE SOLA

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