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Que Ondee Sola- February 1984

Teodoro Anderson

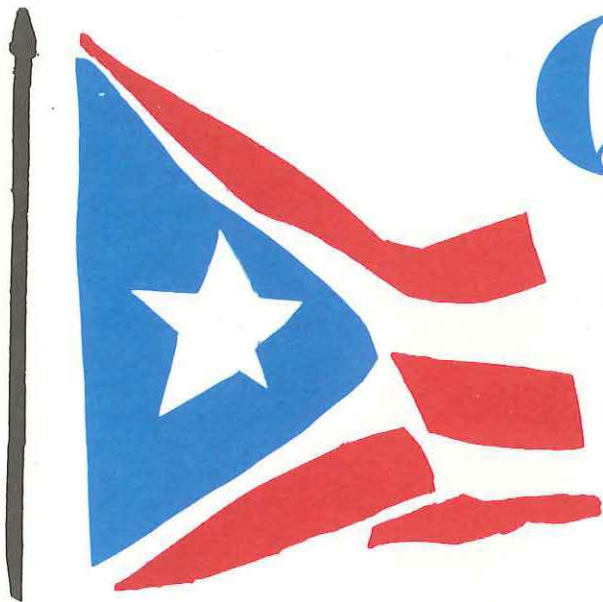
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"There's only one way to be independent. There's only one way to be free. It's not something that someone gives to you. It's something that you take. Nobody can give you independence. Nobody can give you freedom. Nobody can give you equality or justice or anything. If you're a man, you take it. If you can't take it, you don't deserve it. Nobody can give it to 'you.'"
Malcolm X



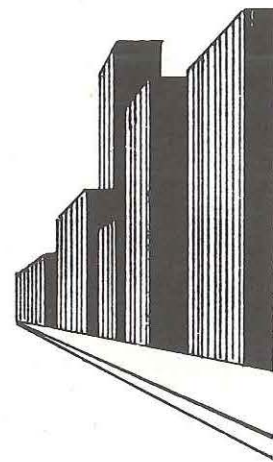
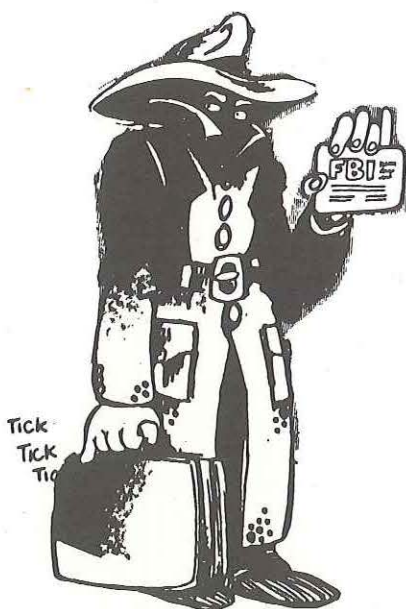
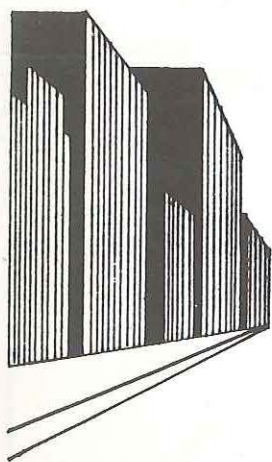
QUE ONDEE SOLA

FEBRUARY, 1984, VOL. XII NUM. 8

REPRESSION ESCALATES AT U.N.I.

F.B.I. SUBPEONAS STUDENT RECORDS !

(STORY ON PAGE 2)



Q.O.S. Interviews Guillermo Morales (see page 6)

... "cointelpro" at U.N.I.

Que Ondee Sola has recently discovered that the F.B.I., with the complete cooperation of the U.N.I. administration, has secretly subpoenaed the records of U.P.R.S. (Union for Puerto Rican Students) President Antonia Rodriguez, and Que Ondee Sola Editor Teodoro Anderson. According to an undisclosed source, the F.B.I. visits with the U.N.I. administration as frequent as three times a week in order to identify so-called "probable Puerto Rican terrorists" on campus.

The recent efforts by the F.B.I., to secretly subpoena the student records of Antonia Rodriguez and of Teodoro Anderson, only demonstrates that repression aimed at latino student activists at U.N.I., is directly coordinated by the F.B.I.'s "Cointelpro". Cointelpro is the acronym for the F.B.I.'s Counter-Intelligence Program. Since its inception in 1956, the program's purpose has been to disrupt, divide, and to destroy progressive movements in the U.S. The program came into existence as a result of the McCarthy Era, which is known for the persecution of people who were believed to have "communist" affiliations.

In 1956, Cointelpro was directed mainly against the U.S. Communist Party. During the 1960s and 1970s, it was mainly used against the Black, Indian, Mexican and Puerto Rican liberation struggles. During that time, it was also used against progressive student organizations; the Anti-War, Nuclear and Women's movements. In regards to student movements in the U.S., Cointelpro has been responsible for the ultimate elimination of some of the most progressive student groups this country has ever known.

Such organizations as S.D.S. and F.U.P.I., which were two nationally organized student organizations in the U.S. and Puerto Rico in the 1960s and 1970s, were literally destroyed by an intensive campaign conducted under Cointelpro. Paid informants and when necessary, assassinations were utilized by the F.B.I. in order to immobilize these, as well as other student organizations. But, the regular "modus operandi" of the program for the handling of student activists has always depended upon professor and a university administration which would willingly cooperate with the F.B.I. In the case of the U.N.I. administration, it has always responded whenever the F.B.I. has needed information about student groups on campus.

During the 1960s, the U.N.I. administration assisted the F.B.I. in its investigation of students, who either pertained to S.D.S. or the Anti-Vietnam War Movement at U.N.I. In the 1970s, the attention of Cointelpro shifted over to the U.P.R.S. and Que Ondee Sola. In 1978, it was reported by Que Ondee Sola, that the current President of the University, Ronald Williams, was providing the F.B.I. with student records without even an single subpoena being issued.

Legally under the Buckley Amendment, students supposedly have the right to privacy when it concerns foreign intrusion into their records. The amendment provides for the student to be informed if his/her records are the subject of a government investigation. But, neither Teodoro nor Antonia were informed about their records being subpoenaed. If they were not informed, one can imagine the countless numbers of student records which the F.B.I. has on students from the U.P.R.S. and Que Ondee Sola. For the members of these student organizations, George Orwell's "1984" is a reality.

The right to privacy, as long as it does not infringe upon the rights of the larger society, is an inalienable right within any "civilized" society. For this reason, we of the U.P.R.S. and Que Ondee Sola denounce the F.B.I. and particularly the U.N.I. administration in its efforts to accelerate the rise of fascism in the U.S. by the forwarding of student records to the F.B.I.

**STOP F.B.I. ATTACKS ON THE
LATINO STUDENT MOVEMENT!**

SMASH F.B.I.'S COINTELPRO!



President Ronald Williams

"The slavemaster took Tom and dressed him well, fed him well and even gave him a little education — a *little* education; gave him a long coat and a top hat and made all the other slaves look up to him. Then he used Tom to control them. The same strategy that was used in those days is used today, by the same white man. He takes a Negro, a so-called Negro; and makes him prominent, builds him up; publicizes him, makes him a celebrity. And then he becomes a spokesman for Negroes — and a Negro leader."

—MALCOLM X

COMMENTARY

A MESSAGE TO OUR PEOPLE

What I am about to tell you is from the Puerto Rican heart, the same heart which was born in the Puerto Rican town of Lares, in 1868. At the present, three Puerto Rican Prisoners of War; Alejandrina Torres Alberto Rodríguez, Edwin Cortés, and Political Prisoner José Luis Rodríguez are being tried for **sedition conspiracy** against the United States Government. Although in 1917 U.S. Citizenship was imposed on the Puerto Rican people, to be charged with seditious conspiracy, one must be a "part" of the U.S.

In 1922, the U.S. Supreme Court ruled that "Puerto Rico belongs to, but it is not part of, the United States". Therefore I ask "how can the three P.O.W.S and José Rodríguez be charged with seditious conspiracy, which entails the violent overthrow of the U.S. Government from a territory that is not part of the U.S.?" Brothers and sisters to understand my question we must use history as a guide.

Since 1898, Puerto Rico has been a colony of the U.S. The U.S. uses Puerto Rico as a place to make super profits; they exploit our natural resources and use Puerto Rico as a laboratory rat. Remember my brothers and sisters, the birth control pill was first tested for defects on Puerto Rican women. To the U.S., the life of a Puerto Rican is as good as an animal's life.

What many of our people do not know, is that through out the United States's occupation of Puerto Rico, there has been a movement to oust the U.S. invader from our beautiful island. This move-

ment has taken different shapes and forms, but the goal has remained unchanged; social justice and national independence of Puerto Rico.

By charging these four compañeros with seditious conspiracy, the U.S. Government hopes to hide their true colonial domination of Puerto Rico, almost as if it were not a nation. They can try to hide and separate all they want, but the world community knows that Puerto Rico is a colonized nation.

The United Nations has condemned colonialism as a crime, and it also recognizes the right of colonized people to use arms in their struggle for freedom.

I believe that in the case of Political Prisoner José Rodríguez the charge of seditious conspiracy should be dismissed, and that the three Puerto Rican P.O.W.'s should be tried by an international body, as called for by the Geneva Convention and the United Nations.

Brothers and sisters, the real question at hand is "will we continue to be slaves to this empire?" Like these four compañeros have shown by their actions, our answer should and must be no.

From a Puerto Rican sister who just became aware!



CHIMEXLA meets every Tuesday at 12:30 B-110

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OVER 75 STUDENTS ATTEND FORUM ON POLITICAL INTERNMENT!

On January 17, 1984, over 75 students filled the Golden Eagle to hear two prominent progressive lawyers, Michael Deutsch and Melinda Power, speak on the question of seditious conspiracy, grand juries and political internment in the United States. The **Union for Puerto Rican Students (U.P.R.S.)** sponsored this special forum in support of the four Puerto Rican patriots awaiting trial on charges of seditious conspiracy; Alejandrina Torres, Edwin Cortes, Alberto Rodriguez and José Luis Rodríguez.

The forum provided a unique opportunity for students to learn about the case of the four patriots and about the colonial question of Puerto Rico. Michael Deutsch began the forum by giving a brief history of seditious conspiracy and its use against political activists in this country.

Michael Deustch mentioned **that**, "since 1937, this law (seditious conspiracy) has exclusively been used against the Puerto Rican Independence Movement." As he described it, seditious conspiracy is, "an agreement between two or more individuals, who oppose the authority of the United States government by force." The essence of his presentation was the explanation of why these four patriots cannot be charged with what the National Poet of Puerto Rico, Juan Antonio Corretjer described as, "the impossible crime".

Since 1898, Puerto Rico has been militarily occupied and maintained a colony by the United States; because Puerto Rico is not part of the U.S. Federal State, as demonstrated by the 1922 Supreme Court decision which declared that "Puerto Rico belongs to, but is not part of, the United States", and since seditious conspiracy implies the opposition of U.S. authority in a 'part' of the U.S. Federal State, and since North American citizenship was imposed upon the Puerto Rican people, Puerto Ricans who fight to free their nation can not be charged with seditious conspiracy. After Michael Deutsch's presentation, Melinda Power spoke on the recent militaristic and genocidal policies of the U.S. in Puerto Rico.

Melinda Power began her presentation by speaking about a special counterinsurgency conference that took place in the summer of 1978 in Puerto Rico. She mentioned that the focus on this conference, which was attended by experts that combat national liberation struggles in Canada (Quebec), England (Northern Ireland), Uruguay (Tupamaros), and Israel (P.L.O.), on what the U.S. was going to do about the Puerto Rican revolutionary movement. As mentioned by Melinda Power, this gathering encouraged the use of the Federal Grand Jury, assassinations and the use of seditious conspiracy against participants of the Puerto Rican Independence Movement. She also mentioned that the role of the dominant media in this anti-terrorist campaign was to portray captured combatants and political prisoners of the Puerto Rican Independence Movement as the most despicable societal elements which everyone must fear, and that the role of the prisons, which house these Puerto Rican patriots, was to maintain them as isolated as possible in order to cause psychological disorders which would lead to suicide or government informants. Edwin Cortes, Alejandrina Torres, Alberto Rodriguez and Ida Luz Rodriguez serve as testimony to this counterinsurgent policy.

At the present, Edwin Cortes, Alejandrina Torres and Alberto Rodriguez are kept in isolation for 23 hours in the Chicago Metropolitan Correctional Center and they are deprived of regular family visits. In the case of Ida Luz Rodriguez, she, along with anti-imperialist Silvia Baraldini, are presently kept in segregation in the New York Metropolitan Correctional Center because they refuse to submit themselves to vaginal inspections by prison officials.

Both lawyers made it very clear that the Puerto Rican Independence Movement, as any other anti-colonial struggle, has the legitimate right to exist and that no colonial power has the right to attempt to criminalize it.

For more information about the Puerto Rican Colonial Question, please contact the U.P.R.S. at 583-4050, extension 514. We encourage our readers to write and give their support to these newly imprisoned compañeros.

**METROPOLITAN CORRECTIONAL CENTER
71 W. VAN BUREN STREET
CHICAGO. IL 60601**

ALBERTO RODRIGUEZ 92150-024

ALEJANDRINA TORRES 92152-024

EDWIN CORTES 92153-024

EDITORIAL

CATCH 22,

IGNACIO MENDEZ, AND THE BOYCOTT

On various instances in the past, students as well as faculty members who have sympathized with Ignacio Mendez, have requested that we should "really" address the issue of why all of Ignacio Mendez's courses are being boycotted. Their belief has been that he (Mendez) has been a "victim". We hope that the following editorial will be of great insight to those who sympathize with Ignacio Mendez.

For the past two years, Ignacio Méndez has been teaching such courses as, "History of U.S. Culture" and "Introduction to Latin American History". To demonstrate how versatile incompetence can be, the Political and Social Science Departments have allowed him to teach in their departments. While this inter-departmental shuffling is taking place, the latino students ask "What happened to Puerto Rican History?"

Many students and faculty members are well aware of the not so candid history of Ignacio Méndez at U.N.I. His betrayal of the latino student movement at U.N.I. caused the **Union for Puerto Rican Students (U.P.R.S.)** to form a major boycott of Ignacio Méndez' courses. The boycott's success speaks for itself. For the past three years, he has averaged "zero" students in his Puerto Rican History courses. Because of the success of the boycott, Ignacio Méndez has been forced to teach courses other than Puerto Rican History and in departments other than history. Since its scope extends to every course he teaches, be it Puerto Rican History or not, the boycott is looked upon uneasily by some at U.N.I.

In this trimester, sympathizers of Ignacio Méndez have cried out "end the boycott!" Their stern contention is that since he is prohibited by the latino students to teach Puerto Rican History, then he should be allowed to teach other courses unmolested. Many of them feel that the scope of the boycott has victimized Ignacio Méndez because it places him in a very vulnerable position. They contend that Ignacio Méndez is in a "Catch 22" situation, which in effect condemns him regardless of whatever he does. To conclude their argument these people pinpoint the latino movement and particularly the U.P.R.S. as a bully force which is detrimental to the operating of a university.

Unfortunately, Ignacio Méndez' sympathizers have failed to question the source of his salary. Since 1978, when Ignacio Méndez was personally hired to teach Puerto Rican History by U.N.I. President Ronald Williams, in spite of the initial refusal of the History Department to hire him, has his source of income changed? No!

From 1981 to 1984, Ignacio Méndez' salary has been paid by the Puerto Rican History line within the History Department. This is the very same line which the U.P.R.S. fought hard to establish in 1973. In fact, regardless of what he teaches, Ignacio Méndez continues to be paid by the Puerto Rican History line. All of this comes at the expense of the latino students, who in the past three years have been denied the real history of Puerto Rico. It is because of this very reason that the boycott must continue.

(Cont. on pg. 7)



QUE ONDEE SOLA

Longest and most consistent Puerto Rican, latino newspaper in the country.

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

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

*Editor Teodoro Anderson
Co-editors . . . Lillian Mercado, Hector Cornier
Staff . . . Jose Olan, Matilde Rivera, Juan Angel
Montalvo, Luis Chacon, Alfonso
Diaz, Ernesto Serrano and Annette Baez*

QUE ONDEE SOLA INTERVIEWS PUERTO RICAN REVOLUTIONARY GUILLERMO MORALES

Tortured relentlessly by the Mexican police and their FBI cohorts after his capture, Puerto Rican Prisoner of War Guillermo Morales is now imprisoned in a Mexican jail awaiting extradition hearings that threaten to turn him over to his US persecutors.

The following special interview was completed by mail earlier this month.

Que Ondee Sola: To some you are known as William, to others simply as Guillermo, still many believe your name to be William Guillermo. Would you clarify for us what your real name is?

Guillermo: Guillermo Morales.

Que Ondee Sola: Where and when were you born?

Guillermo: I was born on February 7, 1957, in New York City.

Que Ondee Sola: Tell us about your family.

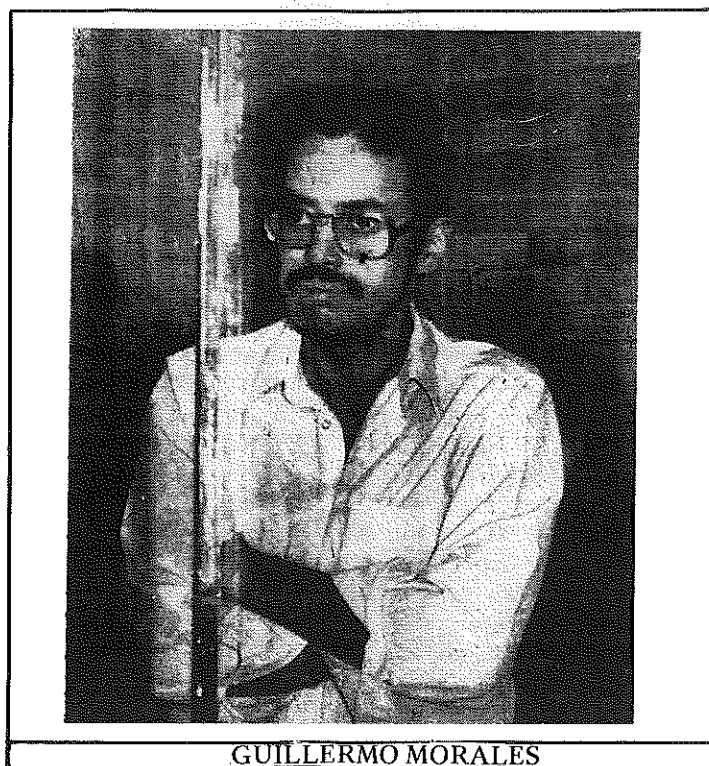
Guillermo: My parents are Lucy Correa and Ismael Morales. I have two younger brothers Raymond and Henry López from my mother's second marriage. She has been a worker all her life and struggled very hard to give us a good home.

Que Ondee Sola: What is your relationship to POW Dylcia Pagan?

Guillermo: My compañera, POW Dylcia Pagan and I consider ourselves to be married by the revolution. We were never married by state law because we believed it was a contradiction. It's the same law that oppresses us.

Que Ondee Sola: Do you have any children?

Guillermo: Yes, we have a son, Guillermo Sebastian Morales, born March 15, 1979. The FBI recently asked me about him. When I told them that I didn't know where my son was, they mentioned José López' name. (José López is the National Coordinator of the MLN). I replied that, "I know José is a good father and if my son were with him, he couldn't be in better hands". Then I asked them if my son was a wanted man, too. The FBI didn't respond.



GUILLERMO MORALES

Que Ondee Sola: Tell us about your educational background.

Guillermo: I attended public schools in New York City and developed an avid interest in film-making. I pursued this interest and received a Bachelor of Fine Arts degree in Cinematography from the School of Visual Arts.

Que Ondee Sola: Do you have any hobbies?

Guillermo: Yes, I enjoy reading, movies and photography.

(Cont. on pg. 7)

(Cont. from pg. 5)

Under normal university decorum, paying a professor \$25,000 a year for teaching in semi-emptied classrooms is unheard of, but in the case of Ignacio Méndez, the U.N.I. administration has found it necessary to make him an exception. The sole purpose behind his hiring was to serve as a buffer between the racist administration (despite a Black President) and the latino struggle. By hiring Ignacio Méndez, the administration began to implement what they had in mind all along: the elimination of the Puerto Rican History line. Of course, the administration's and History Department's explanation for Puerto Rican History not being taught is because the boycott has eliminated its demand at U.N.I.

The latino students have always expressed an interest in Puerto Rican History, but to have a person like Ignacio Méndez as a historian, who is totally unqualified to teach Puerto Rican History, is like receiving no history at all. This is why most latino students have refused to enroll in his courses.

If one really stopped to think, one would conclude that Ignacio Méndez' job is fairly secure., regardless if he does not teach what he is paid to do. But, what most people tend to forget is the limited use which this latino lackey has to the university.

The fact that the History Department recently denied tenure to Ignacio Méndez proves that their plans for the future never really included Ignacio Méndez. Of course, in order to prevent embarrassment, Ronald Williams might repeat what he did in 1981, personally granting him tenure. The possibility of President Williams granting Ignacio Méndez tenure is highly conceivable in a university which neither respects the rights of students or of departments.

Meanwhile, with a determined latino student force on one side and with a department and an administration which virtually lost any constructive use for his services on the other, Ignacio Méndez has found himself fighting a two front losing battle. Even his recent attempts to gain support from the Arab population at U.N.I. by becoming a faculty advisor for the Assyrian students, is of no avail to him because he still finds himself isolated. Ignacio Méndez is a desperate man who is seeking refuge wherever he can. If there were anyone to blame for this situation it would have to be Ignacio Méndez, for he is only being treated as he deserves. He has finally come to grip that "no one" can trust a man who vacillates in principle as frequent as the weather changes.

"They can imprison a 1000 of us, but they can't keep us forever." Guillermo Morales

Que Ondee Sola: When did you become active in the Puerto Rican Independence Movement?

Guillermo: I first became involved during my studies at the City College of New York. I was a member of PRISA (Puerto Rican Students Association) and the Black and Puerto Rican Student Community, BPRC. We fought for open admissions in the New York College System. We also did work in the community; that was our base.

Que Ondee Sola: Why did your family emigrate to the US?

Guillermo: My family came to live in the U.S. because of the terrible economic situation in Puerto Rico. We came to the US during WWII.

Que Ondee Sola: What problems were you faced with on your arrival?

Guillermo: Like so many other Puerto Rican people, my family had to confront problems like inadequate housing, racism, police brutality, exploitation at work, the ridicule of our culture and language, disrespect for the Puerto Rican woman, etc.

Que Ondee Sola: Tell us about your work experience.

Guillermo: My first job was packing boxes in a blouse factory when I was 13 years old. I quit because they refused to pay me the minimum wage. After that I held odd jobs, painting apartments, moving furniture, washing cars, etc. When I couldn't find any work, my friend and I would steal hub caps, especially those that belonged to the cars of the local drug pushers and number runners. We would alter them and sell them back to their original owners. I guess we were getting even, especially after seeing how some of our friends died of overdoses and how our parents futilely spent their money hoping that the "American Dream" would come true.

At the time of my capture, I had just been fired from Trans World Airlines due to problems with my supervisor. This multi-national corporation treated its workers like garbage. You never had a chance to defend yourself from accusations. Unions weren't allowed. The supervisors were always watching you or had spies reporting about your activities or conversations. There's more but I'd be writing 15 or 16 pages. I don't want to cause Que Ondee Sola any more expense.

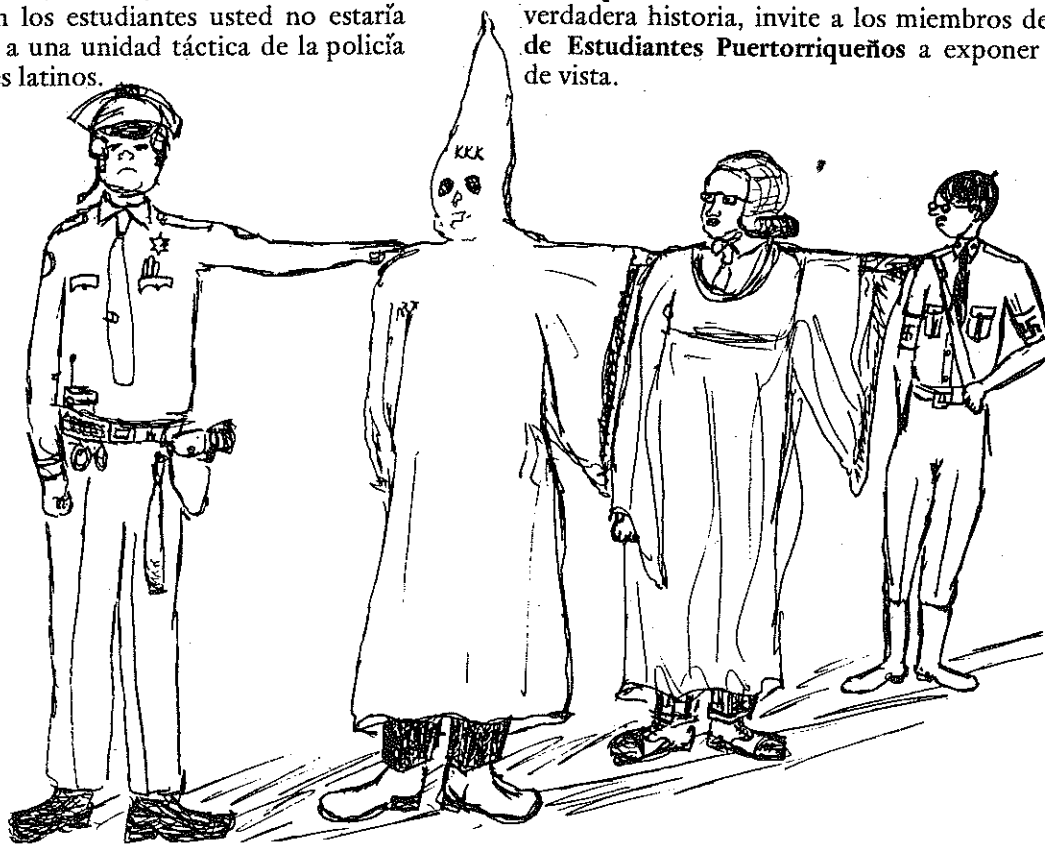
El Centro podría y debería ser un Centro en el cual participarían más estudiantes, si ofrecieran más clases; programas de consejo y tutoría, y servicios financieros, etc. Pero esto no sucederá mientras esté coordinado por una persona que piense en su bolsillo primero y en los estudiantes después.

Lo sucedido el lunes 9 de enero en El Centro es un ejemplo más de la clase de persona que dirige este programa. Señor Acevedo, para su información todo estudiante de Northestern tiene el derecho de entrar en cualquier programa o edificio que sea parte de dicha Universidad; además, como miembros de la comunidad tenemos el derecho y el deber de interesarnos y participar de todo lo que pasa en ella.

Señor Acevedo, si usted fuera una persona que tuviera interés en el bienestar de los estudiantes no hubiese llamado a la policía de Chicago para arrestar estudiantes puertorriqueños; ni hubiese mentido sobre una supuesta "identificación especial de El Centro" para facilitar el arresto; además, señor Acevedo, si su interés estuviera en los estudiantes usted no estaría dando información a una unidad táctica de la policía sobre los estudiantes latinos.

¿A qué le tiene miedo usted, señor Acevedo? ¿A qué los estudiantes lo expongan como lo que es, un oportunista, derrumbando esa serie de mentiras y de armas que utiliza usted para controlar a los estudiantes? Y si no es así, entonces por qué le niega usted el derecho a los estudiantes de El Centro a enterarse de lo que sucede en la Northeastern, impidiendo la entrada de hojas sueltas, del periódico estudiantil "Que Ondee Sola" y de miembros de la Unión de Estudiantes Puertorriqueños. ¿Por qué le niega usted a los estudiantes de El Centro el derecho de enterarse de quién es el señor Méndez? ¿Acaso tiene miedo de que luego que los estudiantes conozcan quién es Méndez lo comparen con usted?

Señor Acevedo, si en realidad a usted le interesa el bienestar de los estudiantes latinos, entonces retire los injustos cargos que usted hizo en contra de los estudiantes Lillian Mercado y José Hernández. Si en realidad usted no tiene nada que esconder entonces, permita que los estudiantes de El Centro conozcan la verdadera historia, invite a los miembros de la Unión de Estudiantes Puertorriqueños a exponer su punto de vista.



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La mente libre y no esclava es el hombre, no individualista que se preocupa por los suyos y por mantener la dignidad de ser humano, la cual cada uno de nosotros tenemos la obligación y el derecho de defender, este debe ser el objetivo de cada persona que lucha por la libertad de nuestro pueblo.

La guerra comenzó en 1868 en Lares y a través de más de un siglo se ha mantenido en

pie. Han sido los enemigos, España y Estados Unidos, pero es el mismo pueblo puertorriqueño el cual por su identidad propia lucha y luchará contra el imperio.

Eso es lo que hace diferente y más justa nuestra lucha. El derecho de existir. De eso se trata nuestra batalla y por eso es el mismo pueblo el cual se mantiene en pie de lucha por casi un siglo contra el enemigo de toda la gente que respeta y ama la vida, el imperialismo norteamericano.

PERSPECTIVA II

QUE BELLO Y TRISTE ES COLOMBIA

Si vieran queridos amigos la fiesta multi-color de los amaneceres en la selva. Cuando la noche empieza a levantar su velo oscuro y la luna, tímida y pálida se aleja por el dombo, parece que al conjuro de alguna hada madrina se despertaran las criaturas de la selva. Silva en la rama del guásimo el ruiseñor, el último rugido del tigre busca reposo en la cueva, mariposas tornasoladas invaden con su presencia el jardín florido de la orquídea agreste. Despierta la naturaleza exótica colombiana, la misma que persiguen Europeos y nuestros hermanos del norte. Escuchad el trino melodioso del canario . . . oid el tierno arrurrú con que la tórtola despierta a sus pequeños en el nido de tibias pajas . . . como una queja . . . observad como penetran los rayos del sol colombiano por entre la espesura y bañan la hojarasca con su resplandor de oro, comparable a los oetas que permiten a miles de familias sucumbir en las minas sin ninguna esperanza.

¡Que bella es Colombia, a pesar de sus destructores ultraderechistas!

Al atardecer en el río descenden sus ondas graves y lentas por entre el lecho de rica arena, y lleva consigo una constelación de peces: El Bocachico, rico en fósforo y octamina; el bagre, simpática canciller de nuestros corrientes fluviales, cuya presencia en la red, luminó los rostros de los pescadores colombianos

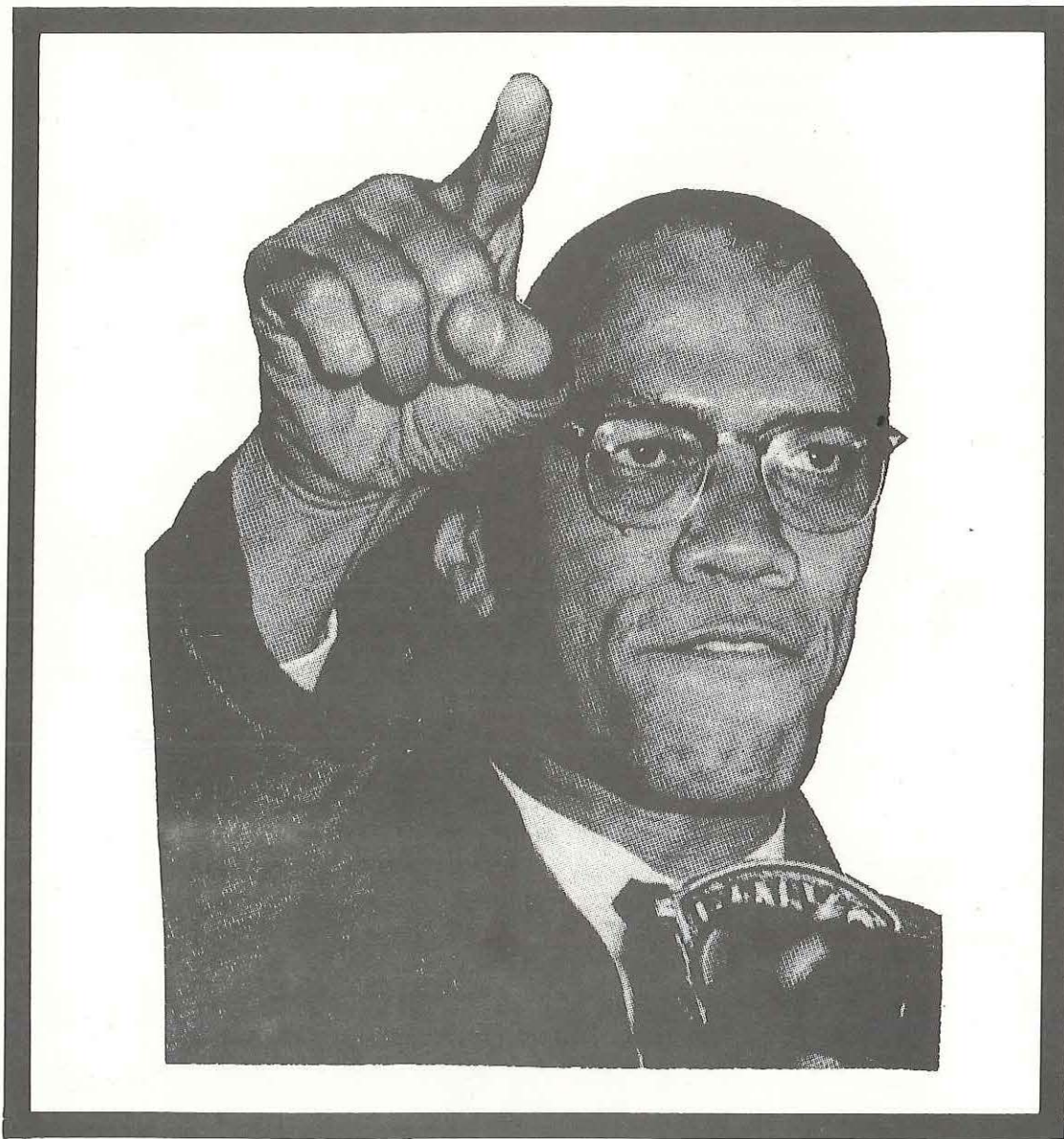
con el brillo de una sonrisa; la trucha de cuerpo ondulante y mirada traviesa; la sardina, diminuta reina de los arroyuelos. Todos ellos parecen pedir justicia. Vuela la guacamaya sobre el perezoso río mientras se acerca la dulce abuela de noble corazón y pelo cano a lavar la blusa raída por el tiempo en las aguas sucias por la industria ajena. Un poco más arriba en el remanso sombreado por los peñascos colombianos una puta llora abrazada de su hijo enfermo. ¡Que bella y que triste es Colombia! No ha acabado de amanecer en la ciudad, cuando sus habitantes con un canto de paz y humildad en los labios parten decididos hacia el trabajo. Van a amasar el pan con el sudor de la frente. Hay rabia por la paga y dolor por el hambre. ¡Hermano conductor, hermano peatón, hermano vendecor, hermano lustrabotas, hermano gamín (niño hecho hombre por la miseria y el sufrimiento) todos, marchan a no se donde . . . sin escuela portan bajo el brazo los libros, porque saben que es esa la fuente de sabiduría que les permitirá en el futuro comprender colombia y rescatar lo que nunca fue nuestro, que es bello y que nos pertenece.

¡Que bello, rico y cálido es Colombia y sus hijos, nosotros, tan lejos de ella, mendigando por algo que sale de sus entrañas.

invierno 1983



**U.P.R.S. SALUTES THE BLACK
STUDENTS AT U.N.I.
IN THEIR COMMEMORATION OF**



Malcolm X (El Hajj Malik El Shabazz)

**BLACK
HISTORY MONTH**