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Que Ondee Sola- July-August 1998

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Que Ondee Sola July/August 1998, Volume 28, No. 7/8

Gritos de Libertad

September 16, 1810 & September 23, 1868



¡Bienvenidos A Todos!

(Welcome everyone!)

As the new fall semester begins, we at Que Ondee Sola hope that this semester will bring a fresh sense of new dedication and commitment to help us continue to move forward in our education. As for our new incoming freshmen, don't allow yourself to be left behind. Use the tools at Northeastern to assist you in your pursuit of excellence and that ever so popular degree. Remember from the moment you decide to pursue a higher education, you choose a new change in your lives and that can never be forgotten. Truth is, this task will be a very strenuous and fearful one, but no fear because you have Organizations like the Union for Puerto Rican Students on your side. Also remember, that it is only through vigilance that we will succeed in our quest for perfection and excellence. Remember to support Northeastern Student Organizations.

Que Ondee Sola

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

Editor Rubén Gerena

Co-Editor Michael Rodríguez

"Para Edwin y los demas..."

For over eighteen years, the United States government has had in their possession, something that rightfully belongs to the Puerto Rican people. No it isn't money, religion or land, truth is the United States has occupied and dictated over the land of Puerto Rico, longer than most Puerto Ricans have been alive. It isn't even our pride. Truth is that is something that they will never have. But they have obtained fifteen Puerto Rican bodies in their federal penitentiaries. I say bodies because that is all that these fifteen in divisuals have allowed them to take possession of. Even through endless torture, the powers that be have not been able to strip them away of there pride, souls and goal. Which is to see their homeland rebuke all North American influence in the island of Puerto Rico. The time has come were the United States has to admit her wrong doing, in obtaining a colony. How can she preach freedom and equality, when in her possession she denies the Puerto Rican people the freedom to determine their political future? The Island was created with the same right to be free, no matter what is's strategic placement, as the eagle that represents the freedom that the continent of North America possesses.

You may be saying to yourself that if the Puerto Rican people wanted their political freedom they would have it. But how can a person want something that they know nothing about. It has been only through education that on July 25 1998, over four thousand Puerto Rican and other sympathetic people gathered on the door steps of the White House in Washington D.C. in hopes of sparking a consciousness in the soul of the powers that be. Truth is the consciousness of the of the Puerto Rican People continues to grow at a rate faster than of the rate of Puerto Ricans that are

taking the political stand of no comment. Fact is that the people do care about the political, economic and social future of the island. It has been shown, Puerto Rican people are ready to wave their flag in the showing of the everlasting Nationalism that roars through the island. Today the island of Puerto Rico is said to be more politicized then ever before. Part of that being from the influence of external forces. At a time were this countries top political figure is being tried by the media and not by a court of law, it raises question on the role the media has played between Puerto Rico and the United States. The media many times has destorted the truth so dramatically that it has lead many people to misjudge Puerto Rican patriot as terrorists and not as freethem fighters and heroes. Our reality as Puerto Ricans has been one of many false pretenses. One being that the people of Puerto Rico had and have the power to determine their political future. Reality is that the people are powerless and in a position of oppression and of injustices.

I believe that it is only through education that Puerto Rico and Puerto Ricans all over the world will be able to truly feel freedom. Until this day comes Puerto Ricans can not and should not continue to remain in a state of incarceration.

The plan here is not badger or to wrongfully accuse the US of any false allegations. On the other hand, we hope to provoke thought and action in the Puerto Rican people, and all people who are oppressed. We at Que Ondee Sola hope that we can continue to be the voice of Latino and Puerto Rican students concerned with social justice.

EL GRITO DE LARES

Ramón López

Hace como 200 años, la palabra puertorriqueño se convirtió en la manera principal de llamar a los habitantes de Puerto Rico. Antes, esta palabra ya se conocía pero todavía había otras -criollos, jíbaros, pardos, isleños, borinqueños- que también se usaban para nombrar a nuestra gente. Cuando la palabra puertorriqueño se hizo de uso diario nuestra historia adelantó mucho porque el amor y la defensa de Puerto Rico se establecieron como ideales para la mayor parte de la población. Los descendientes de taínos, españoles y africanos -con todas sus mezclas - ya eran una nueva entidad racial y étnica. Esta situación fue el germen que luego se transformó en nacionalidad puertorriqueña y conciencia nacional y que culminó en 1868 con el Grito de Lares.

El Grito de Lares fue una insurrección revolucionaria contra el gobierno español que mantenía a los puertorriqueños sujetos a un sistema colonial explotador. Su dirigente máximo fue Ramón Emeterio Betances. Los que participaron en aquella lucha querían un gobierno puertorriqueño que se encargara de nuestros asuntos sin intervención de España. Ellos entendían que ya habíamos creado una cultura propia y una manera de vivir que nos relacionaba con los demás pueblos vecinos. Necesitaban unir todo ese esfuerzo en una voluntad de progreso para Puerto Rico. Por eso se dice que El Grito de Lares fue la definición de la nacionalidad puertorriqueña.

Muchos pensaban que las naciones del Caribe debían unirse en una Confederación Antillana. Cuba y Santo Domingo también vivían sus propias transformaciones nacionales y sus problemas y esperanzas eran similares a las de Puerto Rico.

Betances era partidario de esa confederación. Cuando se alzó la rebelión en el pueblo de Lares y otros pueblos de la montaña y la costa, participaron agricultores, esclavos, jornaleros, comerciantes, artesanos y muchos otros grupos representativos de la población de la Isla. Se meta era organizar un gobierno democrático de forma republicana.

Hubo muchos problemas de coordinación y comunicación entre los revolucionarios. Además, el gobierno los había estado espionando y pudo apresar un gran número de insurrectos. La represión fue despiadada pero no mató el ejemplo de que los puertorriqueños tienen que ser dueños de su país para poder vivir mejor. La tradición de lucha clandestina con apoyo comunitario de la gente común no ha desaparecido nunca de nuestra historia.

Uno de los componentes importantes de la lucha revolucionaria en la zona rural de Puerto Rico era la celebración de bailes comunitarios llamados saraos. Al igual que los bailes de bomba que se hacían en las zonas de la costa, los saraos daban ocasión para la diversión y proveían alivio al duro trabajo cotidiano. A la misma vez, eran ocasiones para los revolucionarios comunicarse en secreto aprovechando el ambiente festivo del baile. Así se transmitían las noticias y los planes burlando la vigilancia del gobierno.

Hoy día, nos reunimos en la Casita de Don Pedro para mantener la memoria de aquellas luchas y para aprender a seguir luchando por nuestro orgullo nacional. Nuestra fiesta no es olvido ni despreocupación: es la alegría que necesitamos compartir para seguir unidos.

El Grito de Dolores

The concepts of equality, freedom and self-determination influenced the actions that were taken on the 16th of September 1810. With the concrete examples of the French Revolution and the independence of the United States from Britain, the movement to liberate New *Spain* (Mexico) and Central America begins.

Mexico was controlled by the Spaniards, directed by a viceroy appointed by the King of Spain. The administration was in the hands of rich Spaniards and the Catholic Church. The church was divided into two principal classes; the archbishops, bishops, and cardinals were at the head of that class, and the priests, who had the arduous daily task of maintaining the congregation. Since they were in constant contact with the people, the priests understood the suffering caused by a colonial reality. It is no coincidence that it was a priest that gave the leadership to the conspiracy against Spain.

Father Miguel Hidalgo y Costilla was the person who proposed that Mexico should be free from Spain. His love and self-denying commitment to his country have led him to be called *El Padre de la Patria*. *La conspiración de Querétaro*, lead by Father Miguel Don Ignacio Allende, Miguel Domínguez, Doña Josefina Ortiz, Juan de Almadá and others, was the point of departure for the events that would lead up to the actions of September 16. The state of Guanajuato (today the state of Hidalgo) was the place where the arms were manufactured. The conspiracy was revealed by an informant working for the Colonial Government. in the city of Mexico.



The original date of the attack was for the 8th of December, but was advanced to the 16 of September. That morning Father Hidalgo assembled the people of his congregation was by

sounding the church bells when assembled he declared "My sons, a new task has come to us today. Do you, do you want to liberate yourselves and your country that was stolen from you 300 hundred years ago by the Hated Spanish? Would you not defend your religion and your rights as true patriots of this land? "Long Live our Lady of Guadalupe!" ! "Death to the corrupt government!" With this cry given life, the struggle for the lasted eleven years. leading and dying heroically; Ignacio López Rayón, José Maria Morelos y Pavón, Mariano Matamoros and Vicente Guerrero.

With the *Treaty of Cordova* Mexico recognition of Mexico as a Nation was achieved. The struggle for justice a rights of the people, principles for which the struggle was waged in 1810, continues today with same fervor and desire to achieve freedom and equality in the Mexican Nation utilizing all the means necessities.

El Grito de Lares

This historic event, first depicted, obliquely, in the 1868 Puerto Rican history, when the authorities captured a ship named "El Grito de Lares" on September 23, 1868, the Republic was proclaimed.

On the island of Lares, led by the father of our homeland, Ramón Emeterio Betances, a group of Puerto Ricans waged an armed struggle against Spanish colonization. Among the revolutionaries that participated in the uprising were Mathias Bruckman from the US; Manuel Rojas from Venezuela, whose Puerto Rican wife fought side by side with Simón Bolívar; Mariana Bracetti, known as the woman with the "Golden Arm" for her bravery and dedication to independence; and Lola Rodríguez de Tió known as "the character of the islands" who wrote the words to the Puerto Rican revolutionary anthem "La Borinqueña." When she wrote the anthem she expressed: "I want the words to make people leave their homes and take up arms."

The revolt originally scheduled for September 29, 1868, had to be carried out earlier because of the discovery of a paid informer.

in exile, was immediately captured by the authorities. A ship named "El Grito de Lares" on September 23, 1868, the Republic was proclaimed. On the island of Lares, led by the father of our homeland, Ramón Emeterio Betances, a group of Puerto Ricans waged an armed struggle against Spanish colonization. Among the revolutionaries that participated in the uprising were Mathias Bruckman from the US; Manuel Rojas from Venezuela, whose Puerto Rican wife fought side by side with Simón Bolívar; Mariana Bracetti, known as the woman with the "Golden Arm" for her bravery and dedication to independence; and Lola Rodríguez de Tió known as "the character of the islands" who wrote the words to the Puerto Rican revolutionary anthem "La Borinqueña." When she wrote the anthem she expressed: "I want the words to make people leave their homes and take up arms."

The Republic of Lares was short-lived. Spanish troops armed with cannons overwhelmed the rebels and captured the town. Bracetti was imprisoned where she would later give birth to a still-born

WHO AND WHAT IS THE UNION FOR PUERTO RICAN STUDENTS (UPRS) AND QUE ONDEE SOLA?

UPRS is the oldest Latino Student organization in this University. It began more than 26 years ago when Puerto Rican students in this country found access to universities in relatively large numbers for the first time. As they entered Northeastern they found that the discrimination and hardships that our community faced in its day to day existence were also a reality on this campus. The UPRS became the organization that fought for our rights and struggled to promote our history and the many positive aspects of our culture.

Times change, and with time we have celebrated many victories and confronted new struggles. Some of our community's most prominent leaders have served as members and officers of U.P.R.S., including Congressman Luis Gutiérrez, State Senator Miguel del Valle; Marvin García, director of Dr. Pedro Albizu Campos Alternative High School; Pablo Medina, prominent community leader who has worked with the City of Chicago's department of race relations; Dr. Ines Bocanegra, educational leader and businesswoman; Jaime Delgado, a distinguished community leader; Aida Sanchez, former Director of Aspira of Illinois; and many other equally important Puerto Ricans and Latinas/os.

Early in UPRS history, *Que Ondee Sola* was founded. *Que Ondee Sola* is a student publication designed to promote our history, culture and to defend our rights as students here at Northeast-

ern. *Que Ondee Sola* is the voice of UPRS and Latino students in general.

The U.P.R.S. promotes pride in our culture and heritage, as well as the concept of self-determination. We promote the critical understanding of our history. We believe that as Puerto Rican/Latina/o students we have deep roots in our community, that our education should not lead to an escape from our community and its many problems, rather it should lead to a better understanding of our reality and to improve the conditions of our people. We promote the recruitment of Puerto Ricans to this University, and are committed to help students stay in school until they graduate.

Join us and be part of the rich tradition of struggle and learning which is the very essence of the Union for Puerto Rican Students (UPRS).

*We can be reached at
E-041 just across from
the Student Lounge*

child. Rojas and Bruckman were executed. Hundreds of men and women were arrested and the cells at "El Morro" were saturated by "independentistas."

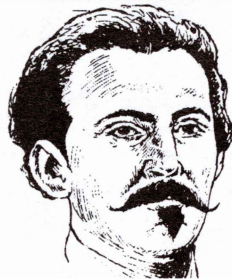
Some of the gains obtained from the Lares uprising were: the abolition of slavery and the hated * *libreta* system, the democratization of Spain as well as the positive influence it had on the Cuban revolutionary struggle and "El Grito de Yara," Cuba's cry for freedom. A stronger unity grew between Puerto Rico and Cuba. This can be better appreciated in the following three statements:

The spirit of Lares and Yara are one, in the future, as they have in the past, Cubans and Puerto Ricans are one in preparation today, as they were yesterday in prison and exile, and they must be one in action to hasten their common liberty through a double effort—
—José Martí.

* A pass system similar to the Pass system of South Africa, both used to control the "Black" population.



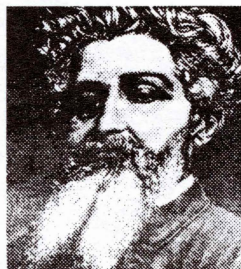
Lola Rodríguez de Tió



Segundo Ruiz Belvis



Mariana Bracetti



Ramón Emeterio Betances

- **Abolition of slavery**
- **Right to reject taxes**
- **Freedom of religion**
- **Freedom of speech**
- **Freedom of press**
- **Freedom of commerce**
- **Right to assemble**
- **Right to bear arms**
- **Right to elect own representatives**
- **Protection of citizens from search and seizure**

The **Ten Commandments of Liberty** issued by the Lares revolutionaries

Cuba and Puerto Rico are two wings of the same bird. They receive bullets and flowers in one heart.—Lola Rodríguez de Tió.

In 1873 chattle slavery was also abolished on the island. Finally, a more sophisticated form of war began to take shape known as the "Secret Societies" which continued the legacy of struggling from clandestinity. These "Secret Societies" would advance the ideas of autonomy and revolution that lead Spain to grant Puerto Rico the "Charter of Autonomy", thirty one years later.

Although the Lares rebellion was detained by Spanish troops, the spirit of Lares has surpassed the defeat, because it exists today, in every Puerto Rican that is proud to be Puerto Rican. This sentiment is also exemplified in every Puerto Rican that has magnanimously given his/her life for the freedom of their country, Puerto Rico.

UPCOMING COMMUNITY EVENTS/CALENDARIO COMUNITARIO

**FRIDAY/ VIERNES, 23,
7:00-10:00 PM**

**SATURDAY/ SÁBADO,
24, 9:00-6:00 PM**

Conference/conferencia
Dangerous Intersections:
Women's Perspectives on
Population, Immigration,
Prisons and the
Environment
UIC Lecture Center
805 S. Morgan

**THURSDAY/ JUEVES,
29, 6:00 PM**

Crossroads Fund
Annual Event
National Committee to Free
Puerto Rican Prisoners of War
and Political Prisoners to be
honored! Hothouse, 31 E.
Balbo, \$10

**NOVEMBER/
NOVIEMBRE**

**SUNDAY/ DOMINGO 8,
11:00 AM TOUR & 2:30 PM**

PRESENTATION

Report back/informe
"You heard the lies,
now hear the truth
behind the Clemente Story"

Presentation of
public report by eminent
educators on the
Community Hearings
PRCC, 1671 N. Claremont

SATURDAY/ SÁBADO 14,

Demonstration at
Terre Haute USP
For more information, call
773/278.0885

SATURDAY/ SÁBADO 21,

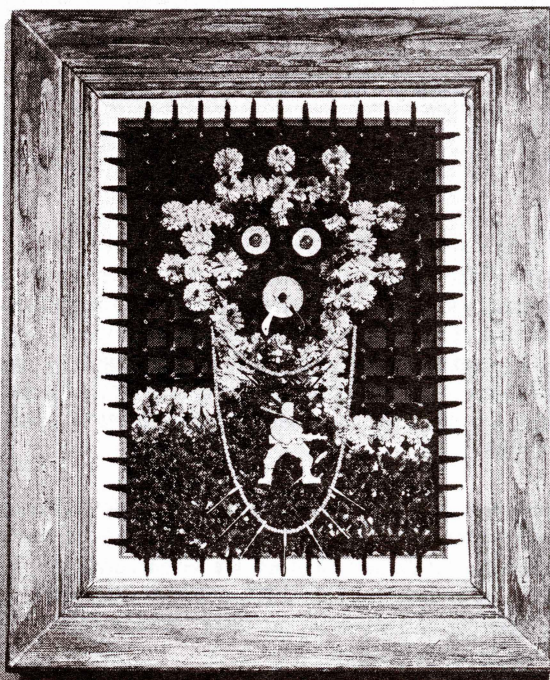
Demonstration at
Leavenworth USP
For more information, call
773/278.0885

October/octubre

FRIDAY/VIERNES, 23

**IMAGES OF INVASION/
IMÁGENES DE INVASIÓN**

THE SCHOOL OF THE ART INSTITUTE OF CHICAGO, BETTY RYMER GALLERY
280 S. COLUMBUS DRIVE, 5:00-7:00 PM



Ogum con machetes

MONDAY/LUNES, 26

**"THE NEXT 100
YEARS: THE FU-
TURE OF
PUERTO RICO"
PANEL DISCUSSION/
"LOS PROXIMOS 100
AÑOS: EL FUTURO
DE PUERTO RICO"
PANEL DISCUSSION**

THE SCHOOL OF THE ART
INSTITUTE OF CHICAGO,
AUDITORIUM
280 S. COLUMBUS DRIVE, 6:00 PM

SATURDAY/SÁBADO, NOV. 7

**WEAVING DEMONSTRATION BY RAMÓN LÓPEZ/
TALLER DE TAPICES POR RAMÓN LÓPEZ**

THE SCHOOL OF THE ART INSTITUTE OF CHICAGO, BETTY RYMER GALLERY
280 S. COLUMBUS DRIVE, 1:00 PM

FRIDAY/VIERNES, 30

**GRITO DE
JAYUYA**

PHOTO EXHIBITION:
EXPOSICIÓN DE
FOTOGRAFÍAS:
PRESENTATION BY
RAMÓN LÓPEZ
LA CASITA DE DON PEDRO
2625 W. DIVISION ST, 6PM



**CHIMEXLA STUDENT UNION
25TH ANNIVERSARY CELEBRATION.
APOLLO 2000 BANQUET HALL
LIVE MUSICIANS, DANCE PERFORMERS
AND MORE. LIMITED SEATING.**

CHIMEXLA Student Union also known as The Chicano Student Union will be celebrating it's 25th Anniversary November 6, 1998. The Student Union was formed to help organize Students, Faculty and workers on the Northeastern Campus. To help create awareness of identity, culture, and history of Chicanos/ Mexicanos and Latinos; and to develop political consciousness for the struggle of the working class. We have tried to show the positive side of our culture through helping to implement programs, activities; and organized open discussions to break barriers and negative stereotypes

We are planning an Awards Banquet at Apollo 2000, November 6, 1998 at 6:00 p.m. We will be honoring our founding members ,advisors, and supporters who have made it possible for the past 25 years. We have an orquesta , Aztec Dancers, and more. After the Awards Banquet there will be a dance. This is a free event, but seating is limited. please call 773-583-4050 ext. 3874 , leave your name, number and someone will get back in touch with you.

Thank You,
CHIMEXLA STUDENT UNION.
EXTENTION 3874

My Ancestors Dreams

*Finding myself in the shadows of my auntsisters.
Trying to acclaim myself as a newborn ex-sinner.
Knowing that our struggles will never cease.
Hoping one day we will find that eternal peace.
Mad at the world is what I am,
 never knowing that the pain I felt as a child
would follow me as I crossed the lines to become a man.
And now as death aproches I find myself becoming a shadow to those
who
look up at me.
Never truly accepting my reality.
Never found myself becoming what I wanted to be.
But in all of that I still leave a legacy.
And as I die I see my choosen destiny.
Part of it was me losing my identity.
And as I become part of that higher entity.
I begin to laugh at all my mental error and limited physicalities.
And now I leave this world as did my auntsisters, with a fist full of blood
and a sense of freedom.*



**A Perfectly Fitted Suit
for Uncle Sam**